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EPISTVLAE ET TRACTATVS

ECCLESIAE LONDINO-BATAVAE HISTORIAM

ILLVSTRANTES.



LONDINI

APVD C. J. CLAY ET FIL.

AMSTELODAMI

APVD FREDERICVM MVLLER ET SOC.

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+
ECCLESIAE LONDINO-BATAVAE ARCHIVVM.

TOMVS SECVNDVS.

EPISTVLAE ET TRACTATVS

CVM REFORMATIONIS TVM ECCLESIAE LONDINO-BATAVAE
HISTORIAM ILLVSTRANTES

(1544—1622).

EX AVTOGRAPHIS MANDANTE ECCLESIA LONDINO-BATAVA

EDIDIT

JOANNES HENRICVS HESSELS.

Cantabrigiae

TYPIS ACADEMIAE

SVMPTIBVS ECCLESIAE LONDINO-BATAVAE

1889.

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CANTABRIGIAE
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C. J. CLAY A.M. ET FIL.

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PRINCIPIBVS INCLVTISSIMIS

VICTORIAE
BRITANNIARVM REGINAE

GVLIELMO III.
NEERLANDIAE REGI

D. D. D.

CONSISTORIVM ECCLESIAE LONDINO-BATAVAE.

MINISTER. SENIORES ET DIACONI ECCLESIAE
LONDINO-BATAVAE

1889.

ABRAHAMVS DIDERICVS ADAMA VAN SCHELTEMA. *Verbi Dei Minister ;
Ordinis Leonis Neerlandici Eques.*

ADRIANVS POMPE. *Senior.*

HERMANNVS KOEKKOEK, *Senior et Thesaurarius.*

FRANCISCVS W. C. VOGEL. *Diaconus.*

JOANNES T. C. VAN DVLKEN. *Diaconus.*

PREFACE.

ALL those who take an interest in Church history, the history of the Reformation, of London and England, and history in general, have for many years been wishing for the publication of the Letters and Documents, which were known to be preserved in the Dutch Church, Austin Friars, London. In 1884 the Consistory of the Church found themselves in a position to comply with the generally expressed wish, and to undertake the printing of the work.

The first volume was published at Cambridge at the end of 1887. It contains three hundred and seventy-six Letters, for the most part written by and to Abraham Ortelius, the celebrated Antwerp Geographer of the 16th century, and to his nephew, Jacobus Colius Ortelianus, a learned merchant of London, who came into possession of his uncle's correspondence, and probably, at his death in 1628, bequeathed it and his own to the Dutch Church. This first volume contains (with the exception of Letter No. 363, which seems to have been accidentally mixed up with the Ortelius + Cole collection) nothing which bears upon, or is connected with, the Dutch Church, and the collection would probably never have come into its possession, if Cole, the nephew of Ortelius, had not been one of the Elders.

But the second volume, which is now presented to the public, contains no other Letters and Documents than those that are connected with the Church itself, or with its members, or with the history of the Church or its members.

It has already been pointed out, on p. x of the Preface to the first volume, that, on the 11th of April 1866, the Books, Manuscripts and Letters belonging to the Dutch Church, were

transferred to the keeping of the Library Committee of the Corporation of the City of London at the Guildhall; that, while there, a gentleman offered to clean, arrange, mount and bind the Letters, and that, his offer having been accepted, he mounted the Ortelius + Cole Letters, published in the first volume, and also the Letters and Documents contained in the present volume, on imperial folio sheets of paper, and had them all bound in six large folio volumes, prefixing to the Ortelius + Cole collection the written titles indicated on p. x of the Preface to the first volume. To the present collection he added the written titles: *Epistolae et Tractatus ad historiam ecclesiae Londino-Belgicae spectantes*. Tomus I (II, III). MDCCCLXXXII.

In this condition all the MS. Letters were, at the end of 1884, temporarily deposited in the Cambridge University Library, to enable me to prepare them for publication. As regards the Ortelius + Cole collection, the reader is referred to the Preface of the first volume.

The order in which the Letters, published in this second volume, were bound is not quite intelligible, but is in accordance with that of the *Catalogue of Books, Manuscripts, Letters, &c., belonging to the Dutch Church, Austin Friars, London, Deposited in the Library of the Corporation of the City of London* (published in 1879), pp. 174 sqq. This Catalogue is, in its turn, arranged according to a MS. List drawn up by Caesar Calandrinus, minister of the Dutch Church from 1639 to 1665, which is still preserved and bound up with the Letters. Calandrinus wrote at the head of his List: "Contents of the *Book of Letters*" and on another page: "In secundo libro epistolarum MSS. Ecclesiae Lond.-Belgicae." Whether this meant that the Letters and documents were bound together in volumes, or merely kept in portfolios, like the Letters published in the first volume, I cannot say. But as Calandrinus describes some of the Letters as "loose", it may be presumed that all the other Letters, mentioned in his List, were kept in some kind of binding.

It would seem that even Calandrinus, in drawing up his List,

simply followed some arrangement of the Letters effected before his time. The Letters appear to have been arranged in batches, each labelled or marked with a letter of the alphabet A, B, C...; aa, bb, cc ... etc., and the contents of each batch paged separately. Daniel Gerdes, in publishing some of the Letters and Documents in his *Scrinium Antiquarium* (1752), referred to these letters of the alphabet and pages, as may be seen, for instance, on p. 270 of his first volume, and they are also mentioned in the Guildhall Catalogue of 1879 referred to above.

The Letters and Documents contained in the present volume are all mentioned on pp. 174—184 of this Guildhall Catalogue. Three answers, moreover, written by Jean Cousin on the backs of the Letters, received by him, which are not mentioned in the Catalogue, but fully deserved to be published, appear in their proper chronological order (see Nos. 83, 89, 98, 107).

On the other hand some Letters arranged in the Catalogue among the "Correspondence chiefly on matters relating to the [Dutch] Church" (see pp. 178—181), have no connection with the Church at all, but belong to the Ortelius Collection, as being addressed to Abraham Ortelius. These have all been published in the First Volume.

On comparing my Chronological List (below, p. xix sqq.) of the Letters published in the present volume, with that of the Guildhall Catalogue, it will be seen that the latter differs materially from mine. For instance, I have been able to assign (I believe with certainty) all the Letters to their proper dates, whereas in the Catalogue twenty-six Letters are entered without any date.

Further, on p. 183 of the Catalogue, the fourth letter from top is said to be dated 6 May 1672, whereas its true date is 1572. On the same page the thirteenth Letter is said to be dated 29 December 1753, whereas its true date is 1573. In fact, it is hoped that now that the corrected list of Letters is published, the Guildhall Catalogue will no longer be consulted.

When all the Letters mentioned in the Guildhall Catalogue were printed in their Chronological order, just as they appear in

the present volume, I was under the impression that, by the publication of this second volume, the public would be in possession of *all* the Letters and Documents accumulated since 1550 in the Dutch Church. It was, therefore, my intention to write a history, or at least an outline of the history, of the Church, and of the Protestant Refugees from the time that they made their appearance in England. But as I was reading for this work, I noticed that Burn, on various pages of his *History of the Foreign Protestant Refugees settled in England*, published in 1846, spoke of some letters as being preserved in the Austin Friars Church, but which had not been sent to me. Thereupon a search was made in the Church by its Minister and myself, and very soon, not only the letters mentioned by Burn, but a very large number of others, which had for years been stowed away in old boxes as "old bills and accounts" came to light. I am unable to explain why these Letters, which have for the most part been endorsed by Caesar Calandrinus, who, as I have said before, was Minister of the Dutch Church from 1639 to 1665, and many of which date from before his time, are not mentioned in his List referred to above.

As the Consistory have resolved to publish the most important of the newly discovered Letters, a few remarks with regard to the Letters contained in the present volume may find a place here.

They embrace the years 1544 to 1622. In the former year the Emperor Charles V and King Francis I of France had commenced the persecution of their Protestant subjects, in consequence of a treaty of peace concluded between them at Crespy in the month of September, whereby it was stipulated that the two monarchs should assist each other in reestablishing the old religion (see note 2 to Letter No. 1). For, although the first sign of opposition to the Reformation on the part of the Emperor is to be found in a placard issued by him "en notre ville de Malines, le xxii^e jour de Mars, l'an de grâce mil cinq cens et vingt avant Pâques" = 1521, New Style (see Christ. Sepp, *Bibliotheek van Nederlandsche Kerkgeschiedschrijvers*, p. 179), he had always too

many wars on hand seriously to undertake the suppression of the Reformation. And even after September 1544, his action remained confined for some time to the Southern Netherlands, as the Protestant party in Germany had grown too strong for him. Hence we find the persecuted Netherlanders and Frenchmen at first seeking a refuge in various parts of Germany, as Cologne, Strasburg, Bonn, &c., together with Italians and Spaniards, whom the Inquisition drove from their native lands. Very soon, however, Charles felt strong enough to reach the Protestants in those places also. The Augsburg Interim, which became law in 1548, and satisfied neither Catholics nor Protestants, had been prepared and expected for some months. A great number of the latter refused to submit to it, and as about 1547 the young king Edward VI and Archbishop Cranmer had begun to favour the Reformation and its adherents, and even invited some eminent Reformers to England, the way was paved for a considerable influx of Foreign Refugees into London and Canterbury, where places of worship were set apart for the free exercise of their religious tenets. The Letters 1—13 enable us to follow this first period of the religious persecutions on the continent, and the brief settlement of the persecuted in this country under King Edward.

The Letters 14—38 mark the period between the death of King Edward VI, and the restoration of the Refugees to their former haunts and privileges in England under Queen Elizabeth. They show us the dispersal of the Protestant communities, almost immediately after the accession of Queen Mary; the flight of Englishmen from their country which so recently had offered an asylum to the persecuted of the Continent; the wanderings, sufferings, and labours of the exiles on the Continent, while searching for a favourable soil for their "reformed Church" and its doctrines, and the enmity, friendship or hospitality shown to them in their trials; the promising, but short-lived Reformation in Poland, and the renewed influx of Protestants from the Continent into England after the accession of Queen Elizabeth, who, on 15 January 1559, declared herself openly for the Reformation.

The remaining Letters give us an insight into the circumstances, not only of the Protestant Refugees whom the cruelties of the Duke of Alva and the St Bartholomew massacre drove into exile, and who settled or were allowed to settle in various parts of England, as London, Norwich, Sandwich, Colchester, Maidstone, Yarmouth, Ipswich &c., but of the Reformed Church in various other countries and towns of Europe, as the Netherlands (Holland, Zealand, Flanders, Antwerp, Brussels, Ghent), East-Frisia (Emden, Norden &c.), Sweden, France (Orleans, Paris, Saumur), Geneva, Frankfurt on the Main (Frankenthal), Neustadt, Heidelberg, Wesel, &c. &c. At one time we witness the intolerance practised by the former victims of bigotry towards their well-meaning, but perhaps misguided or erring brethren. At other times we observe the brotherly love and charity with which the Refugees, notably the Dutch settled in England, collect large sums of money among themselves, wherewith to alleviate the poverty and sufferings of their persecuted or unfortunate co-religionists in other parts of Europe. But whether we look on acts of barbarity, bigotry and persecution, or of brotherly love and Christian charity, the Letters never fail to illustrate in a remarkable degree the history of the Reformation in general, that of the Protestant Refugees in particular, and the eventful period of Queen Elizabeth's reign, who always favoured and protected the Strangers, in spite of the ill-will occasionally shown towards them by her natural subjects, who were at times apt to forget or to overlook the great benefits which their country derived in many respects from the Strangers, who increased its population, introduced into it many new trades and manufactures, employed many of the English poor, and by their industry, talent, and wealth considerably revived and improved England's existing commerce, trades and manufactures.

The Letters 272 to 281 fall under the reign of King James I, who, on his accession, bore willing testimony to his goodwill towards the refugees for the sake of religion, and who declared that formerly he had endeavoured to draw them to Scotland, and that he would always treat them with the same hospitality

as Queen Elizabeth. From No. 275 we even see that he expressly invited foreign dyers, clothfullers &c. to settle in England.

The autographs, transcripts and drafts, from which the present texts are printed, have probably been accumulating in the Austin Friars Church since its restoration to the Protestant refugees, shortly after the accession of Queen Elizabeth in 1559. No doubt the Charter, which King Edward VI granted in 1550 to the Refugees, has been preserved in the Church from the first. But it is not known whether any other documents were stored up in the Church during the years 1550 to 1553, that is to say, from the time that King Edward VI granted it to the Refugees (on 24 July 1550), till the accession of Queen Mary in 1553, when all Protestants, or at least those who desired to worship God according to Protestant ideas, had to leave the country. It is not unlikely that the Refugees kept an Act or Minute book during King Edward's reign, and Bishop Grindal seems to have been under the impression that such a book still existed in 1568 (see Letters No. 89 89^a and 89^b), but if it ever existed, it appears to be lost now, as the earliest Act book that is known at present, and which is still preserved in the Church, commences with the first of July 1560. It is also possible that the first thirteen Letters of the present volume, which date before the death of King Edward VI, and are all, with one exception, addressed to John Utenhove, one of the founders of the Dutch community in London, formed the basis of a collection of documents even before Mary's accession, but it is just as likely that Utenhove deposited them in the Church, after his return from the Continent in 1559, or bequeathed them to the Church at his death in 1565.

Letters No. 14 and 15 were written a few months after the principal members of the Dutch Congregation had left England in 1553, to escape the threatening religious persecution of Queen Mary, and before they had found an asylum at Emden. These two letters, therefore, could only have been deposited in the Church after the return of the Refugees in 1559. Likewise the Letters No. 16—36 all written to, or by, John Utenhove, during the

time (May 1554—March 1559) that he was wandering on the Continent, in search of a home for his “reformed Church,” or residing in Poland, in the hope that that country would harbour him and his religion. No. 37 was written to him while he was on his return to England. How No. 38 could have come into the collection of the Church is not quite clear at first sight, but as Micronius was a great friend of Utenhove, the latter may have acquired Micronius’ papers after his death in 1559.

With No. 39 begins the period of what may be called the restoration of the Protestant refugees to their former haunts in this country. No. 40 is the first of the documents that are directly connected with the Austin Friars Church, and with the congregation that has worshipped there without interruption, ever since Queen Elizabeth restored it to the Foreign Protestants.

This No. 40 (dated 29 January 1560) is evidently a draft, and was probably prepared in order to acquaint the members of the Dutch Church with the supplication about to be presented to Queen Elizabeth. The supplication itself which is dated 29 June 1560 (see No. 43), and was probably presented on that day or very soon after, is represented in this collection by a draft, apparently in the handwriting of Petrus Delaenus the minister of the Dutch Community at the time.

Naturally, all other documents emanating from the Consistory of the Dutch Church, are represented in this collection either by drafts prepared for the letters or documents to be sent out, or by copies of the letters or documents made before they were despatched.

A few of the letters contained in the present volume have already been published by Gerdes in his *Scrinium Antiquarium* (Groningae, 1749—1763). But every one of them will bear republication, as his texts are all more or less inaccurate. The two letters of Beza, printed as Nos. 81, 92, were published by himself, in 1573, in his *Epistolae Theologicae*. The first is evidently represented in the collection of the Dutch Church by a transcript, which the Consistory probably obtained from Bishop Grindal.

The present volume has been edited on the same plan as the first (see vol. I. pp. xvii—xx). Again, no alterations in the spelling of the originals have been made anywhere; only where its peculiarity might easily be thought to be a misreading of the editor I have added “sic” or “so in MS.” In cases where the writers had undoubtedly erred, I have printed the required word in the text, and the true reading of the MS. in a footnote. Nowhere has a *u* been altered into *v*, or a *v* into *u*; nor *i* into *j*, or *j* into *i*. But the capital *i*, *r* and *l* of the MSS., which are the remains of ancient writing, have been turned into small ones in most cases where the use of the capital would be unusual at the present time.

It will be observed that there are a good many more notes in the present than in the first volume. It was considered advisable to give, as far as possible, short sketches of the lives of the writers of the Letters, and of every person mentioned in them. This plan was abandoned with respect to the first volume, as the Biographical Dictionaries are so confused as regards dates, &c., that I did not venture to reproduce them without verification, which, in most cases, was out of the question. As, however, the subjects with which the Letters of the present volume deal, as well as their writers, are somewhat better known, endeavours have been made to carry out the original intention. The Letters enabled me to detect a good many errors in Dictionaries and Encyclopaedias; but, besides the troubles caused by these works, the writing of the notes proved to be far from easy at Cambridge, on account of the want of books in this particular line in the University Library, and the difficulty of finding those which it contains. Therefore, in spite of all my labour and frequent researches in the British Museum and elsewhere, I fear that these biographical notes are not what they should be. I hope, however, that the reader will understand that they were never meant to be exhaustive, and only intended to enable him to see at a glance in what period and sphere any person lived and worked, and that further information, if required, should be looked for in the Biographical Dictionaries and Encyclopaedias to which references are made.

The difficulties of deciphering which I encountered in editing this second volume, though less than in the first, were still very considerable. Nearly every Letter presents a different hand, and when, moreover, the Letters are short, there is little opportunity for mastering difficult and illegible handwritings. But I trust that all difficulties have been overcome, and that my editorial work may be found as correct as pains can make it. Of one letter only have I been unable to print the text in full, even after having consulted several other experts. I refer to the fragmentary text, printed on p. 377, of a reply drafted by Jean Cousin, the Minister of the French Church, London, to Theodore Beza, on the back of a letter written by the latter to Cousin. An autotype facsimile of this draft, enlarged by the photographer, accompanies this volume.

It gives me much pleasure to offer my sincere thanks to those who have assisted me in one way or another. The Rev. Professor John E. B. MAYOR, St John's College, Cambridge, has again read all my proof-sheets, and greatly assisted me with his intimate knowledge of the various subjects treated in the Letters, contributing, at the same time, materially to the correctness of the work. I am likewise much indebted to the Rev. A. D. Adama VAN SCHELTEMA, the Minister of the Dutch Church, London, for reading all the proof-sheets, and for various corrections and observations which were of great service to me. Occasional help I received also at Cambridge, from Dr W. ROBERTSON SMITH, University Librarian; H. T. FRANCIS Esq.; C. H. MONRO, Esq. both of Caius College; Prof. Alex. and Dr Donald MACALISTER; Dr Henry JACKSON, and the staff of the University Press; at London, from G. W. ECCLES, Esq. of the British Museum; at Oxford, from the Rev. W. D. MACRAY, of the Bodleian Library; at Amsterdam from the Rev. Dr Christ. SEPP, who, throughout the whole work, never tired of answering my queries, and whose well-known researches in Church history enabled him to send me various additions to my notes, which find a place among the "Addenda" printed on pp. 981—998.

J. H. HESSELS.

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BEING A LIST OF THE LETTERS AND DOCUMENTS IN THEIR CHRONOLOGICAL ORDER
AS THEY APPEAR IN THIS VOLUME.

[For an alphabetical arrangement consult the Index.]

No.	From	To	Place	Day of Month	Year	Language
1	Martinus Bucerus	?	Strassburg	Tuesday 14 October	1544	Latin
2	Albertus Hardenbergus	Joannes Utenhovius	Cologne	Monday 9 March	1545	Latin
3	Franciscus Boccius	Joannes Utenhovius	Bonn	Saturday 30 May	"	Latin
4	Cornelius Gualterus and Georgius Cassander	Joannes Utenhovius	Freiburg	Thursday 21 January	1546	Latin
5	Petrus Martyr Vermigli	Johannes Uthovius	Oxford	Friday 21 September	1548	Latin
6	Martinus Bucerus	Baptista "Aulicus"	Strassburg	Tuesday 15 January	1549	Latin
7	Petrus Martyr Vermigli	Johannes Utenhovius	Oxford	Tuesday 15 January	"	Latin
8	Henricus Bullingerus	Johannes Utenhovius	Zurich	Saturday 31 August	"	Latin
9	Coelius Secundus Curio	Joannes Utenhovius	Basel	Tuesday 3 September	"	Latin
10	Joannes à Lasco	Joannes Utenhovius	London	June	1550	Latin
10 ^a	Joannes Hoperus	Joannes Utenhovius	London	June	"	Latin
11	Martinus Bucerus	Joannes Utenhovius	Cambridge	Thursday 18 September	"	Latin
12	Henricus Bullingerus	Joannes Utenhovius	Zurich	Sunday 8 November	1551	Latin
13	Petrus Martyr Vermigli	Johannes Utenhovius	Oxford	Tuesday 9 May	1553	Latin
14	Joannes Foxus	Petrus Delanus		January	1554	Latin
15	Petrus Delanus	Joannes à Lasco	London	February	"	Latin
16	Henricus Bullingerus	Joannes Utenhovius	Zurich	Thursday 17 May	"	Latin
17	Petrus Martyr Vermigli	Joannes Utenhovius	Strassburg	Sunday 7 June	1556	Latin
18	Joannes Utenhovius	Godfridus Wingius	Balicze	Thursday 18 February	1557	Latin
19	Cornelius Gualtherus and Georgius Cassander	Joannes Utenhovius	Cologne	Sunday 4 April	"	Latin
20	Gerardus Mortaingne	Joannes Utenhovius	Emden	Sunday 11 April	"	Latin
21	Godfridus Wingius	Joannes Utenhovius	Emden	Tuesday 13 April	"	Latin
22	Henricus Bullingerus	Joannes ab Utenhove	Zurich	Saturday 6 November	"	Latin
23	Joannes Utenhovius	Godfridus Wingius	From Great Poland		1558	Latin
24	Arnoldus Piscator	Joannes Utenhovius	Loppersum	Thursday 2 June	"	Latin
25	Godfridus Wingius	Joannes Utenhovius	Emden	Monday 6 June	"	Latin
26	Gerardus Mortaingne	Joannes Utenhovius	Groningen	Wednesday 8 June	"	Latin
27	Petrus Martyr Vermigli	Johannes Utenhovius	Zurich	Friday 10 June	"	Latin
28	Henricus Bullingerus	Joannes Utenhovius	Zurich	Friday 24 June	"	Latin
29	Stanislaus ab Ostrorog	Joannes Utenhovius	Chodeezi	Friday 9 September	"	Latin
30	Henricus Bullingerus	Joannes Utenhovius	Zurich	Monday 12 September	"	Latin
31	Henricus Bullingerus	Joannes Utenhovius	Zurich	Friday 28 October	"	Latin

Chronological List of the Letters and Documents.

No.	From	To	Place	Day of Month		Year	Language
32	Henricus Bullingerus	Joannes Utenhovius	Zurich	Monday	28 November	1558	Latin
33	Petrus Martyr Vernigli	Johannes Utenhovius	Zurich	Tuesday	29 November	"	Latin
34	Henricus Bullingerus	Joannes ab Utenhoven	Zurich	Saturday	7 January	1559	Latin
35	Petrus Martyr Vernigli	Johannes Utenhovius	Zurich	Saturday	7 January	"	Latin
36	Henricus Bullingerus	Joannes Utenhovius	Zurich	Thursday	30 March	"	Latin
37	Henricus Bullingerus	Joannes Utenhovius	Zurich	Thursday	24 August	"	Latin
38	Aegidius Becius	Martinus Micronius	Frankfurt	Tuesday	19 September	"	Latin
39	Sebastianus Pech	Joannes Utenhovius	Frankfurt	Saturday	9 December	"	Latin
282	Of Church Discipline and Government		[1560]	Dutch
40	Supplication of the Strangers in London	Queen Elizabeth	London	Monday	29 January	"	Dutch
41	Petrus Dathænus	Johannes Utenhovius	Frankfurt	Thursday	11 April	"	Latin
42	The Genevan Church	The Flemish Church London	Geneva	Saturday	4 May	"	Latin
43	Supplication of the Strangers in London	Queen Elizabeth	London	Saturday	29 June	"	Latin
44	Stanislaus Luthomirskj	Joannes Utenhovius	Little Cazi-mirza	Sunday	28 July	"	Latin
45	Edmund Grindal, Bishop of London	Petrus Delænus and Joannes Utenhovius	Fullham	Wednesday	4 September	"	Latin
46	Edmund Grindal, Bishop of London excommunicates Adrianus Haemstedius		London	Saturday	16 November	"	Latin
47	Adrianus Hambstede	Mayken the wife of Jacob Cool	Emden	Monday	10 February	1561	Dutch
48	Ericus XIV, king of Sweden allows strangers to reside in his dominions		Holm	Wednesday	5 March	"	Latin
49	Document concerning Adrianus Hamstede		London	Saturday	19 April	"	Latin
49 ^a	Document concerning Adrianus Hamstede		London	Friday	2 May	"	Latin
49 ^b	Document concerning Adrianus Hamstede		London	Tuesday	1 July	"	Latin
50	Petrus Dathænus	Godfridus Wingius	Frankfurt	Tuesday	29 April	"	Latin
51	Petrus Dathænus	Joannes Utenhovius	Frankfurt	Monday	28 April	"	Latin
52	Philippus Marnixius	Petrus Delenus	Antwerp	Saturday	3 May	"	Latin
53	Carolus Utenhovius	Johannes Utenhovius	Antwerp	Friday	16 May	"	Latin
54	Adrianus Hambstedius	Jacobus Acontius	Oldersheim	Saturday	14 June	"	Latin
55	Petrus Dathænus	Joannes Utenhovius	Frankfurt	Monday	7 July	"	Latin
56	Aegidius Becius	Joannes Utenhovius	Frankfurt	Tuesday	8 July	"	Latin
57	Jacobus Bucerus	Petrus Delenus	Sandwich	Wednesday	1 October	"	Latin
58	Edmund Grindal, Bishop of London	The Senate of Frankfurt	London	Wednesday	12 November	"	Latin
59	Petrus Delænus	The Flemish Church at Frankfurt	London	Wednesday	12 November	"	Latin
60	Nicolas Carinæus	Cornelis Coolthuyn	Jenlet	Thursday	26 March	1562	Latin
61	Petrus Scagius	Godofredus Wingius	London	Friday	27 March	"	Latin
62	Nicolas Carinæus	The Netherlandish Community in London	Emden	Wednesday	1 April	"	Dutch

Chronological List of the Letters and Documents.

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No.	From	To	Place	Day of Month	Year	Language
63	Aegidius Becius	Johannes Utenhovius	Frankfurt	Sunday 5 April	1562	Latin
64	Jacobus Bucerus	Petrus Dælenus	Sandwich	Monday 27 April	"	Latin
65	Petrus De Lænus	Christophorus Eusamanus	London	Monday 25 May	"	Latin
66	Revocation proposed by the Bishop of London	Hadrianus Hamstedius	London	Friday 31 July	"	Latin
67	Carolus Utenhovius	Joannes Utenhovius	Vrimurs	Friday 4 September	"	Latin
68	Jacobus Bucerus	Petrus Delenus	Sandwich	Friday 23 October	"	Latin
69	Edmund Grindal, Bishop of London	Joannes Utenhovius	London	Wednesday 10 February	1563*	Latin
70	Joannes Utenhovius	Gulielmus Cecyll	London	Wednesday 17 March	"	Latin
71	Petrus Scagius	Joannes Utenhovius		Tuesday 9 November	"	Latin
72	Jacobus Bucerus	Godfridus Wingius	Sandwich	Tuesday 14 December	"	Latin
73	Jacobus Acontius	Edmund Grindal, Bishop of London	London		1564	Latin
74	Edmund Grindal, Bishop of London	Joannes Utenhovius	London	Saturday 25 March	"	Latin
75	Nicolaus Gallasius	Joannes Utenhovius	Orleans	Saturday 25 March	"	Latin
76	Carolus Utenhovius	Johannes Utenhovius	Paris		1565	Greek
77	Carolus Utenhovius	Joannes Utenhovius	Paris	Wednesday 7 February	"	Latin
78	Joannes Utenhovius	Joannes Utenhovius	Paris	Tuesday 5 June	"	Latin
79	Nicolaus a Starkenburg	Joannes Utenhovius	Norden	Friday 20 July	"	Latin
80	The Dutch community of London	Francis, 2nd Earl of Bedford	London	Thursday 27 September	"	Dutch
81	Theodore Besza	Edmund Grindal, Bishop of London	Geneva	Thursday 27 June	1566	Latin
82	Edmund Grindal, Bishop of London	Joannes Cognatus	Fulham	Friday 18 July	1567	Latin
83	Jean Cousin	Edmund Grindal, Bishop of London	London	Saturday 19 July	"	Latin
84	Johannes Helmichius	Gottfridus Wingius	Norwich	Tuesday 21 October	"	Latin
85	The Ministers of the Genevan Church on Ecclesiastical Polity		Geneva	Friday 24 October	"	Latin
86	Georgius Octavius Sylvanus [alias Georgius Wybo or Wybotius]	The Netherlandish Community in London	Emden	Tuesday 2 March	1568	Dutch
87	Transactions of Jehan Spencckhousen with the Netherland and French Churches in England		London	Monday 19 April to Saturday 30 October	"	French
88	The Dutch Church, London	The Church of Geneva	London	Wednesday 28 April	"	Latin
89	Edmund Grindal, Bishop of London	Joannes Cognatus	London	Tuesday 12 October	"	Latin
89 ^a	Jean Cousin	Godfridus Wingius	London	Tuesday 12 October	"	Latin
89 ^b	Jean Cousin	Edmund Grindal, Bishop of London	London	Tuesday 12 October	"	Latin
90	On collections requested by William, Prince of Orange		London	November	"	Dutch

* 1563, O. S. = 1564, N. S.

No.	From	To	Place	Day of Month	Year	Language
91	Johannes Helmichius	The Dutch-German Church, London	Norwich	Thursday 4 November	1568	Latin
92	Theodorus Beza	Johannes Cognatus	Geneva	Friday 11 March	1569	Latin
93	Georgius Wibotius on the government of the Lon- don-Dutch Church		London	Tuesday 26 April	"	Latin
94	Proposals for reconcilia- tion		London	Wednesday 27 April	"	Dutch
95	Petrus Gabriel and Joanes Arnoldi recommend Dierick Allertzoon		Emden	Friday 26 August	"	Dutch
96	The Church at Emden	The London-Dutch Church	Emden	Wednesday 12 October	"	Latin
97	Edmund Grindal, Bishop of London	Joannes Cognatus	Fulham	Monday 7 November	"	Latin
98	Joannes Cognatus	Edmund Grindal, Bishop of London	London	Saturday 12 November	"	Latin
99	Jacobus Bucerus	Godfridus Wingius	Sandwich	Monday 2 January	1570	Latin
100	Gotfridus Wingius	?	London	Tuesday 14 February	"	Dutch
101	Ysbrandus Balkius Fri- sius	Godfridus Wingius and Bartholdus Wilhelmi	Norwich	Friday 3 March	" *	Latin
102	Confession of Gottfridus Wingius	The Dutch Church, Lon- don	London	Sunday 6 August	"	Latin
103	The Netherlandish Church at Maidstone	The Dutch at Franken- thal and Heidelberg	Maidstone	Thursday 10 August	"	Dutch
104	Certain members of the London Dutch Church	Edwin Sandes, Bishop of London	London	Friday 17 November	"	Latin
105	Philip Van Marnix	The Dutch and French communities of London	Wesel		1571	Dutch
106	Theodore de Besze	Jean Cousin	Geneva	Wednesday 14 February	"	French
107	Jean Cousin	Theodore Besze	London	Friday 6 April	"	French
108	The Synod of Betbur	The Dutch Church, Lon- don	Emden	Tuesday 24 July	"	Dutch
109	Michael Ehippius	The Dutch Church, Lon- don	Ipswich	Friday 21 September	"	Dutch
110	The Refugee Churches of London	The Church of Emden	London	Friday 14 March	1572	Latin
111	Petrus Dathenus	The German - Dutch Church, London	Franckenthal	Sunday 20 April	"	Latin
112	The Community of Flush- ing	The Dutch Churches in England	Flushing	Saturday 26 April	"	Latin
113	The Protestant Church at Antwerp	The Dutch Church, Lon- don	Antwerp	Tuesday 6 May	"	Dutch
114	The Dutch Community of Ipswich	The Dutch Church, Lon- don	Ipswich	Sunday 11 May	"	Dutch
115	The Dutch Community of Colchester	The Dutch Church, Lon- don	Colchester	Monday 12 May	"	Dutch
116	The Dutch Community of Ipswich	The Dutch Church, Lon- don	Ipswich	Wednesday 14 May	"	Dutch
117	The Foreign Churches of London	Petrus Dathenus	London	Monday 2 June	"	Latin

* This date may be 1571.

No.	From	To	Place	Day of Month		Year	Language
118	William, Prince of Orange	The Foreign Churches in England	Dillenburg	Sunday	8 June	1572	Dutch
119	The Protestant Church of Enkhuizen	The Dutch Church, London	Enkhuizen	Friday	4 July	"	Dutch
120	The Protestant Church of Enkhuizen	The Dutch Church, London	Enkhuizen	Thursday	10 July	"	Dutch
121	Theodore de Besze	Jean Cousin	Geneva	Sunday	3 August	"	French
122	Lieven de Herde	The Consistory of the Dutch Church, London	Flushing	Thursday	2 October	"	Dutch
123	Summary of contributions of the Dutch Community of London, in behalf of Holland		London	Tuesday	20 January	1573	Dutch
124	Bartholdus Wilhelmi	Gottfridus Wingius	Dordrecht	Monday	16 February	"	Latin
125	William Prince of Orange	The Dutch Churches in England	Delft	Thursday	26 February	"	Dutch
126	William Prince of Orange	The Flemish Church, London	Delft	Friday	8 May	"	French
127	The Privy Council	The Dutch Church, London	Greenwich	Thursday	22 October	"	Latin
127 ^a	[Translation in Dutch of the preceding Letter]						
128	Bartholdus Wilhelmi	The Dutch Church, London	Dordrecht	Friday	23 October	"	Dutch
129	William Prince of Orange	The Foreign Churches of England	Delft	Saturday	31 October	"	French
129 ^a	[Translation in Dutch of the preceding Letter]						
130	The Dutch-German Church, London	The Privy Council	London	Friday	6 November	"	Latin
131	The Dutch Church, London	Bartholdus Wilhelmi	London	Monday	23 November	"	Dutch
132	William, Prince of Orange	The Netherlandish Church, London	Ter Vere	Tuesday	29 December	"	Dutch
133	Bartholdus Wilhelmi	The Dutch Church, London	Dordrecht	Wednesday	6 January	1574	Dutch
134	The Privy Council	Edwin Sandes, Bishop of London	Greenwich	Tuesday	29 June	"	English
134 ^a	[Translations in French of the preceding Letter]						
134 ^b							
135	The Dutch Church, London	The Classis of Walcheren	London		September	"	Latin
136	The Classis of Walcheren	The Dutch Church, London	Flushing	Tuesday	7 December	"	Dutch
137	The Classis of Walcheren	The Dutch Church, London	Flushing	Thursday	12 May	1575	Dutch
138	The Classis of Walcheren	The Dutch and French Churches of England	Flushing	Friday	19 August	"	Latin
139	The Church of Antwerp, on Christian discipline and liberty		Antwerp	Thursday	25 August	"	Dutch

No.	From	To	Place	Day of Month		Year	Language
140	William, Prince of Orange	The Dutch Church, London	Dordrecht	Friday	2 September	1575	Dutch
141	Testimony of Rich. Gaedener, on the capture of Anabaptists		London	Sunday	25 September	„	English
142	The Church of Antwerp	The Dutch Church, London	Antwerp	Friday	4 November	„	Dutch
143	The Dutch Church, London	The Church of Antwerp	London	Sunday	27 November	„	Dutch
144	The Church of Antwerp	The Dutch Church, London	Antwerp	Thursday	29 December	„	Dutch
145	The Church of Brussels	The Dutch Church, London	Brussels	Saturday	21 January	1576	Dutch
146	Johann Sturm on the Lord's Supper		Strassburg			circa 1576	Latin
147	Matthaeus Huttonius on Johann Sturm's formula on the Lord's Supper					circa 1576	Latin
148	The Church of Antwerp	The Dutch Church, London	Antwerp	Saturday	14 April	1576	Dutch
149	The Dutch Church, London	The Church of Antwerp	London	Friday	20 April	„	Dutch
150	The Dutch Church, London, on pensions to widows of deceased ministers of their Community		London	Sunday	8 July	„	Dutch
151	The Privy Council	The Dutch Church, London	Hallingbury Morley		August	„	English
151 ^a	[Translation in Dutch of the preceding Letter]						
152	The Church of Zierikzee	The Dutch Church, London	Zierikzee	Tuesday	30 October	„	Dutch
153	The Lord Mayor of London	The Dutch Church, London	London	Saturday	22 December	„	Latin
154	Philip Marnixius	The Dutch Church, London	Middelburg	Sunday	27 January	1577	Latin
155	The Dutch Church, London	?	London	Monday	4 February	„	Dutch
156	The Dutch Church, London	The Classis of Walcheren	London	Friday	22 February	„	Dutch
157	The Classis of Walcheren	The Dutch Church, London	Arnhemuiden	Friday	8 March	„	Dutch
158	Casparus Heydanus	The Dutch Church, London	Middelburg	Friday	8 March	„	Dutch
159	The Dutch Church, London	Caspar Heydanus	London	Monday	18 March	„	Dutch
160	The Classis of Walcheren	The Dutch Church, London		Thursday	13 June	„	Dutch
161	Jan Ruytinek	The Dutch Church, London	Norwich	Wednesday	10 July	„	Dutch

No.	From	To	Place	Day of Month	Year	Language
162	The Dutch Church, London	The Classis of Walcheren	London	Monday 29 July	1577	Dutch
163	The Church of Zierikzee	John Aylmer, Bishop of London	Zierikzee	Wednesday 30 October	"	Latin
164	The Churches of West-Flanders	The Foreign Churches in England	Steenwerck	Saturday 9 November	"	Dutch
165	The Dutch Church, London	The Church of Zierikzee	London	Friday 3 January	1577-8	Dutch
166	The Churches of South and North Holland, &c.	The Dutch Church, London	Dordrecht	Wednesday 26 February	1578	Dutch
167	The Church of Zierikzee	The Dutch Church, London	Zierikzee	Thursday 1 May	"	Dutch
168	Percivallus Wibarnus	Theodorus Beza	London	Friday 13 June	"	Latin
169	Jacobus Regius	The Dutch Church, London	Ghent	Friday 13 June	"	Dutch
170	Jacobus Regius	The Dutch Church, London	Ghent	Saturday 30 August	"	Dutch
171	Edmund Grindal, Archbishop of Canterbury	The Foreign Churches of London	Lambeth	Saturday 13 December	"	Latin
172	Daniel Dedieu	Godefridus Wingius	Frankfurt	Friday 17 April	1579	Latin
173	Jacobus Regius	Gotfridus Wingius	Ghent	Friday 15 May	"	Latin
174	John Aylmer, Bishop of London	The Dutch Church, London	Fulham	Thursday 4 June	"	English
175	The Consistory of Antwerp	The Dutch Church, London	Antwerp	Wednesday 10 June	"	Dutch
176	The Privy Council forbids to receive goods &c. from Norwich and Yarmouth in London		London	Sunday 9 August	"	Dutch
177	Peter Baro	Robert De La Fontaine	Cambridge	Wednesday 19 August	"	Latin
178	Peter Baro	Robert De La Fontaine	Cambridge	Tuesday 25 August	"	Latin
179	Peter Baro	Robert De La Fontaine	Cambridge	Wednesday 7 October	"	Latin
180	Theodore de Besze	Robert De La Fontaine	Geneva	Wednesday 9 December	"	French
181	Daniel Dedieu	Godefridus Wingius	Frankfurt	Monday 28 March	1580	Latin
182	Assuerus Regemorterus	Godefridus Wingius	Frankfurt	Saturday 2 April	"	Latin
183	Peter Baro	Guillaume De Laune	Cambridge	Wednesday 14 September	"	Latin
184	Lucas Penius	Godfredus Wingius and Joannes Rotarius	Neustadt	Wednesday 9 November	"	Latin
185	Johannes Rotarius	Gotfridus Wingius	Antwerp	Saturday 31 December	"	Latin
186	The Church of Antwerp	The Dutch Church, London	Antwerp	Wednesday 18 January	1581	Dutch
187	Joannes Vanden Beke	Godfridus Wingius	Flushing	Saturday 4 February	"	Latin
188	Jacobus Regius	Godfridus Wingius	Ghent	Saturday 11 February	"	Latin
189	Daniel Dedieu	Godefridus Wingius	Antwerp	Saturday 25 March	"	Latin
190	Joannes Rotarius	Gotfridus Wingius	Antwerp	Wednesday 24 May	"	Latin
191	The Dutch Church, London	Hendrik vanden Corput	London	Wednesday 19 July	"	Dutch
192	Laurentius Humfridus	Godefridus Wingius	Oxford	Monday 9 October	"	Latin
193	Joannes Vander Beke	Godfridus Wingius	Flushing	Tuesday 30 January	1582	Latin
194	Joannes Rotarius	Gottfridus Wingius	Antwerp	Saturday 24 March	"	Latin
195	Bernherus Vezekius	Godefridus Wingius	Deventer	Tuesday 10 April	"	Latin

No.	From	To	Place	Day of Month	Year	Language
196	The Church of Antwerp	The Dutch Church, London	Antwerp	Wednesday 15 August	1582	Dutch
197	Jacobus Regius	Gotfridus Wingius	Ghent	Monday 24 September	„	Latin
198	Theodore de Besze	Robert Dela Fontaine	Geneva	Wednesday 10 October [O. S.]*	„	French
199	Johan Radermaeher	The Dutch Church, London	Antwerp	Saturday 13 October [O. S.]	„	Dutch
200	Assuerus Regemmortelius	Gotfridus Wyngius	Antwerp	Monday 29 October [O. S.]	„	Latin
201	Jacobus Regius	Gotfridus Wingius	Ghent	Monday 28 February	1583	Dutch
202	Assuerus Regemmortelius	Gotfridus Wingius	Antwerp	Saturday 2 March [O. S.]	„	Latin
203	Daniel De Dieu	The Dutch Church, London	Brussels	Friday 29 April	„	Dutch
204	Godefridus Saurbaeh	Godefridus Wingius	Brussels	Sunday 1 May	„	Latin
205	Jacobus Regius	Godefridus Wingius	Ghent	Monday 11 July	„	Latin
206	Joannes Rotarius	Godefridus Wingius	Antwerp	Thursday 1 August [O. S.]	„	Latin
207	Jacobus Kimedoncius testifies about Levi- us Cabeliau		Ghent	Saturday 17 September	„	Latin
208	The Syndics and Council of Geneva	The Foreign Churches in London	Geneva	Wednesday 25 December [O. S.]	„	French
209	The Church of Ghent	The Dutch Church, London	Ghent	Friday 2 March	1584	Dutch
210	The Dutch Church, London	The Church of Ghent	London	Thursday 30 April [O. S.]	„	Dutch
211	Theodore de Beze	Robert De la Fontaine	Geneva	Wednesday 1 July [O. S.]	„	French
212	Jan Vanden Beke	The Dutch Church, London	Flushing	Friday 13 July	„	Dutch
213	Joannes Sturm- ius	Sir Francis Walsyngham	Northeim	Friday 29 January [O. S.]	1585	Latin
214	Christophorus Ehenius	Sir Francis Walsyngham	Heidelberg	Tuesday 9 February [O. S.]	„	Latin
215	Joannes Sturm- ius	Sir Francis Walsyngham	Northeim	Wednesday 14 April [O. S.]	„	Latin
216	Sir Francis Walsyngham	The Foreign Churches in London	From the Court	Monday 14 June [O. S.]	„	French
217	Theodore de Besze	Robert De la Fontaine and Jean Castol	Geneva	Saturday 11 December [O. S.]	„	French
218	Alexander Nevillus	Dr John James	London	Thursday 3 February [O. S.]	1586-7	Latin
219	Laurentius Humfredus	Jacobus Regius	Oxford	Saturday 9 April [O. S.]	1586	Latin
220	The Dutch Church, London	The Dutch Churches in England	London	Sunday 8 May [O. S.]	„	Dutch
221	Hermannus Moded	Dr John James	Utrecht	Friday 20 May [O. S.]	„	Latin

* After this Letter, where the "Style" is not indicated, Letters are supposed to be dated according to "New Style".

No.	From	To	Place	Day of Month	Year	Language
222	Justus Lipsius	Dr John James	Leiden	Friday 30 May	1583	Latin
223	Adrianus Saravia	Dr John James	Leiden	June	"	Latin
224	Jeremias Bastingius	Dr John Jemis	The Hague	Wednesday 9 July	"	Latin
225	Sir Francis Walsyngham	The Dutch Church, London	The Court	Thursday 14 July [O. S.]	"	English
226	The Dutch Church, London	Sir Francis Walsyngham	London	Tuesday 19 July [O. S.]	"	English
227	Sir Francis Walsyngham	The Dutch Church, London	The Court	Wednesday 20 July [O. S.]	"	English
228	Alexander Dyer	The Dutch Church, London	London	Thursday 21 July [O. S.]	"	English
229	The Dutch Church, London	Sir Francis Walsyngham	London	Monday 25 July [O. S.]	"	English
230	Bernherus Vezekius	Dr John James	Deventer	Sunday 25 September [O. S.]	"	Latin
231	Sir Francis Walsyngham	The Walloon and Dutch Churches, London	The Court	Saturday 1 October [O. S.]	"	English
232	Adrianus Saravia	Dr Joannes Jacobus	Leiden	Friday 28 October [O. S.]	"	Latin
233	Expenses of the Flemish Church, London				"	French
234	Dr Joannes Wierus	Dr John James		Tuesday 4 November	"	Latin
235	Hermannus Scherff and Bernherus Vezekius	Dr John James	Kampen	Monday 20 February [O. S.]	1587	Latin
236	The Privy Council	The French and Dutch Churches, London	Greenwich	Sunday 21 March [O. S.]	1587-8	English
237	Adrianus Saravia	Dr John James	Leiden	Tuesday 1 September	1587	Latin
238	Johannes Dorrius	Dr John James	Amsterdam	Sunday 4 October	"	Latin
239	Sir Francis Walsyngham	The Strangers' Churches in England	The Court at St James'	Saturday 12 October [O. S.]	1588	English
240	Sir Francis Walsyngham	The Strangers' Churches in England	The Court at St James'	Saturday 19 October [O. S.]	"	English
241	François Dujon	Robert De La Fontaine	Heidelberg	Wednesday 22 March	1589	French
242	Theodore de Besze and A. Sadeel	The Foreign Churches, London	Geneva	Sunday 14 September [O. S.]	"	French
243	The Syndics and Council of Geneva	The Foreign Churches of England	Geneva	Sunday 14 September [O. S.]	"	French
244	The Netherlandish Church at Dantzic	The Dutch Church, London	Dantzic	Wednesday 12 December	1590	Dutch
245	The Netherlandish Church at Dantzic	The Dutch Church, London	Dantzic	Saturday 29 December	"	Dutch
246	The Dutch Church, London	The Lord High Treasurer	London	April	1591	Latin
247	Queen Elizabeth	Sigismund III, king of Poland	Greenwich	Friday 16 April	"	English
248	The Dutch Church, London	The Netherlandish Church, Dantzic	London	Sunday 18 April [O. S.]	"	Dutch
249	The Netherlandish Church at Dantzic	The Dutch Church, London	Dantzic	Saturday 17 August	"	Dutch
250	The Corporation of Harderwyk grants immunities to dealers in drapery		Harderwyk	Wednesday 11 July [O. S.]	1593	Dutch

No.	From	To	Place	Day of Month	Year	Language
251	Theodore de Besze	Robert De La Fontaine and Jean Castol	Geneva	Wednesday 27 August [O. S.]	1595	French
252	Franciscus Junius	Joannes Marquinus	Leiden	Wednesday 10 January	1596	Latin
253	Petrus Bertius	Joannes Marquinus	Leiden	Thursday 18 January	"	Latin
254	Franciscus Junius	Johannes Marquinus	Leiden	Thursday 5 December	"	Latin
255	Lucas Trelcatius	Johannes Marquinus	Leiden	Sunday 15 December	"	Latin
256	Joseph Scaliger	Thomas Oliverius	Leiden	Friday 11 April	1597	Latin
257	Franciscus Junius	Joannes Marquinus	Leiden	Wednesday 7 May	"	Latin
258	The Dutch Church, Nor- wich	The Dutch Church, Lon- don	Norwich	Saturday 21 May [O. S.]	"	Dutch
259	The Dutch Church, Nor- wich	The Dutch Church, Lon- don	Norwich	Monday 27 June [O. S.]	"	Dutch
260	Franciscus Junius	Joannes Marquinus	Leiden	Saturday 9 May	1598	Latin
261	Confession of Faith of Frederic IV				1599	Latin
262	Franciscus Junius	Joannes Marquinus	Leiden	Sunday 4 April	"	Latin
263	Petition of Dutch and French Strangers, Lon- don	Queen Elizabeth	London	Sunday 29 April [O. S.]	"	English
264	The Privy Council	The Lord Mayor of Lon- don	Greenwich	Sunday 29 April [O. S.]	"	English
265	The Dutch Church, Lon- don	The Lord Mayor and Al- dermen, London	London	Tuesday 1 May [O. S.]	"	Dutch
266	The Lord Treasurer	The Attorney General	Sackville House	Tuesday 23 June [O. S.]	1601	English
267	Philippe De Mornay Sei- gneur du Plessis	Robert De La Fontaine	Saumur	Friday 6 July	"	French
268	The Lord Treasurer	The Lord Chief Justice	Sackville House	Thursday 15 October [O. S.]	"	English
269	Domyn Vaerheyl	The Dutch Church, Lon- don	London	November	"	Dutch
270	Franciscus Gomarus	Symeon Ruyting	Leiden		1603	English
271	Theodorus de Besze &c.	The Dutch Church, Lon- don	Geneva	Monday 17 January [O. S.]	"	Dutch
272	King James I	The Foreign Churches in England	Greenwich	Monday 23 May [O. S.]	"	French
{ 273, 273 ^a , 273 ^b }	Hugh Cuffe	The Dutch Church, Lon- don	Dodis Castle	Wednesday 30 November [O. S.]	"	English
274	The Church and School of Geneva	The Flemish Church, Lon- don	Geneva	Saturday 17 March [O. S.]	1604	French
275	King James I invites Foreign Dyers &c. to settle in England		Windsor	Sunday 7 July [O. S.]	1605	Latin
276	Philippe de Mornay, Sei- gneur Du Plessis	Robert De La Fontaine	Saumur	Thursday 8 May	1608	French
277	Philippe de Mornay, Sei- gneur Du Plessis	Robert De La Fontaine	Saumur	Friday 13 June	"	French
278	Philippe de Mornay, Sei- gneur Du Plessis	Robert De La Fontaine	Saumur	Monday 6 July	1609	French
279	Sir Henry Wotton	C. H. S.	Venice	Monday 3 September	1618	Italian
280	Marc Antonio de Dominis	(Cyrillus Lucaris ?)	London		1619	Latin
281 ¹	Joseph Hall	Marc Antonio de Dominis	Worcester	February [O. S.]	1622	Latin

¹ For No. 282 see above between Nos. 39 and 40.

1.

MARTINUS BUCERUS¹,to²

Strassburg, Tuesday, 14 October 1544.

§ 1. *Those letters which I have to send to Geneva go to-day to Calvin.* 2. *I congratulate you on your Church and congregation, and although your minister is not very learned, yet he is faithful to the Lord, which is chiefly required in ministers of the Gospel.* 3. *I have not yet been able to write to your illustrious master, nor to your relative, but will write shortly to both, although with the former I have hitherto had no correspondence.* 4. *To the prayers of your congregation and its minister I commend myself and my ministry.*

S. D. *Quonquam modo tempus desit, vir vere nobilis et colende, rescribendi tibi, vt par erat, nolui tamen committere.*

¹ Martin Kuhn (Latinized Bucerus, and sometimes Emunctor), a German reformer, was born, according to nearly all his biographers, at Schelestadt (Schlettstadt) in Elsass in 1491. But in Zedler's *Universal-Lexicon* it is stated that in a Letter dated 1523 he asserted himself to have been born at Strassburg. At Schlettstadt he joined the Order of the Dominicans, but went in 1516 to Heidelberg for the study of Greek and Hebrew, philosophy and theology. In 1523 he began to teach at Strassburg, and continued to reside there till 1549, when, at the invitation of the lord protector Somerset and Cranmer, the Archbishop of Canterbury (with whom he corresponded even in 1537, see *Epistolae Figurinae*, Letter 241, dated from Strassburg, 23 Oct. 1537), he and his friend Paul Fagius came to England, arriving on 25 April in London. Bucer was at Cambridge on the 8th of July for one day, but took up his abode there on the 15th November, and died there on 28 Febr. 1550—1. See a full account of Bucer's life and works in Cooper, *Athenae Cantabrig.* i. 401 sqq., 510; cf. also *Historia vera de vita, obitu D. Mart. Bucer et Pauli Fagii*, Argentor., 1561, 1562; Herzog's *Real-Encyclopädie für Protestant. Theologie*; Ersch u. Gruber's *Encyclopädie*; Zedler's *Univers. Lex.*; *Biogr. Univers.*; Meyer's *Convers. Lexicon*; Brockhaus' *Convers. Lex.*; *Encycl. Brit.*; Haag, *La France Protestante*; Baum, *Capito und Bucer* (Elberf. 1860); *A General Index to the Publications of the Parker Society*, compiled by Henry Gough (Cambr. 1855); John Strype's *Works* (Index published by the Clarendon Press, 1828). Several of Bucer's Letters have lately been published by Drs Horawitz and Hartfelder, *Briefwechsel des Beatus Rhenanus* (Leipz. 1886); in the *Thesaurus Epistolicus Calvinianus*, ed. by Ed. Cunitz and Ed. Reuss (Brunsw. 1873), and by A. L. Herminjard, *Correspondance des Réformateurs*, Genève, Paris, 1866— . Consult also the *Catalogue* (Index) of MSS. preserved in the Library of the University of Cambridge, and the *Catalogus Librorum Manuscriptorum quos Collegio Corporis Christi in Academia Cantabrigiensi legavit Matth. Parker*, for transcripts of some of his letters and treatises.

² There is no address on the Letter, but it would seem that it was written to Joannes Utenhove, who about this time had left Ghent, his native place, to escape the religious

ut te non certiore redderem de literis illis alijs Geneuam per me curandis. Eæ hodie per Geneuatem certum³ puerum deferuntur ad Caluinum. Gratulor autem magnopere istam vobis² Ecclesiam et Christi coetum⁴, quibus Dominus vere medius est. Etiam si enim ministro vtimini non humana sapientia multum instructo, fidelis tamen Domino est, quod præcipue in ministris Euangelij requiritur. Et perinde est Domino quibus organis vtatur in procuranda nostra salute, fidemque nostram niti virtute Christi, nulla dexteritate ministri oportet. Dominus itaque vos conseruet et ampliter benedicat in isto regni sui culmine et communicatione. Illustri Domino tuo⁴, vt³ nec consanguineo tuo⁴ nunc scribere potui, scripturus breui vtri-que, tametsi cum illustri Domino tuo hactenus nihil communicarim. Cogitemus Christum vitam et resurrectionem esse, et mundum ab eo deuictum. Antichristis Dominus merito permittit, vt nos excitent, at bene habet, quod is moderatur omnibus, qui ita nos amat, ut mori pro nobis uoluerit. In hoc

persecution which the Emperor Charles V had commenced in the Netherlands (especially at Ghent), in consequence of the treaty of peace concluded between him and Francis I king of France at Crespi, in September 1544, whereby it was stipulated that the two monarchs should assist each other in reestablishing the old religion (see Joh. Sleidanus, *De statu religionis et reipublicae Carolo quinto Caesare*, Ed. secunda, Argentor. 1558 fol. 197 a). In March of the following year Hardenberg (see the next Letter) expected to find Utenhove at Cologne, where he had evidently taken up his abode at the house of Jacques de Bourgogne, Seigneur De Falais, who had studied at Louvain, together with John à Lasco (and perhaps also with Utenhove) and who had likewise fled in 1544 to Cologne to escape the inquisition. At Cologne De Falais is known to have established a small community of Walloons with a regular service (see *Corpus Reformatorum, Calvini Opera*, tom. xii, p. 549, note 2), and to this community Bucer probably refers in § 2. If such is the case the "Illustris Dominus tuus" in § 3 would be De Falais and the "consanguineus tuus", in the same paragraph, Carolus Utenhove, the stepbrother of Joh. Utenhove.

It is, however, possible that the letter was written to Alb. Hardenberg, whom the Archbishop of Cologne (Hermann, Count von Wied) had selected as his Court-preacher, in 1544, with the object of promoting and protecting the reformation which he was effecting at Cologne. In that case it cannot be said who the "consanguineus tuus" is.

³ Bucer's handwriting is extremely difficult to read as is freely acknowledged by the Editors (Cunitz and Reuss) of the *Thesaurus Epistolicus Calvinianus*. It is believed that the above letter has been correctly deciphered, but there is a doubt as to the word *certum*. That there is reference to the *puer* of whom Henricus Bullinger writes to Calvin on the 12th of Sept. 1544 (see *Thesaurus Epist. Calvin.* No. 572), seems beyond doubt. It is also plain from the Letter of Pollanus to Calvin (*Thes. Epist. Calvin.* No. 577) that on the 13th of Oct. following the "puer" was at Strassburg, and had already been there for some days at least. It seems, therefore, probable that on the 14th of Oct. he returned to Calvin with the letters mentioned by Bucer.

⁴ See above, note 2.

viuite et valete, feliciterque in vita Dei, quæ sola vita est, et æterna est, proficite. *Argentiniæ* 14 Octobris 1544.

Toti isti Ecclesiæ vestræ et ministro eius me commendo et ⁴ meum ministerium, vt illud precibus adiuuetis

Dominationi Tuæ deditus in Domino

Mart. Bucerus.



2.

**ALBERTUS HARDENBERGUS¹,
to JOANNES UTENHOVIUS².**

Cologne, Monday, 9 March 1545.

§ 1. *I have arrived at Cologne on some business and learned from the servants of Seigneur de Palais that you had gone to Aix-la-chapelle with those noble maidens, in order that they*

¹ His proper name was Rizaëus, but he adopted the name of his native place Hardenberg in Overijssel (a province of Holland), where he was born in 1510. From 1544 to 1547 he was a preacher and reformer at the Court of the Archbishop of Cologne (Hermann von Wied) and pastor of Kempen, afterwards at Emden where he died in 1574. Cf. Herzog's *Real-Encyclopädie der Protest. Theologie*; *A general Index to the publications of the Parker Society*, by Henry Gough; Meyers' *Conversations Lexicon*; Zedler's *Univ. Lexicon*; A. J. Van der Aa, *Biogr. Woordenb.*, art. Rizaëus; El. Wagner, *Hardenbergs zu Bremen gefüretes Lehramt*, 1779; B. Spiegel, *Dr Alb. Rizaëus Hardenberg*, Brem. 1869. A Letter of his to Beatus Rhenanus (dated Bonn, 22 March 1548) is published by Drs Horawitz and Hartfelder, *Briefwechsel des Beatus Rhenanus* (Leipz. 1886) p. 528; and another (dated Bonn, 24 March 1545) to Calvin, by Drs Cunitz and Reuss as No. 624 in *Thesaur. Epist. Calvin.*

² John Utenhove (called Jakobszoon, i.e. the son of Jacob Utenhove, in Van der Aa's *Biographisch Woordenboek*; but said to be the son of Nicolas Utenhove, in his life by Fred. Pijper) was one of the most active reformers of the first half of the 16th century, and

may consult their parents. 2. Warn them not to trust too much to human counsels. Parents are to be obeyed, but God, the only father, above all. The first table of the law is the form and rule of all obedience. 3. I have reason to apprehend danger to the ladies

the constant friend and companion of John à Lasco. He was born at Ghent, whence he seems to have fled about the latter end of 1544 (see the preceding Letter, note 2). In October of the same year he was at Cologne (*ibid.*). But when Hardenberg arrived there, he had left for Aix-la-chapelle with some ladies, who wished to consult their parents before embracing Protestantism. In January 1546 he was at Strassburg (see Letter No. 4), whither he had, the previous year, accompanied Jacques de Bourgogne (see Letter No. 1, note 2), who had considered himself no longer safe at Cologne. There he was still on 3 January 1548 writing on that day a letter to Franciscus Dryander (see Pijper, *Jan Utenhove*, Append. p. v). But in September of the same year he was at Canterbury, evidently staying with Thomas Cranmer, the Archbishop (see Letter No. 5 address), who was preparing a reformation of the Church with the consent and hearty approval of the young king Edward VI. Cranmer had invited some of the most eminent reformers of the Continent to come to England, and among those who responded to his call were John à Lasco, Martin Bucer, Paul Fagius, Franciscus Dryander and John Utenhove. The latter seems to have arrived in the summer of 1548 and to have immediately collected, or perhaps joined, a congregation of Walloons at Canterbury. Peter Martyr asked him on 21 Sept. 1548 (Letter No. 5 § 5) to salute all the saintly brethren that were with him. The same Martyr writes to him on 15 Jan. 1549 (Letter No. 7 § 6) that he is glad that Utenhove has a house to preach in and that the faithful meet occasionally. On 20 Nov. 1548 Utenhove writes to Paul Fagius and speaks of "our French Church" (see Fred. Pijper, *Jan Utenhove*, Append. p. viii). John Southerden Burn (*Hist. of the Foreign Protestant Refugees*, p. 38) says that there was a tradition among "the present [1846] congregation of Walloons at Canterbury, that a Walloon Church had been established in that city, some years previously to the reign of Edward VI." And Strype, in his *Memorials* of the year 1547 says: "Now, I conjecture, were the beginnings of the foreigners' church planted at Canterbury by the countenance and influence of Archbishop Cranmer." It may be that Walloons had settled there during the latter years of the reign of Henry VIII. and that they were permitted to worship according to their own rites, but that there was a Walloon "Church" previously to the reign of Edward VI (that is to say before 1547) is hardly compatible with what Martyr says in his letter of 15 Jan. 1549. Utenhove does not seem to have remained long at Canterbury, for towards the end of March or in the beginning of April 1549 he was at Brussels (see a Letter of Hooper in *Epistolae Tigurinae*, p. 36 sqq.) en route for Strassburg, where he purposed to use the warm summer-baths for the benefit of his health (*Epistolae Tigurinae*, p. 423). He left Strassburg again on 8 July 1549 (see *Epistolae Tig.*, p. 379, and a Letter of Henry Bullinger in this Volume, No. 8, § 1), and seems to have returned to Canterbury, by way of France, about the 3rd of September following (see Curio's Letter, No. 9), after having paid a visit to Cambridge (see Letter No. 8, address). But on the 26th of November following he was in London and seems to have resided there until at least 6 June 1553, as may be seen from his Letters to Calvin in the *Thesaurus Epistolicus Calvinianus* (Nos. 1313, 1317, 1399, 1416, 1447, 1478, 1749).

From 1544 to 1553 a great many Germans, Frenchmen, Flemings, Dutchmen, and even Italians had fled their respective native lands to escape the religious persecutions and found refuge in various parts of England, but chiefly in London, where the French and Walloons held religious meetings even in the Spring of 1549. Valerand Poulain in the dedication of his "*Liturgia Sacra*" to king Edward VI, dated 29 February 1551, states that the French Church in London had been founded by the French more than two years before that date. François du Rivier, who had been formerly at work at Canterbury, was probably their first Minister, and he seems to have been succeeded by Clandius Colinaeus, who resided in Nov. 1548 with Utenhove at Canterbury, and, in the latter part of 1549 accompanied him to London. Here Utenhove occupied himself more with assembling a congregation of Dutch

and yet I live in hopes because your advice will help them. 4. I would write to them but for pressing business, as John à Laseo, whom duty caused me to follow to Cologne, is preparing for his return to Frisia. He salutes you and those saintly maidens and will

and Low-German refugees. On 13 May 1550 John à Lasco arrived in London with the intention of establishing there a church for the Netherlanders (*Epist. Tigurinae*, p. 365). On the 29th of June following it was appointed, according to an annotation of Edward VI in his diary "that the Germans should have the Austin Friars for their church to have their service in, for avoiding of all sects of Anabaptists and such like" (Burn, *Foreign Protestant Refugees*, p. 186). At the request of à Lasco and Utenhove King Edward confirmed the foundation of a Dutch and Walloon Church by a charter dated 24 July 1550 which is still preserved in the Dutch Church. The King appointed two Ministers to the Dutch congregation, namely Martinus Micronius and Gualterus Delenus; à Lasco was their Superintendent, and Utenhove one of their Elders. Everything went well until the death of King Edward in July 1553 when Queen Mary ascended the throne and very soon ordered all the refugees to quit the country. About four hundred (among them Utenhove, à Laseo and Micronius) availed themselves of two Danish ships, lying in the Thames and about to return home, to leave, on 17 September, for Denmark, where King Christian III had introduced the reformation and where they hoped to receive protection. Their sea-voyage, their arrival and adventures in Norway and Denmark, their expulsion from the latter country, and their further wanderings on the continent have been narrated by Utenhove in: *Simplex et fidelis narratio de instituta ac demum dissipata Belgarum, aliorumque peregrinorum in Anglia, Ecclesia: et potissimum de susceptis postea illius nomine itineribus, quæque eis in illis evenerunt... Per Joannem Utenhovium... Basilee, ex officina Joannis Oporini, 1560, Mense Martio*. [Of this work, which is rare, a copy is in the Cambridge University Library].

Many of the refugees settled at Emden in East-Frisia. Utenhove also arrived there on the 4th of December 1553 in company with à Lasco (see Letter No. 15). On 27th March 1554 he wrote from this place to Bullinger (see Pijper, *Jan Utenhove*, Append. pp. xiii—xv). On 9 March 1556 he was at Norden in East-Frisia, but in October of the same year he accompanied à Lasco to Poland, where many of the nobility had embraced Protestantism and had asked à Lasco to settle among them. Utenhove remained in Poland till about June 1559 (see *Thesaurus Epistolicus Calvinianus*, Letters Nos. 2407, 2590, 2652, 2924, 2959, 2962, 3002; also the Letters Nos. 18—36 in this volume). In 1557 he married there Anna De Grutere De Lanoy, who had been, like her husband, one of the fugitives from England to Denmark. After the death of Queen Mary and the accession of Queen Elizabeth, most of the Protestants who had left England in 1553 returned. Utenhove travelled from Poland by way of Frankfurt (see Letter No. 37) and Frisia to London, and on his arrival found there already a congregation of Walloons and Netherlanders, assembling sometimes in Christ Church, sometimes in Margaret's Church or elsewhere. He had brought with him (probably from Emden) the Charter of Edward VI, which however, Queen Elizabeth refused to confirm, though the use of the Church in Austin Friars was once more granted to the refugees. In spite of ill-health Utenhove (who was again appointed Elder of the Church) worked unceasingly for the good of the reformed religion and the community of refugees. He died in the autumn of 1565, leaving behind a widow and three children in straitened circumstances, who, three years later, lived in the "liberties of Christ's Church within Algate." (See Strype, *Annals of the Reformation*, iv., Append., p. 5).

A monograph on him was published by Fred. Pijper, under the title *Jan Utenhove* (Leiden, 1883). Consult also Van der Aa, *Biograph. Woordenboek*; John Strype's Works (Oxford, Clarendon Press, 1822; Index); *Thesaurus Epistolicus Calvinianus*; Zedler's *Univ. Lexicon*; the *Index to the publications of the Parker Society* (by Henry Gough); the works published by the *Marnix-Vereeniging* (Utrecht, 1873 &c.); Sym. Ruytinek, *Geschiedenissen der Nederduytsche Natie in Engelant*; the Catalogue of Corpus Christi College, Cambridge, for two letters (in Vol. cxix, No. 97, 118), one dated Lond. 27 Jan. 1549, the other of the same month.

help you if he can be of any use to you. 5. I do not offer my assistance as I am unable to do anything; still if you think that I could be of use to you or our maidens or any of your friends, command me. 6. May the Lord strengthen and comfort those maidens. 7. I hope that by their piety their parents will be likewise converted to the Lord. 8. As I do not know their names, nor think it safe to write to unknown persons, I prefer to ask you to encourage them and to tell them of the things that we discussed when you returned from Bonn and I from Cologne. 9. If, after your return, you wish to know what à Lasco has arranged with the Archbishop about the maidens, I will write to you.

Venimus Coloniam, mi Vtenhoui, ut negotia hic³ quedam¹ expediremus: ubi autem colloqui contigisset cum familiaribus domini Valesij⁴ audiuimus te cum Nobilibus illis Virginibus⁵ (seruis Jesu Christi) longe fidelissimis, Aquas esse profectum: ut cum parentibus colloquantur: quod ut bene uertat oro Deum æternum Patrem Domini nostri Jesu Christj. Te uero hortor mi² Vtenhoui, vt eas moneas ne nimium heic tribuant humanis consilijs. Scio obediendum esse parentibus, sed Deus primas requirit: qui solus pater est: non admittens quemquam cui contra suum præceptum obediatur. Non est obscurum quo nos prima tabula uocet: quæ forma est, regula, et perpendiculum omnis obedientiæ. Et sane oportet meminisse verbi Christi dicentis: qui non reliquerit patrem, matrem⁶ &c. Jure metuo optimis³ virginibus, et interim tamen bene spero cum et te habeant qui consilio ualeas: et alioqui confidam^{6a} illum qui cœpit in

³ MS. *illic*, but crossed out and *hie* written above it.

⁴ Jacques de Bourgogne, Seigneur de Falais or Fellais-sur-Méhaigne and of Bredam or Brigdamme in Zealand, was born about 1505, and had the advantage of being the play- and school-fellow of the Emperor Charles V. At the age of fifteen his sympathies with the reformation induced his father to withdraw him from court and send him to the University of Louvain. He adhered, however, to the reformation, became acquainted with John à Lasco and Calvin (whose letters to him were published in 1744 at Amsterdam under the title: *Lettres de Jean Calvin à Jacques de Bourgogne...et à son épouse Yolande de Brederode*) and fled about 1544 to Cologne (see Letter No. 1, note 2). In 1546 he considered himself no longer safe there and went to Strassburg and Basle. There he drew up an "excuse" or "Apologia" to the Emperor in which he endeavoured to clear himself from accusations brought against him and to make a confession of his faith. This was first printed in French and in 1548 published in Latin. In 1549 he was at Geneva, where his relations with Calvin, Poulain and other reformers soon became so strained that he quitted the place and went to Berne, from whence he returned again to Strassburg, where he seems to have died; the date of his death is unknown. Cf. *Biographie Nat. de Belgique*; his correspondence with Calvin and others in the *Thesaurus Epist. Calvinianus*; Fred. Pijper, *Jan Utenhove*.

⁵ The names of these ladies are not known; Hardenberg himself was not acquainted with them (see § 8). It is not unlikely that they were the same who, together with à Lasco, Utenhove and several other eoreligionists left England for Denmark in 1553. (See above note 2). If so, one of them was afterwards married to Utenhove.

⁶ Matth. xix. 29.

^{6a} Phil. i. 6.

illis: quod perficiet in diem dominj Jesu Christi. Scriberem⁴ ad illas exhortationem: sed præmunt me negotia eò quod Dominus Joannes a Lasco nunc reditum paret in Frisiam⁷: quem officij causa Coloniam prosecutus sum. Is et tibi et sanctissimis Christi virginibus præcatur æternam salutem. et offert operam suam: si qua in causa poterit uel tuæ Nobilitati uel cuiquam tuorum usuj esse. Meam operam non est cur⁵ offeram cum uideam me nihil posse. tamen si putabis me tibi uel virginibus nostris uel cuiquam alioqui tuorum gratificari posse oro ne quid rogetis sed imperetis omnia. Vtinam dig-⁶ netur pijssimus Deus confirmare et confortare optimas puellas: ne is qui Heuam seduxit: quoquo modo animos illarum illaqueet: ualde periculosum est in tantis uersari periculis, ubi hinc imperium Magistratus: illinc pietas parentum obturbat: sed fortior est qui nobiscum quam qui in mundo est. Dominus conseruet nos omnes ad gloriam nominis sui.

Spero parentes etiam virginum sanctitate ad Deum conuer-⁷ sum iri. Id enim existimare malo quam ut nimium mihi de ipsarum constantia diffidam.

Neque nomina illarum sciebam neque putabam satis tutum⁸ fore vt ad ignotas scribam: quare ad te hæc dare malui, vt tu pro officio eas horteris: et eorum admoneas quæ in itinere colloquebamur cum tu Bonna ego Colonia redirem.

Bene vale vir ornatissime cum sanctissimis sororibus et alijs omnibus.

Si uoles post reditum tuum scire quid Dominus a Lasco⁹ egerit cum principe Electore⁸ de causa virginum non grauabor ad te scribere. Nunc non uidetur consultum.

Coloniæ .9. Martij 1545. Tibi et tuis omnibus deuotissimus

Albertus Hardenbergus

Frisius Doctor.

⁷ A Lasco was at this time Minister of the Reformed Church at Emden (see Letter No. 10, note 1). It appears from his letters to Hardenberg, dated from Osnabrück 18 March 1515 (Gerdes, *Scrinium*, II. 533 sq.; Kuyper, *A Lasco*, II. 589), to Pellicanus &c., dated from Worms 9 June 1515 (Gerdes, IV. 157; Kuyper, II. 590) and to Bucer, dated from Bonn, 23 June 1515 (Kuyper, II. 591 sq.) that he had been to Osnabrück, Worms, Cologne, Bonn &c. On 1 July of the same year he had returned to Emden (Gerdes, II. 513; Kuyper, II. 592).

⁸ The Archbishop of Cologne.

Non potuj relegere, da veniam.

10

Addressed:

Ornatissimo viro: Nobilitate
et vera virtute iuxta conspi-
cua Joannj Vtenhouio.
Domino et fautorj suo
meritissimo ad manus
proprias: Aquisgranj.

11



3.

FRANCISCUS BOCCIUS¹,
to [JOANNES] UTENHOVIUS².

Bonn, Saturday, 30 May [1545].

§ 1. As our friend was going your way I do not wish him to arrive without any letter from me. For although I have nothing special to say, I always endeavour to bind myself closely to religious and learned men, that by their friendship I may, in these sorrowful times, be comforted and encouraged. 2. I have learned from others and observed myself your piety, learning and integrity and that of your friends. 3. Three years ago our friend Bartholomew Baten introduced me to your learned and devout relative Carl Utenhove and I am sorry that these disastrous times have interrupted our intercourse. 4. I am also acquainted with your brother Nicolas, though not so intimately; with them, with you and with all worthy men I wish to be on terms of friendship. 5. On my part I will strive to be worthy of you. All pious men should promote and strengthen peace and brotherly love among themselves, seeing that in these days not only our corruptible nature causes us to grow languid, but Satan distracts and alienates the minds of men in various ways. 6. May our heavenly Father have compassion upon His church and restore peace and concord to us. 7. From our country I hear nothing but the sighs and tears of our brethren. 8. Farewell.

S. D. Cum istuc ad vos profecturus esset praeclare Domine, Amicus³ iste noster, nolui eum sine literis meis venire.

¹ Of this writer no biographical account seems to exist. From his letter (§ 3) it would seem that he was a Belgian, and had resided at Ghent or Alost.

² See Letter No. 2, note 2.

³ Perhaps Alb. Hardenberg, see Letter No. 2.

Quamuis enim nihil haberem quod scriberem, tamen quandoquidem id mihi semper studio fuit, vt me pijs et doctis viris *quam* arctissime coniungerem, quorum amicitia his luctuosissimis temporibus me consolari et erigere nonnihil possem, libentissime has literas *tanquam* amicitiae nostrae arrhabonem ad te misi, praesertim cum eas vltro a me efflagitando, dum praesens esses, verecundiam te interpellandi sustuleris, ac singulari beneuolentia sis testatus, *quod* cupias inter nos esse amicitiam, quam equidem si auersarer, multis de causis ignauus et iners iudicari possum. Prædicata mihi a multis est et ² partim etiam perspecta, mi Vtenhoui, tua tuorumque pietas, doctrina, et integritas, vt taceam ornamenta alia. Deductus ³ fui ante triennium a Bartholomeo Batto⁴ nostro ad præclarum Dominum Carolum Vtenhouium⁵ cognatum tuum, cuius familiaritate propter singularem eius eruditionem, pietatem, atque humanitatem summam, dum essem in patria, satiari nunquam potui, et vehementer mihi de tali amico gratulabar, quem etiamnum imprimis obseruo, *quamuis* (quod magnopere doleo) horum temporum iniuria literis initam amicitiam confirmare, et declarare ei studium meum non possum. Notus mihi etiam ⁴ est, sed non tam familiariter spectatae inter nostros sapientiae et probitatis vir, Nicolaus Vtenhouius⁶, tuus frater. His vt genere ita virtutibus esse te proximum perspexisse mihi videor. Quemadmodum igitur his, bonisque omnibus ac pijs viris, ita tibi quoque cupio me esse *quam* commendatissimum, atque oro ne tenuem *quamuis* auerseris amicum. Ego vicissim omnibus ⁵ viribus conabor tibi fidem, candorem, et studium meum erga

⁴ Barthol. Baten or Battus was born about 1515 at Alost in Belgium and died at Rostock in Mecklenburg 24 Jan. 1558. On his epitaph in the Church where he was buried it is stated that in order to escape the rigors of the Inquisition he fled first to Ghent where he resided ten years, and afterwards to Rostock (see *Biogr. Nat. de Belg.* s.v. *Baten* and Zedler's *Univ. Lex.*

⁵ Carl Utenhove is presumed to have been the son of Nicolas Utenhove by his first wife (Agnes van der Varent), while John Utenhove (see Letter No. 2, note 2) was the son of the same Nicolas by his second wife (Elizabeth de Grutere). Carl and John Utenhove are, therefore, presumed to have been step-brothers (see Pijper, *Jan Utenhove*, Append., p. lxxiii sqq.; Van der Aa, *Biogr. Woordenboek*). The celebrated Carl Utenhove, the poet, seems to have been the son of this Carl.

⁶ Nicolas Utenhove was a younger son of Nicolas Utenhove by his second wife Elizabeth de Grutere).

te comprobare, vt me non indignum, quem inter tuos numeres, comperias. Est sane hoc sæculo si vnquam alias in id præcipuo studio incumbendum pijs omnibus, vt pax et fraterna charitas coalescat et confirmetur indies inter nos. Nam præterquam quod corruptæ naturæ vitio nimium in hac parte frigemus, et Timonica quadam ἀστροργία⁷ mutua inter nos societate non vt decebat afficimur, obijcit præterea infinita scandala quotidie Diabolus, quibus animi non^s solum^s languescant magis, sed distraherentur etiam et alienentur, vt equidem non putem antehac vnquam odijs, perfidia, malis suspicionibus, dissidijs, et insidijs ita fuisse conuulsa Ecclesiastica et politica, publica et priuata omnia, vt nunc sunt, ac omnino tempus nunc illud esse videtur, de quo prædixit nobis Dominus⁹: Quoniam abundabit iniquitas, refrigescet charitas multorum. Misereatur Ecclesiæ suæ Pater cœlestis, et sublati scandalis 6 restituat nobis pacem et concordiam, accendat et inflammet corda nostra sincero amore, vt coniungamur et coalescamus in vnum corpus Christi, ad quod pro se quisque omnibus modis contendere debemus, et nihil omittere quod ad contrahendam et confirmandam inter nos amicitiam facere possit. Ex patria 7 nihil habemus, præterquam suspiria et lachrymas fratrum nostrorum. Orandus est Deus vt aliquando ostendat gloriam et maiestatem Christi Domini nostri, et Ecclesiam suam liberet ab omnibus lupis et depredatoribus. Bene vale in Domino mi 8 optime Vtenhoui, et me vt amicum et fratrem velis tibi esse in orationibus tuis commendatum. Bonnae tertio Calendas Junii.

Tuus ex animo Franciscus Boccius.

No address.

⁷ So in MS.

⁸ Added in the margin.

⁹ Matth. xxiv. 12.



4.

**CORNELIUS GUALTERUS¹ and GEORGIUS CASSANDER²,
to JOANNES UTENHOVIUS^{2a}.**

Freiburg in the Breisgau, Thursday, 21 January 1546.

§ 1. We wrote to you immediately after our arrival at Freiburg and greatly longed for an answer, which, however, we have not yet received. We trust that we have not offended you. 2. We chiefly wished to know something about your health and the affairs of yourself and other friends; if illness prevents you from writing pray ask Martinus [Micronius] to send us a few words as soon as possible. 3. For next month we are going to Basle, to remain there for some time. We shall perhaps go further on, and are not certain when we shall return to Strassburg. 4. As regards ourselves, Cornelius is quite well, but I fell ill last Christmas, and am still suffering, though I hope to get better when the weather improves. 5. Remember us to De Falaix, his wife and those most pious ladies. 6. Also to John Hooper and other friends. 7. If you have any news pray tell us, especially about the discussion at Regensburg. 8. The son of a counsellor of Bonn, who is here at present, has learned by letter that there has been a riot at Neuss, some people wishing to adopt the reforms of the bishop, others rejecting them; hence a meeting has been arranged at Bonn; we do not know yet what has been done there. 9. But you will know all this and more perhaps than we do.

Scriptimus ad te Vir ornatissime statim quàm hûc Fribur-

¹ Corn. Gualterius (or Wouters) was a canon of St Donatianus at Bruges, and the companion of Cassander in his studies and travels. He published: *Annotationes in Hegeſippum de Bello Judaico*, Colon. 1559 and 1578, 8°, and died 22 Aug. 1582. See Van der Aa, *Biogr. Woordenboek*; Val. Andreas, *Bibl. Belg.*

² Geo. Casant (Cadzand), born in 1513 at or near Bruges, was one of the most learned and enlightened Catholics of his time. He is said to have taught Ancient History, Theology and Canonical Law at Bruges and at Ghent. He is especially known by his endeavours to effect a reconciliation between Protestantism and Roman Catholicism, in behalf of which he published: *De officio pii ac publicæ tranquillitatis vere amantis viri in hoc dissidio religionis* (Bas. 1561, 8°); but the book found no favour with the Catholics and was also fiercely attacked by Calvin and Beza. An analysis of his works is given in Goethals, *Lectures relatives à l'histoire des sciences*, i. 56. See *Biographie Nat. de Belgique*; Herzog's *Real-Encykl. für Protest. Theol.*; *General Index to the publications of the Parker Society* (by Henry Gough); Fred. Pijper, *Jan Utenhove*; Assink Calkoen, *Specimen Geo. Cassandri Vitæ atque operum narrationem exhibens*, Amstel., 1859.

^{2a} See Letter No. 2, note 2.

gum venissemus. Vehementerque ad eas literas responderj nobis cupiuimus, quod tamen hactenus nequiuimus impetrare. Quid caussæ sit, non possumus suspicarij. Non enim putamus, vel contemptione nostrj, vel offensione aliqua nostra id esse factum. Nam et tua modestia satis nobis perspecta est, neque nos nobis conscij sumus aliquam vobis offensionis causam dedisse. Quod sj tamen tale aliquid imprudentes admisimus, indicarij nobis petimus quo vel purgandj vel deprecandj detur occasio. Cur ² autem tantopere tuas literas expectauerimus, in caussa fuit præcipuè quod per te de tua valetudine, ac statu rerum tuarum, atque item reliquorum amicorum, certiores fierj desyderabamus. quod te, vt vel nunc tandem fiat, etiam atque etiam obsecramus et obtestamur. quod sj tu vel valetudine quod absit, vel alio³ quopiam negotio impediaris, quæso Martino⁴ tuo hoc officij comenda, vt vel tribus verbis tuo nomine ad nos transcribat, idque primo quoque tempore. Sumus enim insequentj mense profec- ³ turj Basileam, ibique ad tempus aliquod commoraturj, atque inde abiturj fortassis vltra, nec satis certum quando Argentinam reuersurj. Quare antequàm longius a vobis diuellamur, certj quippiam de vestro omnium statu cognoscere vehementer optamus. Quod ad nos attinet Dominus Cornelius satis adhuc rectè valet, ⁴ me⁵ vero sub natalem dominj corripuit morbus. quj me nondum prorsus deseruit. sed relictis quibusdam aculeis corpusculum hoc

³ MS. *aliquo* altered into *alio*.

⁴ Was probably Martinus Micronius (=De Cleyne, his real name), also called Mart. Flandrus, the intimate friend of John Utenhove. He was born at Ghent and became early acquainted with the reformed religion. He accompanied John Utenhove and De Falais into exile (see Letter No. 2, note 2). There is no evidence of his having been at Strassburg, where Utenhove stayed from Jan. 1546 to 1548, but he was at Basle in January 1548 and was there in possession of some of Utenhove's books, which he is presumed to have taken with him from Strassburg (see Pijper, *Jan Utenhove*, Append. p. vi). When John Hooper, after a long sojourn in Switzerland, returned with his wife and children to England, in 1549, he was accompanied by Micronius. In 1550 when King Edward VI granted the Chnrch of the Austin Friars to the Protestant refugees, he appointed Micronius and Gualterus Delenus ministers to the Netherlands. Micronius accompanied à Lasco and Utenhove when they left England for Denmark in 1553 (see Letter No. 2, note 2). On 20 May 1554 he was appointed minister of the Reformed Church at Norden in East Frisia, where he died 12 Sept. 1559 of the plague (see *Corp. Reformatorum*, Calvini *Opera*, xviii. 44, note 6). Cf. Van der Aa, *Biograph. Woordenboek*; Fred. Pijper, *Jan Utenhove*; Henry Gough, *General Index to the publications of the Parker Society*; Sim. Rnytinck, *Geschiedenis der Nederd. Natie in Engelant*; *Thesaurus Epistolicus Calvinianus*; *Narratio de instituta ac demum dissipata Belgicarum...in Anglia Ecclesia*, per Johannem Utenhovium.

⁵ This paragraph shows that the Letter was written by Cassander.

suapte natura satis imbecille non parum infestat. Spero tamen de dej benignitate paulatim vires redituras, presertim mitescente coelo. Vale.

Quęso te, *Domino Falesio*⁶ viro eximio eiusque fidissimę 5 vxori⁷, tum sanctissimis illis domicellis^{7a} quando opportunum tibi fuerit, nos quām officiosissimę commendato. Item *domino Joannj* 6 *Anglo*⁸ ac reliquis amicis de quorum tamen omnium valetudine quām primum per te certiores fierj cupimus. Si quid preterea 7 noui sit memoratu dignum nobis communicato. Imprimis⁹ numquid acceperitis de colloquio *Ratisbonensj*¹⁰. Est hic *Bonnensis* 8 quidam Consulis filius quj per literas accepit *Nouesj* tumultuatum esse, alijs reformationem episcopj¹¹ amplectj volentibus, repugnantibus alijs, qua de re *Bonnę* conuentum indictum, quid ibj actum nondum constat. sed quid ego in mare aquam. non dubito quin 9

⁶ See Letter No. 2, note 4.

⁷ Yolande de Broderode; see *Biogr. Nat. de Belgique*, art. Bourgogne (Jacques de).

^{7a} See Letter No. 2.

⁸ John Hoper or Hooper, bishop and martyr, was a native of Somersetshire and born about 1495. He was educated at Merton College, Oxford, and after taking his degree of B.A. in 1518 joined the order of Cistercian monks at Gloucester. Subsequently his attention was directed to the writings of Zwingli (*Epistolę Tigurinae*, p. 21) and he became a zealous advocate of the principles of the Reformation. Being warned of the danger to which his opinions exposed him he made his escape to France in 1539. He returned to England shortly afterwards, but again made his escape first to Ireland, and thence by way of France to Switzerland, where he became acquainted with the chief reformers and married Anna de Tserclas probably in 1546. He settled at Zurich till March 1549 when he returned to England. In 1550 he was presented to the bishopric of Gloucester and in 1552 to the bishopric of Worcester. On the accession of Mary in the following year he was immediately arrested and sent to the Fleet and, after eighteen months' imprisonment, he was on 29 January 1555 condemned to death and burnt on February 9th following. See *Index to the publications of the Parker Society* (by Henry Gough); *Thesaurus Epistolicus Calvinianus*; Anth. a Wood, *Athenae Oxonienses*, i. 222; *Encyclop. Brit.*; Herzog's *Real-Encykl. der Protest. Theol.*

⁹ A colloquium was held at Ratisbon in April 1541 at which the articles of belief, usually called the "Regensburg Interim" were discussed. But there is, probably, here reference to the colloquium of which John Hooper speaks in his Letter from Strassburg to Henry Bullinger (which bears no further date than Jan. 27, but which the translators of the Parker Society assign to the year 1546), in which he says that "the conference at Ratisbon, as far as he understands by a letter from master Bucer, is suspended" (*Epistolę Tigurinae*, p. 23; *Original Letters*, p. 37).

¹⁰ Imprimis—*Ratisbonensj*, added in the margin.

¹¹ Hermann von Wied, archbishop of Cologne. In 1540 Mart. Bucer had persuaded him to adopt the reformation. But the measures of reform which he wished to introduce into his diocese were opposed by the Clergy and University of Cologne. After various fruitless efforts to win him back, Pope Paul III, finding him incorrigible, deposed him 16 April 1546, and on 7 July following appointed Adolph of Schauenburg as his successor. Hermann abdicated 25 February 1547 and died 15 August 1552 at Bivern (see *L'Art de vérifier les Dates*, iii. 280).

14 *C. Gualterus and G. Cassander to Joannes Utenhovius, 1546.*

vos certiora et plura habeatis, nos tamen hæc de nostra paupertate vobiscum *communicare* volumus. Iterum vale.

Friburgj Brisgoie XII Kalend. Februarias [MD]XLVI.
Tuj ad queuis obsequia paratissimi Corn. Gualt. et
G. Cassander.

10

Addressed:

11

Ornatissimo Viro
Domino Joannj Vtenhouio
Argentinae.

Endorsed:

Georgius Cassander.



5.

**PETRUS MARTYR [VERMIGLI]¹,
to JOHANNES UTHOVIUS².**

Oxford, Friday, 21 September 1548.

- § 1. *Being able to avail myself of a trusty messenger, I will not only tell you about my affairs but also repay with heartfelt thanks the three French crowns which you lent me.*
 2. *Oxford is still free from the plague, and my whole family are in good health, which I hope will also be the case with you. Tell me how you are and whether the money has reached you.* 3. *At your request I have written a warm letter to Dr (John) Ponet.* 4. *Julius (Terentianus) would gladly write to you, but his arm does not allow him; we fear that it has been badly set, and that it will be necessary to torture him once more, to set it right. He is, however, of good cheer and does not forget his friends, but asks me to salute you.*
 5. *My wife too salutes you, and we bid you and all believers with you farewell. Write to us from time to time how your affairs are going on.*

S. D. Quando certj nuntij oblata est occasio, et quomodo
res nostrę habeant significare, et pecuniolam a te mutuo acceptam³

¹ Petrus Martyr Vermigli, usually called by his two Christian names, was born at Florence, 8 Sept. 1500, and embraced monastic life in 1516. After a while he became abbat of Spoleto and about 1539 prior of the monastery of St Peter *ad aram* at Naples. Here he became acquainted with the reformers John Valdes and Bernardino Ochino, and though he, as yet, adhered to Rome, he endeavoured to reform the school and church of his convent. In 1541 he was elected prior of San-Frediano at Lucca. Here he identified himself with the reformation and having attracted the attention of the newly established Inquisition, he fled by way of Zurich and Basle to Strassburg, where he was appointed Professor of Theology and married Kath. Dampmartin. In 1547 he accepted Archbishop Cranmer's invitation to come to England and assist him in reforming the Church. He resided for some time at Lambeth, but in 1548 was appointed Professor of Divinity at Oxford, and worked there with great zeal under depressing influences. In 1552 he was invited to return to Strassburg, but declined as he was taking a part in the revision of the laws of the English church (*Epp. Tigur.* p. 330). On the accession of Mary, however, he retired to Strassburg arriving there 29 October 1553 (*ibid.* p. 332). Here he had to struggle with many difficulties concerning various points of doctrine and in 1556 accepted an invitation to Zurich (see Letter No. 17 § 5), where he married his second wife Katharine Merenda, his first wife having died at Oxford in 1553. In 1561 he was present at the Colloquium at Poissy and soon after his return to Zurich died there on 12 November 1562. See Jos. Simler, *Oratio de vita et obitu D. Petri Martyris*, Zurich, 1563 (reprinted in Gerdes' *Scrinium Antiquarium*, tom. 3); Schlosser, *Leben des Theodor Beza und des P. M. Vermigli*, Heidelb., 1807; *Index* (by Henry Gough) *to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*; Herzog's *Real-Encykl. der Protest. Theologie*; Anth. à Wood, *Athenae Oxon.*, i. 326 sqq., and his *History and Antiq. of the University of Oxford (Annals)*, under the years 1548 and 1549.

² See Letter No. 2, note 2.

³ See Letter No. 7, § 2.

reddere iudicauj opportunum. Accipies itaque ab hoc bono uiro tres gallicos coronatos, cum probatj aurj tum iustj ponderis, sed unà curare debueram ut gratias tibj cumulatissimas agerem, sed quia sum in scribendis litteris, nec minus in ceteris rebus (ut loquitur Horatius⁴) rusticus, anormis et crasse ut aiunt minerue, supersedeo, ne gratias quas animo tibj ago, iucundas, candidas, et ingentes, cum tentauero sermone declarare, illas a me habeas, insuaues, obscuras et paruas, quamobrem eris contentus non quidem his litteris eas cognoscere, sed in animj mej tabulis quoties uisum fuerit legere, ubi illas uidebis quales tibj a me deberj nunquam obliuiscar. Hoc nostrum oppidum adhuc im-² mune est a peste, quare deo fauente cum tota familia belle habeo, uobis quoque paria concedj et cuperem, et libentissime cognoscerem. Ideo si nos amas rescribere non intermittes, et de uestra omnium ualetudine significabis, et de pecunia recepta certiores facies. Ad dominum doctorem Ponetum⁵ utj a me petieras litteras³ dedj, nec sane frigidus, quare uelim ut cum eum interdum uideris, meo nomine salutes. Julius⁶ ad te scribendj satis est cupidus, sed⁴ brachio inuito ej non licuit. Satis ueremur, ossa non fuisse illj bene ad cubitum aptata, non enim conualuit, et forsitan opus fuerit, denuo illum torquerj. nimirum quo ad, suo loco reponantur luxata. Non tamen adeo propterea frangitur animo, uel perturbatur mente, ut amicorum obliuiscatur, sed plurimam salutem uoluit ut suo nomine tibi impartirem. Quod idem ut facerem uxor⁷⁵ iussit. In summa te omnesque sanctos quos tecum habes optamus in domino beneualere. Nil uero gratius aut iucundius

⁴ Serm. II. 2. 3. *

⁵ Dr John Ponet, or Poynt was, at the time that this letter was written, a canon in the church of Canterbury. He became afterwards (1550) bishop of Rochester, and in 1551 bishop of Winchester. On the accession of Queen Mary he is said to have taken a part in Wyatt's rebellion, on the suppression whereof he fled this kingdom and retired to Strassburg, where he died 11 April 1556. See Cooper's *Athenae Cantabrigienses*, I. 155, 547: Wood's *Athenae Oxonienses*, I. 327, note.

⁶ Julius Terentianus (Giulio Terenziano), an Italian, who left his native country with Peter Martyr and accompanied him into England. A letter of his (dated from Strassburg, 20 November 1553), on the religious affairs of England after the death of King Edward VI, is printed in J. C. Fueslin's *Epistolae ab Ecclesiae Helveticae Reformatoribus vel ad eos scriptae* (Tiguri, 1742), p. 304. The Letter is written to "Joannes", who is supposed to be Joannes Utenhove, but in the *Epistolae Tigurinae*, p. 242, it is said to be written to Joh. Ab Ulmis; see below Letter No. 13, § 5.

⁷ Kath. Dampmartin; see above note 1.

facere nobis omnibus poteris *quam* ut subinde scribas quo pacto
res uestre habeant. Oxonij .21. septembris. 1548.

Tuus ex animo

Petrus Martyr.

Addressed :

6

Nobilj ac Pio Viro Domino Johannj Vth-
[ouio] amico charissimo
Cantuarię in Ēdibus Reuerendissimi.



6.

[MARTINUS BUCERUS]¹,
to BAPTISTA "AULICUS"².

[Strassburg], Tuesday, 15 January 1549.

§ 1. May the Lord Jesus render this year and all time years of grace and mercy to you and your congregation. 2. You kindly congratulate us on our wonderful escape ; pray God that He may further deliver us for the glorification of His name, for those who profess to be able to prophesy say that what threatened us at that time, has only been deferred. 3. I congratulate you on assembling a community. 4. I expect every moment to experience that the earth is the Lord's in other places as well as in Strassburg, though I should prefer to be called away to heaven. 5. During several months past I have written many times to Peter Martyr, but received no reply. Pray try to obtain an answer from him and John à Lasco. 6. We are much the same as we were, though it is to be feared that soon all will change for the worse. 7. Would that we might soon hear that the foundations of the kingdom of Christ were safely and firmly laid in your place. May the Lord also grant a period of external peace for this work. 8. Salute all the children of God in your place.

Dominus Jesus vnicus temporum omnium et cordium modera-
tor, efficiat tibi, totique *quam* excitas istic³, Ecclesię, annum hunc

¹ See Letter No. 1, note 1.

² Efforts have been made to find out whom Bucer addressed by this name, but in vain.

³ This place cannot be identified unless it appears who "Baptista" was. As Bucer speaks of "insula" in § 7, "Baptista" probably resided at Canterbury or London, where congregations of refugees were being collected about this time.

vertentem, et omne æuum, annum gratiæ et benignitatis diuinę. Pie facis, vir vere nobilis et frater charissime quod gratularis ² nobis, illam sane admirandam liberationem⁴, et oras Dominum, vt nos porro liberet nomini suo sanctificando. In hoc enim tempus aiunt, qui volunt videri posse de his rebus diuinare, dilatum, quod tum impendebat. Dominus viderit qui nos sibi magno emit, et hoc modo largiatur, vt ipsum glorificemus, et vita et morte. Gratulor tibi pietatem istam, atque etiam Dei ³ fauorem, quod Ecclesiam Domino colligis. Aliud certe non possunt, qui sunt vera Christi membra. Conatum vestrum quoque commendabo libenter vbi, vbi possum.

Equidem in horas exspecto, nisi Dominus ingenti inter- ⁴ cedat miraculo, ut experiar, etiam alibi, Domini esse terram⁵, quamquam malim relicta omni terra, in mansiones euocari domus paternę⁶. quam durum tum foret iam sentio, et horreo, agere extra coetum Christi. Sicut enim plane coelesti iucunditate et securitate fruuntur fratres coniuncti in Domino, ita maximis et periculis exponuntur, et mœroribus affliguntur, qui a se distracti peregrinari coguntur in tentorijs Kedar⁷. Supra ⁵ modum me angit, quod nihil a Domino Petro Martyre, iam a multis mensibus. Ego toties scribo illi, nec quicquam refertur ab illo. Te per Dominum rogo, ut si vlla ratione possis, ab ipso, et Clarissimo viro Domino Ioanne a Lasco impetres aliquid responsi, officioseque eos meis verbis salutes, siue literis, siue coram eos conuenias. Sumus nos extera facie, vti eramus, verum ⁶ sic est affectum corpus, in præcipuis membris, ut valde metuentum sit, ne breui, et subito in miserimam formam, facies ista mutetur. Dominus autem noster potens est etiam mortuos viuificare⁸, et quæ non sunt, exhibere in magnificentia sua. abolitis rebus, quæ solæ existere videbantur.

⁴ Bucer refers no doubt to his escape from Augsburg, whither he had gone in February 1548, at the request of the Elector Joachim II, margrave of Brandenburg, who desired his advice and support in the adoption of the Interim. Bucer refused and narrowly escaped being imprisoned by the emperor. He returned to Strassburg. But this town being forced (26 May 1548) by the emperor to adopt the Interim, Bucer was suspended on 1 March 1549. On 5 April of the same year he and Paul Fagius quitted Strassburg, having both received an invitation to England from Thomas Cranmer, the Archbishop of Canterbury (see Letter No. 1, note 1; Herzog's *Real-Encykl.*; Haag, *La France Protest.* &c.).

⁵ Exod. ix. 29.

⁶ John xiv. 2.

⁷ Ps. cxx. 5.

⁸ Rom. iv. 17.

Vtinam liceat audire breui, regni Christi fundamenta istic³ 7
esse tute et solide collocata, ut cum doctrinæ puritate et clari-
tate, disciplinæ quoque Christi vigor, et firmitas obtinere possit.
Et quia ad hanc rem alta pace opus est, quam ideo Christi
vates semper promittunt, vbi de populi Dei restitutione loquun-
tur et prædicant, oro Dominum, vt externa quoque pace vos
donet. Quanti enim periculi sit, istum Antichristum (qui quam
certe non sit contemnendus hostis, in nobis videtis) habere et
intra fines insulæ et extra hostes et tales. At, Rex noster et
pacificator æterne Jesu Christe, respice tuos, et pacifica, para
et firma caulas istas gregi tuo, vt feliciter pastus, vberem quo-
que fructum ferat gloriæ tuæ.

In eo opto te felicissime valere. 15 Januarij 1549.

T T
T

Salutes officiose omnes
mili notos istic filios
et filias Dei.

8

Addressed :

Clarissimo genere pie-
tate et eruditione
Viro Domino Baptistæ
Aulico amico.

9



7.

**PETRUS MARTYR [VERMIGLI]¹,
to JOHANNES UTENHOVIUS².**

Oxford, Tuesday, 15 January 1549.

§ 1. *I received your letter only yesterday, otherwise I should have answered it sooner. 2. Be not surprised that I thanked you for the loan, as I considered it my duty to be mindful of a benefit received. 3. As regards Valerandus, whom you recommend to me, I will do my best, but can promise nothing certain, not seeing any opening for him just now at Oxford. As, however, the Chancellor of this University will shortly be with us, I will confer with him and tell you the result. I have written to Valerandus to the same effect; please forward my letter to him, unless he be with you. 4. I will comply with your request and write about our religious affairs as soon as I hear anything certain. I know that hitherto nothing has been settled, but those who are able to judge bid us be hopeful. 5. Archbishop (Cranmer) fights strenuously and with the approval of all good men. 6. I rejoice greatly to hear that you have a house to preach in, and that the faithful now and then meet. May the Lord increase their number. 7. Salute our brethren; especially Franciscus (Riverius), who has recovered, I hope, from his illness. 8. Salute also () Valvich and his wife in my name and that of my wife; 9. she incloses a letter for Valerandus and together with our friend Julius (Terentianus) salutes you and Franciscus (Riverius).*

S. D. Litteras tuas uir optime sero admodum accepj nimirum 1
14. ianuarij, quare ne queso expostules quod ad te re-
scribere tam diu distulerim, citius id sane fecissem sj prius
litterę fuissent redditę. Neque debes mirarj me tibi ut debuj 2
gratias egisse pro pecunia mutuo accepta³, quia id mej fuit
officij, ut non essem beneficij acceptj immemor. detestatur ubi-
que scriptura ingratos, et quod in aliis quisque piorum hominum
non libenter uidet, ne ipse idem faciat summopere cauere debet.
De Valerando⁴ quem mihi commendas operam dabo ne frustra 3

¹ See Letter No. 5, note 1. ² See Letter No. 2, note 2. ³ See Letter No. 5, § 1.

⁴ Valérand Poulain fled from Lille when Charles V commenced his religious persecutions in the Netherlands (1544). He was minister of a small community of Walloons at Strassburg in 1547. Very soon afterwards several of the chief reformers: Jacques de Bourgogne, Calvin (his tutor), Bucer, Myconius, Utenhove, &c. became dissatisfied with his conduct, and being obliged to quit Strassburg in 1548 he came with other refugees to Loudou. A reconciliation, however, took place with some of them, and from the above Letter we see that Utenhove recommended Poulain to Peter Martyr. It does not appear that the latter was able to do anything for Poulain. But in 1551 he was appointed minister and super-

id fecisse uidearis, uerum nil certj pollicerj possum, nam in presentia Oxonię nullas condiciones uideo. Cum tamen propediem futurus sit apud nos huius Academię cancellarius⁵ negocium cum illo quanta cum diligentia potero conferam, et quid effecerim significabo quod fere idem scripsi ad eundem Valerandum, rogo autem, ut litteras ad eum perferrij cures nisi forte sit apud te. Quod oras ut de rebus quantum ego arbitror⁴ pertinentibus ad religionem scribam quomodo habeant, cum aliquid certj audiuerio libentissime faciam. Adhuc nil scio esse definitum, sed omnes qui rem propius ualent agnoscere iubent ut bono simus animo, spemque faciunt rem quam optime successuram, det dominus ut id et cito et pacate contingat. Reuerendissimus noster et strenue et maxima cum laude bonorum pugnat. Quod autem uos et conciones intra parietes habeatis,⁶ et conuentus piorum quandoque sint non possum non uehementer gaudere. Faxit Deus ut istorum bonorum uideamus quandoque iustas accessiones. Neque dubito diabolum inuidere istis initiis. uerum cum tu in hac militia sis iam ueteranus, impetrabis tua fide, et sollicita cura ne de ouibus episcopi^{8a} uictor triumphet. nil difficilius in mundo esse uideo quam ecclesiam fundare. lapides frequenter sunt rudes et admodum impolitj, unde nisi spiritu uerbo et sanctę uitę exemplis reddantur planj et leues non possunt facile simul coalescere. Det dominus ut inter nos recte plantetur uinea quę⁶ fructum demum producat et hominibus et deo suauem. Fratres meo nomine salutes⁷ potissimum franciscum⁷ quem ut doluj egrotasse ita iam mihi

intendent to a colony of Flemish weavers whom (Edward Seymour) Duke of Somerset had gathered at Glastonbury (see J. S. Burn, *Hist. of the Foreign Protest. Refugees in England*, p. 90 sqq.). When Queen Mary succeeded Edward VI, Poulain went to Frankfurt and was there appointed Minister of the Protestant Church. See *Thesaurus Epistolicus Calvinianus*; Henry Gough, *General Index to the publications of the Parker Society*.

⁵ According to *The Honours Register of the University of Oxford* (Oxford, 1883), Richard Coxe, Dean of Christ Church (afterwards Bishop of Ely) was Chancellor from 1547 to 1552.

^{8a} 1 Pet. ii. 25.

⁶ MS. *suauem* after quę, but crossed out.

⁷ Gerdes (*Scrinium Antiquarium*, iii, iv, p. 666) thinks that Franciscus Dryander is meant. This would not be impossible, as Utenhove and Dryander arrived together in England in the summer of 1548. But already in September of that year Dryander seems to have been at Cambridge, as is clear from a Letter to him by John à Lasco, dated 21 September 1548 (see A. Kuyper, *Joannis à Lasco Opera*, ii. 620). And on 25 March 1549 he writes to Henry Bullinger that, after a good deal of trouble, he had settled in the Univer-

persuadeo conualuisse. Deinde etiam Dominum Ualuich⁸ et⁸ nomine meo et nomine uxoris meę saluere iubeas nec minus uxorem eius. Oratque mea ut suas litteras meis coniunctas⁹ reddendas cures ualerando⁴, et plurimum te salutat atque franciscum⁷, quod idem facit et noster Julius⁹. Oxonij ·15· Januarij 1549.

Tuus ex animo

Petrus Martyr.

Addressed:

Nobilj Viro Domino Johan-
nj Vtenhouio amico cla-
rissimo
Cantuarię.

10

sity there as a teacher of Greek (*Epistolae Tigurinae*, p. 230). In April following he was at Lambeth with Peter Martyr. In June he is again at Cambridge. But on 5 November he left England for Basle, from whence he wrote to Henry Bullinger on 3 December following, saying that he had left his family at Cambridge, whither he expected to return the following spring. It is not known whether he ever returned to Cambridge, but he was at Strassburg on 12 March 1551, 2 May, and 3 October, 1552, and died there the following December (see *Epistolae Tigurinae*, p. 230—235, 306, 349, 353 sq.); consult also *Thesaurus Epistolicus Calvinianus*; Zedler; Fred. Pijper, *Jan Utenhove*, passim. There is therefore no trace of Dryander having been at Canterbury. It is more likely that Martyr referred to Franciscus Martoret Rivius, Riverius (=François Martoret du Rivier), a former monk and afterwards minister of a reformed church at St Blaise and Moudon, who seems to have been the first minister of the Walloon refugees settled at Canterbury. King Edward VI appointed him in 1550 one of the ministers of the Walloon Church at London. At the accession of Queen Mary, when many of the foreign protestants quitted England, he remained behind for the consolation of those who were unable to leave London (see *Narratio de instituta ac demum dissipata Belgarum... in Anglia Ecclesia* per Joan. Utenhovium, p. 22). Soon afterwards, however, he was selected as minister of a French congregation at Wesel and Frankfurt. See Pijper, *Jan Utenhove* (passim); Ruytinek, *Geschied. der Nederd. Gemeeynten in Engelant*, p. 15; J. S. Burn, *Protestant Refugees*, p. 34; Herminjard, *Correspondance des Réformateurs*, II. 454 (n. 25), III. 215, IV. 92. 93. 197, V. 171. 277. 305. 306.

⁸ Valwich and John Utenhove lived together at Canterbury according to the latter's own Letter (dated 20 Nov. 1548) to Paulus Fagius (see Fred. Pijper, *Jan Utenhove*, App. p. viii). Fred. Pijper (l.c., p. 94) speaks of him as *Sir* Valwich, and identifies him with the nobleman who entrusted Utenhove with the education of his son (Letter of Utenhove to Calvin, dated 26 Nov. 1549, in *Thesaurus Epistolicus Calvinianus*, XIII. 461). Circumstances, as far as we know them, hardly favour such an identification. An Andreas Valwich or Valwick is mentioned in a later Letter and described as being well known to Utenhove, but there is no means of saying whether the two are identical.

⁹ See Letter No. 5, note 6.



8.

HENRICUS BULLINGERUS',
to [JOHANNES UTENHOVIUS]².

Zurich, Saturday, 31 August 1549.

§ 1. Your letter, dated from Strassburg, 7 July, gave me great pleasure. 2. As there are many of Bucer's works I could not send them such a long way in a parcel. 3. His commentary on the four Evangelists, published in 1530 (at Marburg), contains the disputation which you desire to have copied. If you have no access to the book I will have it copied for you. 4. (John) Burcher, whom I would always help, has asked nothing of me. 5. My agreement with Calvin on the subject of the Sacrament I have forwarded in writing to John Hooper, on condition that he would communicate it also to you. The people of Bern have not yet told us what they intend to do. 6. We are in the same condition as when you were here. 7. The people of Zurich and Bern adhere to their plan; 8. those of Basle, Schaffhausen &c. have joined the French league. 9. I write at greater length to Hooper. 10. (Rodolph) Gualther and (Theodore) Bibliander salute you.

S. D. Magna cum voluptate legi litteras tuas uir præstantissimæ Argentinæ 7 Julij³ datas. Bucerī scripta quoniam satis multa sunt non potui inuoluta tanto itineri committere. Seis tabelliones abhorrere à libellis et sarcinulis literarum. Si nancisci 3

¹ Heinrich Bullinger was born 18 July 1504 at Bremgarten near Zurich. He studied at Emmerich and Cologne, where he read some of Luther's works. In 1523 he became acquainted with Zwingli, heard him for a long time in 1527 at Zurich and accompanied him in 1528 to the great conference at Bern. He was made pastor at Bremgarten in 1529 and married Anna Adlischweiler, a former nun. In 1531 he fled, in consequence of the victory of the Catholics at Kappel (31 October), to Zurich, where he was soon afterwards (9 December) appointed minister of the principal church. He died there 17 September 1575. See Herzog's *Real-Encykl.* (where a list of biographies is given); Henry Gough, *General Index to the publications of the Parker Society*; Broekhaus' *Conversations-Lexicon*; Zedler's *Universal-Lexicon*; *Thesaurus Epistolicus Calvinianus*; A. L. Herminjard, *Correspondance des Réformateurs*, tom. III, IV, V, VI, VII; Fred. Pijper, *Jan Utenhove*.

² See Letter No. 2, note 2.

³ See *Epistolæ Tigurinæ* (Parker Society), p. 379 (Epist. 269), where the Letter is printed in full.

posses æditionem⁴ eius in *III* euangelistas editam anno Domini 1530 inuenires ipse totam quam cupis descriptam disputationem⁵. Si uero non dabitur copia libri, alias curabo ut descripta habeas : iam profecto non potui à tabellione impetrare. Addebat se cum periculo uitæ huiusmodi libellos portaturum. Burcherus⁶ nihil à 4 me postulauit. Nam operam meam illi non negabo nulla in re. Consensionem⁷ meam et Domini Caluini in re sacramentaria in 5 certam formam conscriptam, misi Domino Hoppero⁸ at ea conditione ut et tibi communicet. Bernenses nondum responderunt certò quid facturi sint. Nos fortassis uulgabimus⁹. Nam non putamus uel Bernenses uel alios uiros bonos quicquam in ueritate tam clara damnaturos. Ac plurimi referet etiam alias nationes nouisse nobis conuenire per omnia. Nos hic pergitur nostro 6 more in ecclesia et republica sicuti progredientes uidebas cum hic apud nos esses. Deus gratiam suam nobis concedat ut in uero et bono perseueremus in finem usque. Tigurini et Bernates 7 perseuerant in suo proposito. Basilienses Schaffhusiani et Rhети 8 amplexi sunt foedus illud Gallicum¹⁰, unà cum alijs quibusdam. Ego meliora his opto, quam recepturi uideantur. Ora dominum pro nobis ut semper nos dirigat Spiritu suo. Plura ad Dominum 9 Hopperum⁸, quem scio tibi nihil negaturum. Vale iterum atque iterum uir præstantissime et æternum in domino colende frater.

⁴ Mart. Bucer *Enarrationes in quatuor Evangelia*, Marpurgi, 1530. New editions were published at Basle in 1536 and at Paris in 1553.

⁵ He refers to the disputation held at Bern in 1528, of which Bucer gives an account in his dedication to the Magistrates and Ministers of the Reformed Church of Bern prefixed to his "Enarratio in Johannem"; see Dan. Gerdes, *Hist. Evangelii renovati*, II. 351.

⁶ John Burcher was the commercial agent of an English merchant Richard Hills, who was intimately acquainted with Archbishop Cranmer. Burcher (whom we find residing at Strassburg from 1546 to 1554) stood in regular correspondence with Heinrich Bullinger and rendered great services to many of the early reformers by the delivery of their mutual letters. In 1557 and 1558 he was in Poland on business, at the same time as John à Lasco and John Utenhove. See Henry Gough, *General Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*.

⁷ This *consensio*, which came about in May 1549, is known as *Consensus Tigurinus*; cf. Herzog's *Real-Encykl.*, under the articles *Bullinger*, *Calvinus* and *Abendmahlsstreitigkeiten* (in first edition). See also Calvin *Opera*, tom. XIII, col. 287, notes 1 and 2 to Letter 1197; *ibid.* col. 319 sqq.; *Epistolæ Tigurinae*, p. 379. The text is printed by H. A. Niemeyer, *Collectio Confessionum* (Lipsiae, 1840), p. 191 sqq.

⁸ See Letter No. 4, note 8.

⁹ According to Herzog (new ed. II. p. 789) it was not printed before 1551.

¹⁰ See the next Letter, § 5.

Tiguri ultima Augusti Anno 1549. Salutant te Domini Gual-¹⁰
therus¹¹, Bibliander¹² etc.

H. Bullingerus
tuus ex animo.

Non relegi: ita festinaui.

Addressed:

Clarissimo uiro Domino Joannj
Vtenhouio Gandaui,
iam in Anglia agentj
domino et fratri suo
obseruandissimo
Cantabrigiæ.

11

¹¹ Rodolphus Gualtherus was born at Zurich 2 October 1518. He studied at Capelle under Heinrich Bullinger and Joh. Liberianus and afterwards resided for a long time in Bullinger's house at Zurich. He made the acquaintance of Melanchthon, Bucer, Sturmius, Cruciger &c. At the age of 23 he was appointed Pastor of the Church of St Peter at Zurich. In 1537 he accompanied Nicolas Partridge of Lenham, Kent, on his return to England from Zurich (*Original Letters relative to the English reformation*, Parker Society, p. 124). He married a daughter of Zwinglius and after her death a daughter of Ambrose Blaurer. He died in 1586. See Zedler's *Universal-Lexicon*; *Thesaurus Epistolicus Calvinianus*; Henry Gough, *General Index to the publications of the Parker Society*.

¹² Theodore Bibliander (Buchmann) was born at Bischofzell in Thurgau at the commencement of the sixteenth century. He acted first as assistant to Oswald Myconius, who stood at the head of a school at Zurich, but after Zwingli's death was elected Professor of Theology. He died 26 November 1564. See Herzog's *Real-Encykl.*; Henry Gough, *General Index to the publications of the Parker Society*.



9.

**CÆLIUS SECUNDUS CURIO¹,
to JOANNES UTENHOVIUS².**

Basel, Tuesday, 3 September 1549.

§ 1. *What you write to me about the calamities of the Seigneurs De Falais and the people of Strassburg, has greatly grieved me. 2. You see that I write, as you desire, at the time of the Frankfurt fair; but I had intended to do so without your request. I eagerly await a letter from you on English affairs and especially on those of your young and growing church. 3. For, since Bernardino Ochino wrote to me, about a month after your departure from hence, I have heard nothing certain. 4. Let me especially know about the affairs of John Hooper. 5. The peace between Switzerland (Bern and Zurich excepted) and France has been renewed, and, report says, on very fair terms, though I cannot say anything certain, as our ambassadors to the king were sent only two days ago. 6. Those whom you wished to be saluted send their greetings in return; write if I can do anything for you. 7. My whole family salute you. I enclose a letter from Laelius (Socinus). 8. Salute our brethren in your place.*

Per Christum Jesum. S. D.

Vidi literas tuas; uidi, legi et relegi, mi humanissime atque¹ amicissime Vtenhoui, non siccis oculis neque animo dolore uacuo. Quis enim in quo ueræ pietatis scintilla uigeat, ea cognoscens quæ tu mihi de *Dominiis* Phalesijs³ ac de Argenteratensibus⁴, alijsque ecclesiæ calamitatibus, à lachrymis possit temperare? Sed ne dubita hæc est via portaque Cæli, quam princeps ille⁵ noster

¹ Cælius Secundus Curio was born at Sanchirio in Piedmont. Embracing the reformed religion he was imprisoned at Jurea, but escaped into Switzerland and was appointed Rector of the School at Lausanne, but afterwards Professor of elocution at Basel, where he died in 1567 at the age of 67. See Zedler, *Universal-Lexicon*; *Oratio de Coelii Secundi Curionis Vita atque Obitu*, habita Basileæ Anno 1570 à Johan. Nicol. Stupano, in Joh. Geo. Schelhornii *Amoenitatēs Literariæ* (Francofurti, 1731); Henry Gough, *General Index to the publications of the Parker Society*.

² See Letter No. 2, note 2.

³ The two brothers Jacques de Bourgogne, Seigneur De Falais (see Letters No. 1, note 2 and No. 2, note 4) and François de Bourgogne. The misfortune to which Utenbove and Coelius refer was probably the confiscation of their goods by the Court of Malines.

⁴ The troubles at Strassburg were probably those caused by the *Interim*; see Herzog's *Real-Encykl. der Protest. Theol.*, art. *Butzer*.

⁵ Added above the line.

Cœlestis contriuit, quique optimi Ducis atque Imperatoris perfunctus munere, nos monet et animat, cum ait⁶: In mundo bella et calamitates habebitis: in me autem pacem, et gaudium: confidite uerò: nam ego uici mundum. Hac igitur spe firmi, ne terreamur, quando in meliorem nostri partem, nempe animum, nihil iuris habent, nihil potestatis. Pluribus hæc tecum agerem mi frater, ni scirem ad quem scribo, nimirum ad eum qui me possit sua pietate sigulari⁷ atque constantia, animare atque fulcire. Verum dum talia scribo mihi ipse animum addo, meque non mediocriter excito, et confirmo, ad Christi Domini crucem ferendam.

En igitur ut uoluisti Nundinis Francofordianis ad te scribo, ² quod tamen etiam sine tua petitione, eram factururus. Sed tamen, tuum istud mearum literarum desiderium uehementer placet: neque minus aut remissius meum est, tuarum quas quidem auide expecto, quæ me de Anglicanis rebus, ac præsertim de Ecclesiæ istius teneræ adhuc, et herbescentis, statu, certiore³ faciant. Nam ab eo tempore quo Bernardinus⁸ noster ad me ³ scripsit, quod fuit circiter mensem unum post tuum hinc discessum, nihil certi cognoscere potui. Maxime uero cupio si ⁴ quo modo fieri possit, de Joannis Operi⁹ nostri rebus fieri certior:

⁶ St John, xvi. 33.

⁷ So in MS.

⁸ Bernardino Ochino was born at Siena in 1487 and at an early age entered the order of Observantine Friars, rising to be its general. In 1531 he transferred himself to the newly-founded order of Capuchins and in 1538 was elected its vicar-general. In 1539 he visited Venice and there delivered a course of sermons which showed a decided tendency to the doctrine of justification by faith. At the establishment of the Inquisition at Rome in 1542, Ochino was cited to appear before the court, and set out to obey the summons about the middle of August. But he was deterred from presenting himself at Rome by the warnings of Cardinal Contarini and escaped across the Alps to Geneva, where he was cordially received by Calvin. In 1545 he became minister of the Italian Protestant congregation at Angsburg, but when in January 1547 that city was occupied by the imperial forces, he crossed over to England, where he was made a prebendary of Canterbury with a pension from Edward VI's privy purse. At the accession of Mary in 1553 he had to leave England and became pastor of the Italian congregation at Zurich. In 1563 his "Thirty Dialogues" gave offence and he was banished from Zurich. After being refused shelter by other Protestant cities, he went to Poland. But having resided there for a little while he was banished with all other foreign dissidents, and died in obscurity at Seblakau in Moravia about the end of 1564. Cf. Karl Benrath, *Bernardino Ochino von Siena*, Leipz. 1875 (translated into English by Miss Helen Zimmern, London, 1876); Herzog's *Real-Encykl.*; *Encycl. Britannica*; *Thesaurus Epistolicus Calvinianus*; Henry Gough, *Index to the publications of the Parker Society*.

⁹ See Letter No. 4, note 8.

quod te uehementer oro. Nos hic nihil habemus noui, nisi fœdus 5
Heluetiorum cum Gallo renouatum¹⁰, in quod omnes Ciuitates
Heluetiorum, præter Bernam et Tygurum consenserunt, non ita
 iniquis, ut ferunt, conditionibus, de⁵ quibus tamen nunc nihil
 certi scribere possum, cum ante biduum tantum ad Regem nostri
 legatos misserint⁷. Quos tuo nomine salutare iusisti⁷, diligenter 6
 salutaui: qui te uicissim resalutare iusserunt officiosè. Si quid
 à me hic curari uoles tibi, scribe: omnia enim pie diligenter-
 que curabo. Salutat te mea familia tota. Mitto autem unà 7
 Laelij¹¹ nostri ad te literas. Tu mi frater, si me amas, fratres 8
 isthic, quos salutandos meo nomine putabis, ut salutes obsecro,
 Deumque pro nobis roges per Christum Jesum dominum atque
 unicum nostrum seruatorem.

Basileæ tertio nonas Septembris M D XLVIII.

Cælius Secundus Curio

omnino tuus.

Addressed:

Domino Joanni Vtenhouio suo,

9

Viro bene erudito beneque
 christiano.

Anglia

Cantuariæ.

¹⁰ See the preceding Letter, §§ 7 and 8.

¹¹ Laelius Socinus (Lelio Sozzini) was born at Siena in 1525 and about 1544 travelled in France, England, the Netherlands, Germany and Poland. As his religious opinions would not allow him to return to his native country, he settled early in 1549 at Zurich, spending also some time at Basle in the same year. In 1550—1551, 1553, 1558 and 1559 he travelled again to Poland and afterwards spent some time at Venice, but in the latter year returned to Zurich where he died in 1562. He corresponded with some of the chief reformers, and is, in conjunction with Faustus Socinus, the founder of the sect called Socinians. See Herzog's *Real-Encykl.* (first edition) i. 404; Zedler's *Universal-Lexicon*; *Thesaurus Epistolicus Calvinianus*; Henry Gough, *Index to the publications of the Parker Society* (under Socinus and Laelius); Stanisł. Lubieniecius, *Historia reformationis Polonicæ*, p. 38 sqq.; Mosheim *Institutiones Hist. Eccles. Saec. xvi*, sect. iii, p. ii, cap. iv.



10.

JOANNES À LASCO¹,
to JOANNES UTENHOVIUS²,
and
10a.

JOANNES HOPERUS³,
to [JOANNES UTENHOVIUS]².

[London, June 1550⁴].

§ 1. *John Hooper's coming will be most gratifying to me. I intended to meet him to-morrow at any rate, but should wish his wife to be present. 2. After dinner we may have things to talk of with him which might leave us no time for Church matters. 3. I think it better, therefore, to meet in your house at eight o'clock in the morning, with the principal members of the (Dutch and Walloon) Churches, and after having finished the affairs of the Church, we might dine together here and devote the rest of the day to conversation with Hooper. 4. Should this arrangement be convenient to you, I hope to be at your house to-morrow at eight, whither you might call our other colleagues. 6. [John Hooper replies.] I hope to be present to-morrow; and my wife also, if her health will allow her; to-day she suffers much from head-ache. 7. Meanwhile let something be bought that we may partake of together, and which I hope to repay some day.*

*Domini nostri Hoperj³ aduentus, est mihi futurus multo
gratissimus: quem alioqui cras conuenire ipse uolebam. optimi*

¹ Johannes à Lasco (or A Lasko, or Laski) was born at Warsaw in 1499. In 1523, after having finished his studies in Poland, he went to Louvain and Basel, where he met Albertus Hardenbergius (see Letter No. 2), the future reformer of Cologne and Bremen. At Basel he lived for some time in Erasmus' house. He was also acquainted with Pellicanus, Oecolampadius and Henry Bullinger. In 1526 he returned, by way of France and Spain, to his native country as a moderate reformer and obtained at once a living (as provost) at Gnesen, but quitted his country in 1537. He first went to his friend Hardenberg at Mainz, married in 1539 at Louvain—he married a second time in 1553—and in 1540 bought a small estate at Emden, in East-Frisia, where he became pastor of a congregation in 1542, and the first reformer in those regions. In 1549 the troubles caused by the Interim compelled him to leave East-Frisia for London, where he arrived on 13 May 1550: (*Epistolae Tigurinae*, p. 365) and soon, together with John Utenhove (see Letter No. 2, note 2) assembled a congregation of Protestants, who had fled thither since 1541 and perhaps earlier, and for their use obtained, in 1550, the Church of the Augustine Friars. He himself was appointed their Superintendent and as such, and by his former exertions in East-Frisia and later work at Frankfurt, became the founder of Presbyterianism in England and Germany. On the accession of Queen Mary in 1553, he was one of the first to leave England, travelled for some time in Denmark, and found an asylum at Emden till 1555, when he went to Frankfurt, where he set the Netherlandish, Walloon and English Churches in order, until, in the latter year, accompanied by John Utenhove (see Letter No. 2, note 2), he returned once more to his native country, where king Sigismund Augustus II was inclined to the doctrines of the reformation. But the reformers were unable to effect much. They found the king disingenuous and inconsistent in his conduct and his respect for the pope made

autem et Dominam uxorem⁵ ipsius una adesse, siquidem hoc illj molestum non esset. spero enim utrique illorum nostram tenuitatem satisfacturam esse. Cæterum à prandio erit fortassis ² quod cum Domino Hopero colloquamur: ita ut non sit forte commodum futurum alia tractare de nostræ Ecclesiæ rebus. itaque ³ putarem melius fore ut cras ad horam octauam mane in ædibus vestris conueniamus⁶, atque illuc ad uos conueniant clariores utriusque Ecclesiæ virj. ubj demum confectis rebus Ecclesiæ unà huc cum Domino Hopero ad prandium uenire possemus: totumque diem reliquum Domino Hopero et eius colloquijs dare. quòd si id ⁴ uobis non uideatur: non grauabiminj id mihi indicare. si uero ita fierj placeat, ut scripsj: tum nihil opus est indicare quidquam. nam si nihil huius a vobis hodie accipiam cras hora octaua in ædibus vestris adero. quo et alios collegas nostros conuocare potestis.

deditissimus

Joannes à Lasco.

Addressed:

5

Clarissimo Viro Domino Jo-
annj Vtenhowio reuerendissimo
Domino et fratrij obseruandissimo.

all decisive measures impossible. His attention was moreover engrossed by a war in Livonia. John à Lasco himself was suffering from protracted illness and he died 13 Jan. 1560. See M. Goebel, *Gesch. des Christlichen Lebens in der rhein. westph. Kirche*, Coblenz, 1849 (i. 318—351); Dan. Neal, *Hist. of the Puritans*, i. p. 48; Alberti, *Briefe über den Zustand der Religion in Grossbritt.* iv., Hannov. 1752; F. W. Hasseneamp, *Hessische Kirchengesch.*, Marb. 1832, i. § 47; Dr Fiseher, *Versuch einer Geschichte der Reformation in Polen*, 1856; Herzog, *Real-Encyklopädie für protestant. Theologie u. Kirche* (s. v. Lasko); Joannis a Lasco *Opera*, ed. A. Kuyper, 2 tom., Amst., 1866; Hermann Dalton, *Johannes a Lasco*, Gotha, 1881 (also translated into English, by M. J. Evans, Lond. 1886). Cf. also *Thesaurus Epistolicus Calvinianus*; A. L. Herminjard, *Correspondance des Réformateurs*; Henry Gough, *Index to the publications of the Parker Society*; Fr. Pijper, *Jan Utenhove*; Krasinski, *The Reformation in Poland*, i.

² See Letter No. 2, note 2.

³ See Letter No. 4, note 8.

⁴ This Letter is apparently a reply to a note from Uttenhove to à Lasco. Dr A. Kuyper (*Joannis à Lasco Opera*, ii. 641) is of opinion that it must be placed among those Letters which à Lasco wrote immediately after his arrival in England: "1° Quoniam de Hoperi adventu ita scribit, ut longum temporis intervallum ab eo abuisse appareat; 2° Quia de Ecclesia sua constituenda veluti de re etiamnum inchoanda loquitur". John à Lasco arrived in London on 13 May 1550; John Hooper had returned to England already in May 1549; see his Letter to Bullinger dated 31 May 1549 in *Epistolæ Tigurinae*, p. 41.

⁵ Anna de Tserclas, see Letter No. 4, note 8.

⁶ MS. conueniamus.

S. P.⁷ Per me non stabit quominus, deo volente cras adero, 6
et si valetudo vxoris mee non obstat: votis Domini nostri Alasco
annuet. Hodie multa capitis grauedine fuit mulctata. scio et
si corpore aberit mente nos comitabitur quod perpetuo erga nos
faciet Deus suo spiritu. Interim ematur aliquid quod cum gracia- 7
rum actione vna accipiamus, ego aliquando si deo visum fuerit
sumptus faciam. Deus vos seruet. Amen.

T. T. Jo. Hoperus.

Endorsed:

Johannes a Lasco.

⁷ Utenhove apparently forwarded the Letter to Hooper, who returned it with this *Postscriptum*, which is omitted by Gerdes (*Scrinium Antiquarium* ii. 655) and Kuyper (l. c.), but duly noticed by Strype (*Ecclesiastical Memorials*, Clarendon Press edition, ii. 1, p. 400).



11.

MARTINUS BUCERUS¹,
to JOANNES UTENHOVIUS².

Cambridge, Thursday, 18 September 1550.

§ 1. The "boxmaker" has been paid, but I regret that he has returned to Flanders. He was comfortable here and after a little while I could have helped him better. 2. May the Lord preserve him and enable you to form your church. 3. Salute John Hooper and the two French preachers, and ask them to write to me about this confessor of Christ. 4. Let them be careful to tell me only ascertained facts; I could not assist him except through the Duke of Suffolk. 5. Salute (Martinus Micronius) the minister of the German Church.

S. D. Carolis satisfeci arculario³, sed dolet profecto eum re- 1
uersum in Flandriam, vtinam non ad vomitum^{3a}. Satis commodè

¹ See Letter No. 1, note 1.

² See Letter No. 2, note 2.

³ Bucer's writing is very difficult to read, and Fred. Pijper, who published this letter in his life of Jan Utenhove, regarded this word as an illegible name. But there can not be much doubt about the reading *arculario*, and it is not impossible that a man named Kistemaker may be meant. It is also possible to read: *Carolus satisfecit arculario*. There were persons of the name of Arcularius in Germany; see Strieder, *Hessische Gelehrten-geschichte*.

^{3a} 2 Peter ii. 22.

hic iam erat, et poteram eum paulo post iuuare melius. Do-²
 minus seruet eum. Dominus adsit vobis, vt tandem Ecclesiam⁴
 vestram constituatis, et vera Christi disciplina, atque commu-
 nione exornetis. Saluta queso officiose Dominum Huperum⁵ et 3
 concionatores ambos Gallicos⁶, oraque hos, ut pro hoc confessore
 Christi ad me scribant, quæcunque certo norunt de eius fide,
 vita, confessione, vinculis, ac etiam conditione vitae. Scribant 4
 plene omnia, sed comperta ipsis, nec enim ego vllam video viam
 eum iuuandi nisi per Illustrissimum Dominum Ducem Suffol-
 ciensem⁷. Ergo e[os]⁸ vti velim certis testimonijs. Saluta item 5
 peramanter collegam meum, ministrum⁹ Ecclesiæ Germanicæ.
 Det Dominus, vt rebus vestris ex Christi sententia constitutis,
 possim videre ordinem vestrum, et inde diu optatam percipere
 consolationem optimam.

Valete omnes. Cantabrygiae 18 Septembris 1550.

6

T. T. Mart. Bucerus.

Addressed:

7

Vere nobili docto et
 pio viro Domino Joanni Vten-
 houio amico et
 fratri colendo et charissimo.

⁴ King Edward VI had granted the Church of the Austin Friars to the congregation of Dutch and German (and Walloon) refugees on 29 June 1550 (see Letter No. 2, note 2, page 5).

⁵ See Letter No. 4, note 8.

⁶ The two first Ministers of the French congregation in London (who at first held their religious services in the Church of the Austin Friars as well as the Dutch) were appointed by King Edward VI when he granted that Church to the Protestant refugees. They were Francisus Riverius (François du Rivier, see Letter No. 7, note 7) and Richardus Vauvillus (or Vauville), alias Gallus or François. The latter, an Augustine monk, had formerly preached the Gospel with much success at Bourges and in 1547 at Montdidier. Like most of the Protestant refugees, he quitted England at the accession of Queen Mary and after having resided for some time at Strassburg, became a minister of the French reformed Church at Frankfort. He married Joanna, the attendant of Mrs Hooper, on 2 June 1550; see *Original Letters relative to the English Reformation* (Parker Society), p. 565; consult further Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus*; Haag, *La France Protestante*, first ed., v. 219.

⁷ Henry Brandon, second Duke of Suffolk, who died 14 July 1551 (see Burke's *Hist. of the extinct Peerages*, p. 71).

⁸ Here the Letter has been injured by the seal.

⁹ There were two ministers of the German (Dutch) Church: Martinus Micronius (see Letter No. 4, note 4) and Wouter Deelen (see Letter No. 18, note 4).

12.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Sunday, 8 November 1551.

§ 1. From your two letters dated 9 April and 14 August, which I received towards the end of September, I conclude that my own letter has not yet reached you. 2. I have read your letters with pleasure, but what you tell me about Hooper's backsliding gives me pain. 3. You may feel certain that I shall not tell him who told me. 4. I thank God that your church is prospering so well. 5. The Council of Trent is still discussing how to preserve antichristianism. 6. The emperor (Charles V) has gone from Augsburg to Innsbruck, in order that he may be nearer to the holy fathers who fear much for their safety in these turmoils. 7. For war is raging in Italy, Piedmont and Hungary, which is owing to the tyranny and avarice of princes, especially of the emperor. 8. Commend me to John à Lasco, from whom I expect an answer to my letter written last fair. 9. As regards the cake I can only say that I will do my best, if I know what kind of cake you require. Perhaps you wish for one like that of Augsburg which (Wolfgang) Musculus brought here; but those we have not here. I will inquire of (John) Burcher about it.

S. D. Ex tuis 9 Aprilis³ et 14 Augusti⁴ scriptis literis et una missis, acceptis autem sub finem Septembris nullo negotio intelligere potui meas perijsse in itinere, neque hactenus tibi esse redditas. Piget me laborum: ac dolet sic refrixisse charitatem ut nulla sit amplius apud plerosque uel gentilitia æquitas. Libenter tuas legi, sed non sine dolore ea quæ commemoras² de Hopero⁵ nostro. Recte autem iudicare uideris qui arbitraris hoc ei non sine singulari dei prouidentia accidisse. Lapsu suo humiliatus Petrus didicit minus sibi ipsi fidere et ardentius deum reuereri. Atque hic finis spero exit et apud Dominum Hoperum quem audio in officio suo laboriosum indefessum et mirificè diligentem esse. Faxit Deus ut sic pergat et multis annis fidelis sit ecclesiæ dei. Jubeo autem te securum esse.³

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ See *Epistolæ Tigurinae*, p. 380 sqq.

⁴ See *Epistolæ Tigurinae*, p. 382 sq.

⁵ In the summer of 1550 Hooper was presented to the bishopric of Gloucester (*Epistolæ Tigurinae*, p. 431), but, refusing it on account of objections to the oath and vestments, he was summoned before the Council and imprisoned for some time in the Fleet, till (in February 1551) he intimated that his scruples had been removed.

Nihil apud ipsum unde hæc acceperim effutiam. Scio quam referat tenacem esse silentij. Placet autem et gratias ago domino deo nostro maximas quod ita pulchre ædificatur et incrementum ecclesia Christi peregrinorum. Dominus sic prouehat regnum Filij sui dilecti ad gloriam ipsius et multarum animarum salutem. Vestrum fuerit omnia dirigere ad ædificationem, gratias subinde agere domino eundemque orare pro incremento et confirmatione ueræ pietatis. Furit enim in orbe sathanas: commiscet omnes potestates, et ipsos fideles per tyrannidem principum uarijs affectos tormentis interficit. Oremus pro confratribus nostris. Concilium Tridentinum⁶ adhuc cohæret et consultat de patrocínio antichristianismi. Ac Cæsar nuper Augusta relictæ profectus est Aenipontem, quo proximior sit beatis patribus sibi non parum in istis turbis metuentibus. Sæuit enim Bellum in Italia, in Pedemonte et Hungaria. Id quod debemus tyrannidi et auaritiæ procerum, Cæsaris imprimis. Orate pro nobis dominum ne ex uicino malo contrahamus ingens malum. Cupio commendari clarissimo uiro Domino Joannj Lasco⁷ baroni Polono ad quem cum nundinis proximis dederim paulò copiosiores eius expecto responsum. Viuat et ualeat diu benedictus à domino. Salutabis eum humanissime meo nomine, et admone illum me eius magno expectare desiderio epistolam. De liba⁸ non habeo quod scribam quam quod libenter omnem

⁶ The Council of Trent was assembled by pope Paul III in 1545 and continued by twenty-five sessions till the year 1563 under popes Julius III and Pius IV, in order to correct, illustrate and fix the doctrine of the church, to restore the vigour of its discipline and to reform the lives of the clergy. See Le Plat, *Monumentorum ad Historiam Concilii Tridentini ...illustrandam spectantium Collectio*, Lovan. 1781—7, 7 tom.; Herzog's *Real-Encykl.* (Trienter Concil).

⁷ See Letter No. 10, note 1.

⁸ *Liba* stands for *libum* or *libus*, a cake. John Utenhove wrote to Bullinger about it on 14 August 1551: "Cum ante biennium isthinc rediissem Argentinam, Joannes Burcherus dedit mihi frustum ejusdam libi gustandum, libi inquam quod ipse dicebat sibi Tiguro a quodam amico missum fuisse; quale ego mihi proximis paschalibus nundinis Francofordiensibus cuperem transmitti, et rogo te, ut mihi ejusmodi unum, quod non sit nimis multis speciebus conditum, isthic compares, Francofordiamque ad aedes Adriani Edingi transmittas..." (*Epistolæ Tigurinae*, p. 383). The present Letter contains Bullinger's reply, but he seems to have failed to send the cake, as John Utenhove returns to the matter on 7 June 1553: "Ceterum quod ante biennium rogavi, iterum te rogo in Domino, ut per te vel per alium (modo grave non sit) cures mihi isthinc ad nundinas Francofordianas mitti magnum libum non multo aromate conditum, quale ante quadriennium miseras Burchero" (*ibid.* p. 386). Whether Utenhove ever received the much-coveted cake does not appear. Fred. Pijper in his life of John Utenhove (p. 85) has misunderstood this part of Utenhove's

meam operam tibi uel in maioribus impenderem si modo scirem cuius generis libam uelis. Vereor ne gustaris Augustanam qualem huc secum tulit Dominus Musculus⁹: sed tales hic non habemus. Inquiram tamen ex Domino Burkero¹⁰ qualem tibi dederit. Interim vale et me ama. Commendo me tuis et omnium piorum¹⁰ precibus. Tiguri 8 Nouemb. 1551.

H. Bullingerus tuus.

Addressed:

11

Præstantissimo uiro Domino
Joannj Vtenhouio
Londini in Anglia
agenti domino et fratri
suo colendissimo
London.

and Bullinger's correspondence, thinking that there was reference to a "communion-cup", and even saying that it was a cup without much "imagery".

⁹ Wolfgang Musculus (Muesslin or Meusslin), one of the chief reformers of the sixteenth century, was born, 8 Sept. 1497, at Dieuze in Lorraine and joined in early life the order of the Benedictine monks at Lixheim. Luther's writings found in Musculus a warm friend and admirer. In 1527 he decided to leave the monastery with the full knowledge of his prior, whose niece, Margaret Barth, he married at Strassburg. There he lived for some time in great poverty, till he was appointed pastor of Dorlisheim and afterwards deacon of the Cathedral. In 1531 he was appointed minister of the reformed church at Augsburg, where he remained seventeen years. On 15 May 1548 the "Interim" was made obligatory within the dominion of the emperor Charles V, and the magistracy of Augsburg submitted to it on 26 June following. Thereupon Musculus quitted the town and went first to Basel, visited afterwards Constance, St Gallen, and Zurich and was in February 1549 appointed Professor of Theology at Bern, where he died 30 August 1563. See Herzog's *Real-Encykl.*; Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*.

¹⁰ Id est John Bureher; see Letter No. 8, note 6.



13.

PETRUS MARTYR [VERMIGLI]¹,
to [JOHANNES UTENHOVIUS]².

Oxford, Tuesday, 9 May [1553³].

§ 1. *Excuse my brevity, as illness prevents me from writing more than a few lines.* 2. *As regards the young man I make no alterations; he may come when he likes and try; should fortune favour him let him make use of it, if not he may return when it pleases him; meanwhile he will not repent having seen Oxford and its University.* 3. *As regards a second marriage I thank you for your advice and will take it in good part.* 4. *If I had young children as à Lasco, I would not remain without a wife. But as I am a widower, somewhat advanced in years and ill in body, I think it better to remain as I am.* 5. *To Julius (Terentianus), however, I purpose to marry my deceased wife's maid, in order that my old age may be comforted by them. My wife had already thought of this marriage and it will take place at the next feast of St John.* 6. *Salute John à Lasco;* 7. *also Martinus Micronius the minister of your Church.* 8. *Julius and Henry salute you.*

S. D. Ad suauissimas litteras tuas mī dulcissime in christo ¹ frater, pauca rescribere cogor per ualeitudinem, nam ab aliquot diebus dolor lateris, difficultas spirandj, tussis et quotidiana febricula me perpetuo uexant. Proinde breuitatem hanc bonj consules. De adolescente⁴ illo nihil muto, conditiones manent, ueniat cum ² uoluerit, experirj poterit, si fortuna placebit, utetur, sin minus semper redire poterit quocumque uoluerit. Nec eum (ut arbitror) penitebit hanc urbem et uniuersitatem semel uidisse. Quo uero ad eruditionem et doctrinam eius quam commendas gaudeo plurimum, ut enim doctior fuerit et eruditior, magis eius conuersatione recreabor. At de nouis nuptijs propter uite³ uarias necessitates ineundis, plurimum tibi optime frater et debeo et gratias

¹ See Letter No. 5, note 1.

² See Letter No. 2, note 2.

³ This Letter must have been written in 1553 as (1) Peter Martyr speaks of his marrying again and his first wife did not die before 14 February 1553 (see *Epistolae Tigurinae*, p. 378); (2) after 1553 he could not have written from Oxford, because he left England at the accession of Queen Mary in 1553.

⁴ Gerdes, who published this Letter in his *Scrinium Antiquarium*, III. 666, without assigning it to a definite date, says that this youth was undoubtedly Franciscus Dryander. But this is an impossibility as Dryander died in December 1552 (see Letter No. 7, note 7).

ago, videoque niueum candorem tuj christianj pectoris, nihil aliud quam claritatem euangelicam spirare. uelles enim omnibus bene prospectum. Quis talem animum in christo non amplectatur (ut dicitur) ambabus? Quam ob rem ne queso suspiceris me offendj quod de re huius generis mecum egeris. Homo enim sum atque christianus. Vnde nullum humanum consilium atque christianum non possum non bonj consulere. Nunc uero mej propositj ratio- 4 nem accipito. Sj proles mihj esset, et quidem tenera et numerosa, ut Domino A lasco⁵ Viro dej est, absque uxore nullo modo esse uelim. Quare quod ille fecit et commendo et probro uehementer. Ast ego cum sim orbus, etate iam grandiorj et ut hoc anno experior corpore affecto, melius esse iudico ut quemadmodum sum permaneam⁶. Julio⁷ autem quem ut filium habeo dare uxorem 5 cogito quo ab illis mea hec senectus foueatur. dabo autem illj ancillam dulcissimę olim coniugis defunctę. cuj etiam dum uiuebat placuit ut hoc anno iungerentur matrimonio. Quod igitur illa statuit de his duobus ego sequar, et curabo ut ad proximum Johannis festum, si concedetur he nuptię fiant. Habes itaque meorum consiliorum summam. Dominum a Lasco meo 6 nomine salutabis amantissime. Nec non Dominum Martinum⁸ 7 ecclesię uestre concionator[em]. Julius⁷ et Henricus te quoque 8 plurimum salutant. Oxonij. 9 Maij. Vale. domino feliciter uiuas 9 et me ut facis ama.

Tuus in christo quam syncerissime

Petrus Martyr.

No address.

⁵ See Letter No. 10, note 1. On the private life of à Lasco consult Dr Herm. Dalton, *Johannes a Lasco*, Gotha, 1881, or the English translation, London, 1886. His first wife (whose name is not known) died in August 1552, and he married again on 29 January 1553 (see *Epistolae Tigurinae*, p. 378); cf. also Krasinski, *The Reformation in Poland*, i. 283.

⁶ Notwithstanding this resolve Petrus Martyr did marry a second time; see Letter No. 5, note 1.

⁷ See Letter No. 5, note 6.

⁸ Martinus Micronius, see Letter No. 4, note 4.



14.

JOANNES FOXUS',
to PETRUS [DELÆNUS]¹.

[] January [1554].

§ 1. *Though mental sorrow deters me from writing, your singular sincerity and kindness shown towards me, induce me to render you my thanks, which I hope may be the cause of your replying soon. 2. I beseech you to help me with your prayers. Act without fear of men; for, having to struggle with flesh and blood only, I do not think that you need fear. I hope that I may share in your labours and dangers. 3. Meantime, be careful in encountering dangers, and labour in such a manner that you may labour long in the Lord, who, I trust will soon change all this sorrow into gladness.*

Salutem et gratiam in christo domino mi petre iterum,
atque iterum charissime. Quantum me impotens animi dolor

¹ John Foxe was born at Boston in Lincolnshire in 1517 and in 1533 entered Brasenose College, Oxford, where in 1538 he took the degree of B.A. and in 1543 that of M.A. In the latter year he was elected to a fellowship at Magdalen, but deprived of it in the same year on account of his leanings towards the reformation. His stepfather also deprived him of his patrimony and for some time he was in very straitened circumstances. But after a while he was appointed tutor to the orphan children of the earl of Surrey. He married and settled at Reigate, where he was ordained deacon by Ridley in 1550. After the accession of Mary, in the summer of 1553, he was for some time protected by his pupil, the duke of Norfolk, but at length compelled to seek refuge abroad. He seems to have left England after the death (September 1554) of the old duke of Norfolk and, after having spent some time at Frankfurt and Strassburg, he arrived at Basle in 1555, where he maintained himself by writing and correcting the press for the printer Oporinus. About a year after the accession of Queen Elizabeth he returned to England, where the duke of Norfolk again extended to him his patronage. Cecil appointed him to the prebend of Shipton in Salisbury Cathedral and he held for a short time the living of Cripplegate, but true to his Puritan views, which prevented him from subscribing to the Articles, he accepted nothing further. He died 18 April 1587. See the *Life of John Foxe* by the Rev. Geo. Townsend in *The Acts and Monuments of John Foxe*, i. p. 3 sqq.; Wood, *Athenae Oxon.*, i. 528.

² The contents of the Letter, although rather vague, together with the address (to Petrus) and endorsement (received 31 January), seem to suggest that it was written to Petrus Deelen, or Delænus (see Letter No. 15, note 1) towards the end of the month of January 1554, while Foxe was under the protection of the Duke of Norfolk, hiding away, probably, at Reigate or in London, and when Petrus Deelen, as minister of the Gospel, was in charge of those Foreign Protestants who had ventured to remain in London after the accession of Queen Mary, or had been unable to leave England when, on 17 September 1553, John à Lasco, John Utenhove and between three and four hundred Protestants sailed from Gravesend for Denmark (see Letter No. 2, note 2). As we see from the next Letter, that Deelen was seriously considering whether it would be advisable to remain any longer in England, it would seem that he had consulted Foxe and that the latter alludes to this contemplated departure, and his own perilous condition.

a scribendi labore retrahit, tantum rursus singularis tuus candor ac summa pietatis officia in me prestita ad agendas gratias excitarunt, ut cum nihil neque officiosius debeam, nec lubentius queam suscipere, idem tamen nihil fere animo magis inuito aggressus sum. Quo minus defuturam hic veniam tuam spero, si hanc officij partem in agendis gratijs, quas tu tam studiose promeritus sis, ego minus accurate exequar. Id alias fortasse (volente christo) expectabis opportunius, in præsentia satis erit hac qualicunque salutatiuncula te velut classico extimulare ad rescribendum. quod ut facias quam citissime etiam atque etiam te rogo. In primis me precibus tuis adiutes quæso apud christum. in quo obnixissime te obtestor ac hortor ut rem grautiter agas, omnino quod possis, posito hominis metu. quandoquidem huc res redijt tua ut cum sanguine³ duntaxat ac carne tibi pugna sit, minimum sane hic esse existimo quod metuas. Vtinam ita res ferret, ut non solum laborum sed et periculorum tuorum queam esse particeps. Interim mi Petre ita in periculis sis audax ut⁴ in audacia sis prouidus quatenus permittit officij condicio, sicque labores, ut diu etiam labores in domino. Nec dubium quin laboribus tuis qui te huc excitauit pariter adfuturus sit, qui tragicos hos rerum humanarum tumultus in lætiorem aliquam Τὴν μεταβόλην versurus sit breui spero. sed tum breuissime quum humana spes deficit maxime. Dominus iesus perpetuis fidei ac gratiæ suæ auctibus irriget pectora nostra, qui adolescentiam tuam ac labores tueatur ac sospitet in omnibus.

Tuus J. Foxus.

Addressed :

4

Fratri et Amico
singulari Petro

Endorsed, evidently in the handwriting of Peter Delænus :

Acceptæ prid[i]e
Calendas Februa-
rij.

³ Eph. vi. 12.

⁴ MS. *etiam* after *ut*, but crossed out.

15.

P[ETRUS] D[ELÆNUS]¹,
to [JOANNES À LASCO]².

[London], February 1554.

§ 1. *The Lord be praised for consoling not only us in our affliction, but also you by giving you a public ministry of the Divine Word and rest after your long wanderings in Denmark. 2. As regards our condition, it can better be described by our brethren than by letter. With difficulty we live and yet God watches over us with singular care and benevolence. 3. Let us hope that our church may be restored in all its purity. 4. We would gladly learn from you the condition of our dispersed church, that we might know whether we are to remain*

¹ Petrus Delænus, or Delenus (=Deelen) was the son of Gnalterus (Walter or Wouter) Delenus (see Letter No. 18, note 4). He is said to have been born at Alkmaar in North Holland and he was probably in London, when King Edward VI appointed his father one of the Ministers to the Dutch Protestant refugees in 1550. In 1553, when John à Lasco, Utenhove and Mieronius left England (17 September), Peter Delaenus, who was then already one of the ministers of the Austin Friars' Church, stayed behind (see *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, per Joan. Utenhovium, p. 22) with those protestants who either ventured to brave the measures taken by Queen Mary to suppress the reformation, or were unable to leave from some cause or other. Sym. Ruytinek (*Geschiedenissen der Nederduytsche Natie in Engelant*, p. 23) says that his father Walter remained also behind. Though Utenhove does not mention the latter on p. 22 of his *Narratio* as having remained behind in London, yet on p. 231 he states that on 23 March (1554) Walter and Petrus Delænus with about thirty others arrived at Hamburg from England. That the life of those who remained in England was full of danger and trouble is evident from the present Letter. Peter and others seem to have left a few weeks after the date of this letter for Hamburg, where they met those who had gone before them, and travelled further on to Emden. Peter became the private minister to a Frisian nobleman named Tydo of Kniphuizen, but in 1560 he returned to London, and was re-elected one of the Ministers in the Church of Austin Friars. He was a learned man, who assisted John Utenhove in the translation of the Scriptures into Dutch. He was one of the victims of the plague which raged in London in 1562, 1563. See Sym. Ruytinek, *Geschiedenissen der Nederduytsche Natie in Engelant*; Van der Aa, *Biographisch Woordenboek*; Henry Gough, *Index to the publications of the Parker Society*.

² See Letter No. 10, note 1.

here or to cross over. Hitherto it has seemed more useful to us to remain among our English brethren, as there is, in the midst of such a copious harvest of people, a great scarcity of labourers. 5. At the risk of my life I would remain for some time with our afflicted English brethren. 6. Our friends salute you. Remember us to the brethren and especially to Will. Gnapheus.

*Petrus Delænus Domino Joanni à Lasco, Senioribus, et Diaconis
cum reliquis fratribus gratiam precatur et pacem, á Deo patre
nostro, et Domino nostro Jesu Christo, in charitate et veritate.*

Laudandus Deus et pater Domini nostri Jesu Christi, Deus omnis consolationis, et pater misericordiæ, qui pro sua ineffabili erga genus humanum charitate, nos iustè propter peccata nostra afflictos, consolari non desinit, uel hic sub graui crucis iugo, et uitæ periculo, vel vos isthic publico verbi ministerio, atque quiete post non exiguas tamen carnis vestræ molestias ex tam longinqua diuturnaque in Daniam traiectione. Hæc profecto sacrosancta Dei Opt. Max. est secundum iusticiam voluntas, qui suos etiam castigat, ne cum mundo pereant, Judicium enim Dominj, á domo Dei³. Det dominus seruis suis, veram voluntatis suæ agnitionem, et sub cruce patientiam, et in veritatis professione perseuerantiam et constantiam. Nam qui⁴ ad finem usque perseuerauerit, hic saluus erit.

Porro quod ad nostrum statum attinet, significari melius per ² fratres, quam scribi potest, πολυκινδυνώτατα γὰρ τὰ πάντα. Quippe quum ægrè satis vitam hactenus trahamus in summis istis fluctibus nauem apostolicam iactantibus. Manemus dum in Capernaum⁵ ad cælum usque quondam eleuato, nunc autem ad inferos usque depresso, sed manemus non sine singulari Dei erga nos cura, beneuolentia, et custodia longè miraculosissima, Ecce pilum⁶ vnum non amisimus, et tamen tot ferine hostes quot capilli, tot ubique Judæ Jscariotes, falsi fratres pseudeuangelici, tot Diaboli ad nos capiendos astutiæ, tantus Antichristorum numerus, et tamen tuti hactenus. O miraculosam Dei erga nos tutelam. Quin et ostium verbi magnum mirabiliter nobis aperuit (licet cum vitæ periculo) inuito Diabolo, et omnibus eius sanguinarijs ministris, inuito Antichristo omnibusque membris eius. Verè Dominus Jesus Dauidis⁷ clauem habet, claudit et nemo aperit, Rursum aperit et

³ 1 Pet. iv. 17.

⁴ Mat. xxiv. 13.

⁵ Mat. xi. 23.

⁶ Luke xxi. 18.

⁷ Rev. iii. 7.

nemo claudit. Gaudemus in extremis vitæ nostræ periculis *per* Dominum nostrum Jesum Christum, Summa nobis in verbo *Dominj* libertas citra ullum personarum respectum. Loquimur ex Succoth Mahanaijm, quoniam Angelorum tentoria fixit circa nos Dominus Deus noster. Pacifica magis mens nostra, quam abhinc anno⁸, clauso ministerij ostio, nobis, qui inuito animo cum summis cordis doloribus, suspirijs, et gemitibus acquiescebamus. Væ ministro non Euangelizanti, quocumque modo et ratione modo verè et in gloriam Dei, et Ecclesię ædificationem. Vtinam non modo veritas annuncietur, sed in omnibus etiam veritatis synceritas ἀποστολοληπτῶς asseratur. Odit enim Dominus Religionis hybridas. Vtinam quàm⁹ potest purissimè restituatur Ecclesia, vtinam solus ³ Christus Jesus summus ille, æternus, et vnicus Ecclesię suę Doctor et Propheta audiatur semper ubique, et ab omnibus. Vtinam ex eius ore tantum, loquantur omnes ministri, Eius solius gloriam quærentes, Hic¹⁰ enim est solus fidei, Religionis, Ecclesiæque Magister. Vestram charissimi fratres conditionem, Ecclesięque dispersæ ⁴ statum libenter cognosceremus, ex literis vestris per fidum aliquem tabellarium mittendis. Hinc sciremus, quid nobis deinceps faciendum esset. Manendum ne an traijciendum, ex cognito Ecclesiæ nostræ statu, vestroque consilio. Vtrum magis vtile et necessarium in gloriam Dei, et piorum vtilitatem. Quanquam manere adhuc magis uidetur utile et necessarium, apud fratres Anglos, cum in tam copiosa populi messe, tanta sit operariorum paucitas, et raritas, et mira audiendi verbi auiditas in populo, cui animam impendere dulce est. Vestra igitur pace humanissimi fratres, ⁵ permittar adesse mæstis fratribus Anglis aliquamdiu, cum vitę meæ periculo, ut etiam hîc hærere per vos permissus sum. Hæc mea apud vos sit Apologia quo minus videar Ecclesię desertor, cuius in tam varias dispersæ partes non queo esse collector. Imo vbinam sit Ecclesia nostra, vix satis teneo. Valete in Domino. ⁶ Salutant vos, quotquot hic sunt pij. Salutate fratres in Domino,

⁸ This expression must not be taken literally, and can only mean "last year", as king Edward VI expired on 6 July 1553, and no measures against Protestants were taken before 4 August, when everyone was forbidden to preach without a special license. On the other hand the date of this Letter, although addressed to à Lasco at Emden, where he does not seem to have arrived before Easter 1554, cannot be February 1554, old style (i.e. 1555), because Petrus Delænus arrived on 23 March 1554 at Hamburg (see above note 1).

⁹ Added above the line.

¹⁰ 'Matth. 23' added in margin. The reference is to verse 8.

et inter omnes optimum eruditissimumque virum, Gulielmum Gnapheum¹¹.

A virgineo partu ἐτεῖ .αφνδ.

Mense Februario.

Ex ingrata Hierusalem, aut
si placet, Capernaum quondam.

Addressed:

7

Aen den Eerwaerden
ende vrome Polonische
Here, mynen bisunderen
goeden Vriendt ende
meester nu ter tyt
synde, Te Eembden
in Oestfrieslandt.

It has been pointed out above, in Note 1, that Petrus Delænus and his father Walter arrived at Hamburg from England on 23 March 1554. It does not appear when they left England, but that Petrus must have been anxiously considering his departure for some time, is clear not only from the present Letter, but also from the preceding Letter to John Foxe, and equally from some questions which he wrote on the back of Foxe's Letter (see the preceding Letter), which run as follows:

Circa traiectionem meam, mansionem[ue¹² in deli]berationem
cadunt, circa duos fines, gloriam dei et Ecclesię edificacionem,
officijque dispensationem, et conscientię meę liberationem,
coram Domino meo, et Ecclesia.

1. Vtile ne sit manere, annon, necessarium in gloriam
Dei et proximorum utilitatem, an inutile non necessarium, impossibile.

¹¹ Gul. Gnapheus, whose real name was Willem de Volder and who was therefore also called Fullonius, was born at the Hague in 1493, where he was appointed Rector of the Latin School in 1522. He was one of the first who embraced protestantism, and also one of the first who were imprisoned on account of it at Delft. He was, however, unexpectedly set free, though soon again incarcerated at Louvain. He effected his escape in 1536, went to Germany and was appointed rector of a new school at Elbing and counsellor of the Margrave Albert of Brandenburg. In 1542 he received a similar appointment at Königsberg, but as he gave expression to some opinions which were considered antagonistic to those of Luther, he was banished in 1547. At Emden he became tutor to the children of the Countess Anna of East-Frisia. Afterwards he established himself at Norden, near Emden, and died there on 29 September 1568. See Van der Aa. *Biographisch Woordenboek*; Gerdes, *Historia Reformationis*, iii. 33 sq., 55 sq.

¹² Some letters are cut away by the binder.

2. An utile, necessarium, possibile, trajcere, an utrumque utile, in veritatis propagationem, Ecclesięque ędificationem.

3. Si utrumque manere et trajcere in prædictos fines, utile, et necessarium, utrum utilius, magisque necessarium.

4. Si trajciendum esset, quonam, deinde an ibi Ecclesia (cuius Ego minister) an non, an loquendum libere et ἀκινδυνῶ Christj Ecclesię, cui præcipuè non sum astrictus, tamen non minus deberem Anglicanę Ecclesię πολυκινδυνοτάτῳ, Quod fieri posset absque temptatione dej, in summa fratrum necessitate et ministrorum paucitate.

5. Aut si proprię Ecclesię et peculiarij mutus et inhibitus deberem adesse, absque concionibus præstaret manere.

6. An liceat fieri liberum totius Ecclesię catholicę Ecclesiasten publicum et priuatum, secundum linguas à deo datas.

7. Si Dei voluntas, vt maneam, totum negotium quantumvis periculosum suscipiendum, nostraque uita diuinę providentię committenda, non consideranda aut spectanda aut imitanda amicorum, parentum, fratrum, aut propria carnis voluntas, quę priuatam nostj curam potius quam Dei gloriam et fratrum salutem spectat. Sin alterum placeat Deo, Eius oportet fiat sacrosancta voluntas.

8. Si certum esset, deo omnino placere, ut hic cum summo vitę discrimine manerem, quomodo satisfaciam Ecclesię transmarinę, cui meipsum præcipue debeo, utpote, in cuius ministerium publice electus sum. An conueniendi circa hoc negotium fratres, literę ad Ecclesiam, sicubi est, scribendę, petendumque ut absentiam meam bonj consulat.

Si manendum, peculiaria quędam huc spectanda, consideranda.

Sin trajciendum, quę huc pertinent, perpendenda.



16.

HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².

Zurich, Thursday, 17 May 1554.

§ 1. Yesterday I received your letter and that of John à Lasco. God be praised for having delivered you from the hands of your persecutors and set you in a convenient place. 2. I have written to à Lasco about our affairs, and as he will tell you everything I do not think it necessary to repeat it here. 3. From D. Chytraeus a professor at Rostock I expect greater kindness than from the other Lutherans. Write to him and try whether he too will spurn you. 4. A short time ago I dedicated, at the advice of some good friends, my books "*De gratia dei justificante &c.*" to (Christian III) the king of Denmark, and sent him the book, but the Lutherans will probably induce him to refuse to accept it from a "*Schwärmer*" as they call us. 5. I hope that you and Micronius will frequently write to me. If you send your letters to Burcher at Strassburg, he will forward them to me by way of Basel. Perhaps they might go first to Frankfurt. 6. Salute Micronius. I congratulate both of you on your escape from this shipwreck. 7. Salute especially Gerhard Thom Kamp.

S. D. Heri demum tuas uir colendissime et frater in Christo¹ charissime unà cum litteris Domini à Lasco³ accepi, et has quidem exoptatissimas ideoque longe gratissimas. Domino deo nostro sit laus et gratiarum actio qui liberauit uos ex manibus persecutorum et posuit in locum commodum. Is uos tueatur seruet et protegat in perpetuum. De rebus omnibus scripsi ad Dominum² à Lasco dominum et fratrem uenerabilem et charissimum qui cum tecum omnia communicet, non putavi necessarium, in multis et uarijs meis negotijs, idem repetere. Rostochij ad mare Balthicum³ proficetur quidam Dominus David Chijtraeus⁴ uir pius et doctus de quo mihi maiorem polliceor humanitatem quam de reliquis Lutheranis. Scribitote ad illum et tentate num et ipse uos

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ This Letter is printed by A. Kuyper *Joannis à Lasco Opera*, II. 697. It is dated from Emden, 3 March 1554. A Lasco and Utenhove had arrived at Emden on 4 December 1553.

⁴ David Chytraeus (Kochhäf), one of the most influential Lutherans of the second half of the 16th century, was born at Ingelfingen, 26 February 1530. He studied first at Tübingen and afterwards at Wittenberg under Melancthon. After having travelled in Italy, he was, in 1551, appointed Professor at Rostock in philology, theology and philosophy, and died there 25 June 1600.

asparnari uelit. Scio *ubique* in illis partibus esse uiros bonos, sed timidos, ut qui *propter* ferociam Lutheranorum et insolentiam ipsorum nimiam sibi metuunt⁵. Non ita pridem quorundam 4 bonorum consilio et precibus acquieui, atque libros meos De gratia dei iustificante nos *propter* Christum *per* solam fidem absque operibus &c.⁶ Regi serenissimo Danorum dedicaui, eique misi opus. Forte efficient Lutherani ne accipiat librum à Schwermero. Hoc enim honesto imò uæsano uocabulo nos insigniunt. Deus ignoscat illis et concedat spiritum sobrietatis humanitatisque. Expecto à te et à Martino [Micronio]⁷ nostro frequen- 5 tes litteras, quas si Argentinam miseris in aedes domini Burcheri Angli⁸, facile is *per* Basilæam illas ad me mittet. Commode fortassis perferentur Francfordiam primum ad Moenum. Sed inuenietis ipsi uiam. Salutabis Dominum Martinum Micro- 6 nium⁷. Gratulor utrique quod ex hoc naufragio incolumibus rebus enauigaueritis. Deus liberet nos omnes à malo. Vale cum pijs omnibus. Tiguri 17 Maij. Anno 1554.

HBullingerus tuus.

Inprimis uero salutabis mihi
ueterem amicum et fratrem Dominum
Gerhardum thom Kampis⁹.

7

Addressed:

8

Præstantissimo uiro Domino
Joannj Vtenhouio
Peregrinorum ecclesiæ
apud Aembdam Fri-
siorum Seniori do-
mino et fratri colen-
dissimo suo.

⁵ Bullinger refers to the bad treatment which the fugitives from London experienced at Rostock from the Lutherans, after they had been expelled from Denmark (see *Narratio de instituta ac demum dissipata Belgarum...in Anglia, Ecclesia...per Joannem Utenhovium*, p. 118 sqq.).

⁶ Published at Zurich, in 1554, in 4^o.

⁷ See Letter No. 4, note 4.

⁸ See Letter No. 8, note 6.

⁹ He is mentioned again in Letter No. 18, §§ 2 and 6. No biographical notice of him seems to exist; he appears as an elder of the church at Emden, even so early as circa 1549, in Eduard Meiners' *Oostvrieschlandts kerkelyke Geschiedenisse*, i. 316, 371, 397.

17.

PETRUS MARTYR [VERMIGLI]¹,
to JOANNES UTENHOVIUS².

Strassburg, Sunday, 7 June 1556.

§ 1. Our affairs are in the same condition as when we were in England. 2. The "Interim" is retained; in the cathedral and in two other churches mass is said. 3. In the other churches the ministers whom you left there preach there as usual. They daily cry out against the magistracy for not purging the church of the mass and papal superstition, but hitherto in vain. They also rage against the "sacramentarii", and censure their opinion with all their power. 4. The French church, where Peter Alexander is elected in the place of Garnier and boldly teaches the same doctrine as regards the sacraments as we do, is now quiet again, though for some time it was agitated. 5. Hitherto I have been lecturing, but the school, church and senate of Zurich have elected me in the place of the late Conrad Pellican. Our magistrates are unwilling to let me go and would refuse their consent but that I myself desire my discharge. 6. I wish to depart because I desire unanimity in doctrine, especially on the sacrament and I do not expect this in this German church and school; but I have not yet been discharged. 7. John à Lasco has gone from Frankfurt to (Otto Heinrich) the Count Palatin and (Christopher) the Duke of Wurtemberg, to obtain a conference of learned men, but this, in my opinion, will have no result. 8. Do not forget me in your prayers.

S. Queris tuis litteris Charissime in christo frater, quo loco res nostrę sint. paucis quod rogas expediam. se habent eodem modo quo eas³ cum in Anglia essemus audiuiimus. Interim⁴ quod a Cęsare obtrusum fuit retinetur, in summo templo et duobus aliis, Petri inquam iunioris et senioris missas habent, et sacrificos papisticos. in cęteris uero templis, pristini sunt ministri quos hic reliquisti. solitamque religionem profitentur. Clamarunt et clamant quotidie aduersus magistratum, qui ecclesiam non re-

¹ See Letter No. 5, note 1

² See Letter No. 2, note 2.

³ MS. *reliquimus* after *eas*, but crossed out.

⁴ The Augsburg *Interim* was published by the emperor Charles V on 15 May 1548 and forthwith enforced upon all places within his dominion. It was confirmed by the pope on 18 August 1549, but excited great opposition among the Protestants; see Herzog's *Real-Encyklopädie*.

purget missa et papistica superstitione. sed hucusque frustra⁵. debachantur preterea in sacramentarios, et eorum sententiam pro viribus insectantur. In ecclesia gallica Dominus Petrus⁶ Alexander 4 Garnerio⁷ successit, puram doctrinam de sacramentis quam nos profitemur audacter docet. Aliquamdiu turbata fuit illa ecclesia, sed nunc deo gratia satis pacata est. Ego uero sum hucus- 5 que in docendo functus meo munere. nunc autem quia Tiguri mortuus est pię memorię bonus senex Conradus Pellicanus⁸, ea schola ecclesia et senatus eius loco me delegerunt, scripseruntque litteras ad nostrum magistratum ut me sibi permitterent, qui uix, magnaque difficultate adduci potest ut me dimittat, neque sanę id faceret, nisi ego ipse missionem flagitarem. Petiit spatium mensis ad deliberandum. Causa uerò cur ego hac oblata 6 occasione tantopere abire cupiam est, quod in doctrina pręsertim sacramentaria consensum desydero, et⁹ in ecclesia hic ger-

⁵ MS. *frusta*.

⁶ Petrus Alexander, of Arles, had formerly been chaplain to Mary, Queen of Hungary, the sister of the emperor Charles V. In the spring of 1549 he was with the Archbishop Cranmer (John Strype, *Memorials of Archb. Cranmer*, 280, 281; *Epistolę Tigurinae*, p. 43); Strype even says that he was entertained in the Archbishop's family from the year 1547, and so forward for some years, until he became a prebendary of Canterbury, and had also the living of Allhallows, Lombard-street, conferred upon him by the said Archbishop. At the accession of Queen Mary he fled to Strassburg and from the present Letter we learn that in 1556 he succeeded Garnier there as minister of the Walloon Church. See Haag, *La France Protestante*, first ed., iii. 120; iv. 244^b. On 6 March 1560 his services were dispensed with, and he came once more to England and was restored to his prebend at Canterbury, without residing there. He appears as minister of the Walloon Church in London, in 1561. See further Strype's *Works* (Index published by the Clarendon Press); Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*.

⁷ Jean Garnier was born at Avignon, but on account of his conversion to Protestantism he fled to Strassburg, where, in 1544 he was elected Minister to the Walloons. He seems to have quitted Strassburg in 1549 on account of the troubles caused by the Interim. In 1555 he was appointed Professor of theology at Marburg, and in 1562 minister to the Court at Cassel, where he died 6 January 1574. See Haag, *La France Protestante*, first ed., v. 219; Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*.

⁸ Conradus Pellicanus (Kürsner) was born at Ruffach in Elsass on 8 January 1478 and in 1493 joined the order of Minorites. In 1519, while residing at Basel, he became acquainted with Luther's writings and intimately connected with Oecolampadius when the latter settled at Basel in 1521. In 1526 Zwingli invited him to Zurich and, after some hesitation, he accepted the proposal in 1527 and separated himself from his order. He died in 1556 after having been Professor of Greek and Hebrew for some years. See Herzog's *Real-Encyclopädie*; *Encyclop. Britannica*; Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*; *Das Chronikon des Konrad Pellikan. Herausgegeben durch Bernh. Rigenbach*. Basel, 1877.

⁹ Added above the line.

manica et schola illum despero, non tamen adhuc sum dimissus. Dominus A lasco¹⁰ profectus est francfordia usque ad electorem 7 palatinum¹¹ et ducem¹² Virttembergensem¹³. satagit pro aliquo uirorum doctorum colloquio impetrando, sed meo iudicio, intempes-
tue ac sine fructu. quo enim magis hæc ambiuntur, animj aduersariorum magis exasperantur. deum tamen oro ut bene uertat. Habes iam de rebus nostris, id modo superest, ut mei 8 non obliuiscaris in tuis precibus, roges queso deum ut nil me sinat committere, quod sue glorię, uel edificationi ecclesię aduer-
setur. saluta omnes fratres meo nomine. Argentinę, .7. iunij 9 1556.

Tuj studiosissimus

Petrus Martyr.

Addressed :

10

Pietate ac Eruditione Insigni uiro Domino

[Joann]j Vtenhouio, amico charissimo.

Endę.

¹⁰ See the Letters published by Dr A. Kuyper, *Joannis à Lasco Opera*, II. 720 sqq.

¹¹ Otto Heinrich, who succeeded Friedrich II in March 1556, but had adopted Lutheranism in 1542.

¹² Christopher, who succeeded his father Ulrich V in 1550 and very soon abolished the Interim and established the reformation on a firm basis.

¹³ MS. Vittenbergensem, with *r* written above the *i*.



18.

**JOANNES UTENHOVIUS¹,
to GODFRIDUS WINGIUS².**

**Balicze, near Cracow, Thursday, 18 February 1557,
(with PS. dated Monday, 22 February 1557).**

§ 1. *I shall be glad if the two editions of my [Dutch] version [of the New Testament] have been satisfactorily finished. 2. I wish that Wouter and Peter Deelen, &c. would see whether I have made any errors, that they may be corrected in the next edition. 3. We do the same here, for John à Lasco is correcting the Polish Testament and dividing it into paragraphs, for which work he uses the beginning of my Testament that I brought with me. 4. He has already remarked that Matth. 1. 20 (Joseph die dar &c.) does not please him, as it is a vocative and not a nominative. 5. Similar passages are Mar. 10. 47 &c. 6. Reyner Praedinius and Thom Camp intend to collate our whole version. 7. Cassander, who is so well versed in the German language, has also promised me his help. 8. I have, moreover, asked Peter Docerdaghe, and 9. Henry Bullinger, to whom a copy should have been sent long ago. 10. At Easter you may begin Genesis and go on with the whole Old Testament by verses, as I have done with the New Testament. Each book you may hand to Wouter Deelen for collation with the Hebrew. 11. Poulain and I last fair compared the Bible published by Rob. Etienne, but found nothing new*

¹ See Letter No. 2, note 2.

² Godfridus Wing or Wingius was born at Liege in Belgium, but no biography of him seems to exist. He was probably among the earliest Protestants who sought a refuge in England, or he may have come over with John à Lasco in 1550, as he was tutor to the latter's children after à Lasco had left England for Denmark in 1553 (see John Utenhove, *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, p. 114, 127). Like à Lasco and so many other of the fugitives from England he found an asylum at Emden, where he seems to have preached for some time and certainly worked for the press, first in aiding John Utenhove (for an annual pension of sixty florins; see below § 13) in the translation of the New Testament and afterwards preparing a version of the whole Bible at the expense of others (see Letter No. 21, §§ 19—22). At the accession of Queen Elizabeth he probably returned once more to England, for towards the end of 1561 Grindall the bishop of London recommends him, at the request of the Flemish refugees residing in London, to the Senate of Frankfurt, who had elected him as minister of the Dutch refugees residing in that city (see Letters Nos. 58 and 59). In March of the following year, however, he was minister of the Dutch Church at Sandwich (see Letters No. 57, § 6, 61, 64, § 3), in conjunction with Jacobus Bucer, who was minister of the same church in 1561 and 1562 (see Letter No. 57 and 64). By the end of 1563 he was minister of the Dutch Church in London (see Letter, No. 73), in which position he seems to have remained till 1599, in which year he died on 30 September. In 1572 he seems to have gone to Holland for some time, when the Dutch community in London, at the request of William, Prince of Orange, sent over some ministers to assist him in establishing the reformation. But in 1575 he had returned to London. See Ruytinek, *Geschiedenissen der Nederlantsche Natie in Engelant*, p. 87 &c.; Henry Gough, *Index to the publications of the Parker Society*.

in it; on the contrary, in some places the notes of Vatablus seem to have been mutilated, so that I did not buy the book. 12. Meanwhile I have asked Paulus (Winge) to purchase a small French Bible, also divided into verses, for your use. 13. If Micronius publishes something good, you may help him, omitting my version, on condition that half of the profit should fall to me or rather to you, as I do not wish to receive anything until you have obtained your annual sixty guilders. 14. Our friend Bartholomew (Huysman) should receive the other half, or he that pays the cost, as I do not wish to burden him with any fresh expenses. 15. For, as regards the labours of Micronius, I will take care that nothing shall be lost to him and his children. I do this not only in order that his books may appear with greater credit to the edification of the Church, but also that you may not be forced to accept anything from elsewhere. 16. For I hope that God will permit me some day to print the Bible, and that hence also your condition may become better. 17. As to the rest, I should like to know how our printers have been going on since my departure, whether my version is received with any favour and how it is sold. 18. I should like to know what Dr Lambert is doing and whither he intends to go. 19. Salute our printers and your wife. 20. The rest you will understand from your brother Paul and from my letters to Deelen and others. 21. Farewell and may the Lord promote and support your studies. 22. John à Lasco sends many greetings. 23. Salute George Stichelbant and his wife, Henry, and Dirkinus and his wife. 24. You may give the letter which I wrote to you and Wouter (Deelen) to Micronius (who I hope is at Frankfort). If he be at Frankfort I hope that he may receive his annual pension from hence. 25. Open first my letter to you and Wouter, that you may advise him to keep silent. 26. To-morrow we go to king (Sigismund) who is in Lixonia preparing for the war.

S. P. Si vtraque excusio³ versionis nostræ sic satis recte¹ absoluta nunc est, mi Godfride charissime, est sanè quod gaudeam, ac etiamnum gratuler ecclesiæ Christi quæ est in Belgica. Utinam vero iam fratres nostri, nimirum vterque⁴ Delænus,²

³ Utenhove's Dutch translation of the New Testament (from the Greek N. T. published by Robertus Stephanus or Etienne, at Paris in 1550; see his Letter to John Calvin in *Thesaurus Epistolicus Calvinianus*, xvi. 67), was published 3 November 1556 at Emden (by Gellius Ctematius, whose real name was Gilles van der Erven, Latinized Egidius Aervius, and who had belonged to the Dutch community in London), in 8vo., with a preface dated from Frankfort 1 October 1556. It was his intention to have it also published in folio; but differences with the man who defrayed the expenses (Hermannus van den Ende or Entius) about the spelling etc. induced the latter to sell the paper bought for it and abandon its publication (see Letter No. 21, §§ 11 and 17).

⁴ Walter and Peter Delenus (Delænus or Delænus=Deelen or Delvin). For the latter see Letter No. 15, note 1. The former was one of the first preachers of the reformation. He is said to have been born in Brabant or at Alkmaar in North Holland and probably spent part of his early life at Middelburg as minister to the Protestant Church there. In 1510 he published a Latin translation of the New Testament, from the oldest Greek MSS., which he dedicated to king Henry VIII (see *British Museum Catalogue of books printed before 1640*). He became "biblioseopus" (censor or custodian? of books) to the same king (see Letter of à Lasco to Henr. Bullinger in Gerdes, *Scriptorium Antiquarium* tom. iii, iv, p. 468; Kuyper, *Joh. à Lasco Opera*, ii. 616) and had, about 1515, assembled a congregation of protestants at Bruges, who dispersed, however, after his flight (Schrockius, *Liber de bonis vulgo ecclesiasticis dictis*, Gron. 1651, p. 465). The date of his arrival in England is not known, but in 1550 King Edward VI appointed him one of the Ministers to the Dutch Protestant refugees in London. But it is to be remarked that his colleague, Martinus Micronius,

Micronius⁵, Campius⁶, Mortangius⁷, Dirkinus⁸, Wingius⁹ et si qui isthic sunt alij diligenter nunc obseruent num quid vsquam in versione erratum sit, quod proxima excusione, *communi omnium* consensu, corrigatur. Nos quoque hic dabimus operam vt 3 idem faciamus. Nam magnificus Dominus à Lasco¹⁰ iam cepit corrigere testamentum Polonicum et in paragraphos illos redigere: qua in re vtitur Testamenti nostri principio¹¹ illo quod mecum attuli, cum vt ipse in suo instituto iuuetur, tum etiam vt in versione nostra obseruet quod correctionem aliquam postulare videri possit. Iam vero obseruauit locum quendam Matth. 1, 4 vers. 20 [Joseph die dar bist eyen zoon] qui ipsum offendit eo quod non nominatiuus¹² sed vocatiuus sit. Qua in re (si ita habeat) doleo magnopere nos hic à reliquis passim omnibus

is alone alluded to by Bucer (see Letter No. 11, § 5) and Martyr (see Letter No. 14, § 7). At the accession of Queen Mary in 1553 when John à Lasco, Utenhove, Micronius and a large number of refugees left England for Denmark, Walter Deelen and his son Peter seem to have remained with those who were unable to leave (see Letter No. 15). But they soon had to leave also, and after some wanderings on the continent, settled at Emden. After the death of Queen Mary he and his son returned to London and were again appointed Ministers to the Church of Anstin Friars. Like his son he was one of the victims of the plague which raged in London in 1562, 1563. He was a man of great talents. See Van der Aa, *Biographisch Woordenboek*; Henry Gough, *Index to the publications of the Parker Society*; Sim. Ruytinek *Geschiedenissen der Nederduytsche Natie in Engellant*.

⁵ See Letter No. 4, note 4.

⁶ See Letter No. 16, § 7.

⁷ Gerard Mortaingne seems to have been a Netherlander who fled to Emden, where he became an Elder of the reformed Church, perhaps already in 1557: see Letter No. 20, from which it appears that he had married a niece of John Utenhove, and that the latter had appointed him his heir, a promise which Utenhove probably did not keep when he himself married; see Van der Aa, *Biographisch Woordenboek*; Gerdes, *Historia Reformationis*, iii. 269.

⁸ Joannes Dirkinus, or Dyrkinus, was one of the ministers of the reformed Church at Emden. In May 1557 he was requested to go in the same capacity to Frankfort (see Eduard Meiners, *Oostvrieschlands kerkelyke Geschiedenisse*, pp. 376, 379 sqq.), an offer which he does not seem to have accepted. In the early summer of 1558, however, he was sent to Aix-la-chapelle, where the number of Protestants had increased so much that they wanted more ministers (*l.c.* p. 383). In 1560 he was sent to the communities of West-Friesland and Groningen to serve there during the winter (*l.c.* p. 396).

⁹ Paul Wing or Wingius, the brother of Godfrey Wingius (see above, note 2) was among the protestants, who, at the accession of Queen Mary, fled from England to Denmark (see John Utenhove, *Narratio*, p. 105). He also went to Emden, where he seems to have been in the service of John à Lasco, whom he accompanied to Frankfort in 1555: see Meiners, *l.c.* p. 345.

¹⁰ See Letter No. 10, note 1. The *Encyklopedyia Powszechna* (Warsz. 1864) says of à Lasco that "in 1567 he took an active part in a Synod at Brest in Lithuania, and he is said to have assisted in the translation into Polish of the Bible, which was published in 1563 in the same place".

¹¹ When Utenhove left Frankfort for Poland (in October 1556), his Dutch version of the New Testament was in the press, but had not yet been finished (see above note 3).

¹² See Wingius' answer in Letter No. 21, § 30.

interpretibus variasse: praesertim eo loco vnde aduersarij occasionem aliquam calumniandi habituri videntur. Huic similes 5 aliquot sunt loci Mar. 10. vers. 47, nisi omnino fallor, ac alibj. Dominus Reynerus Prædinius¹³ promisit mihi etiam suam operam, 6 cum Groningæ essem, quod tibi Francfordia indicaueram. Is vero totam versionem nostram libenter est collaturus cum nostro Campio⁶, quem vellet ad Paschatis nunc instantis tempestive ad se venire. Cuius iamdudum Campium⁶ commonuj ac etiam nunc literis meis commoneo, vtque tu ipsum quoque commoneas rogo. Cassander¹⁴ quoque dum Colonix essem, suam hic operam 7 non grauate promisit. Qui sanè praesertim in Germanica lingua non parum valet. Cuius etiamnum literis eum meis nunc commonefecj. Rogauj etiam Petrum Douerdaghe¹⁵, qui Wesaliae est, 8 vt idem faciat (cui¹⁶ velim mitti exemplar vnum nostrae versionis. A Domino Bullingero¹⁷ idem nunc postulauj, cui iam- 9 dudum exemplar mitti debebat. Si factum non est, fac vt extemplo mittatur) idque meis iam ad eum literis: vtque, si quid ille vsquam obseruet, ad vos isthuc transmittat. Porro 10 ad Paschatis poteris (auxiliante Domino) ordini Genesim, ac ordine perpetuare totum Vetust Testamentum per versiculos¹⁸, vti Nouum absoluimus. Et singulos libros dare Domino Galtero Delaeno⁴ ad Hebraicam conferendos. Contulimus ego et Vale- 11 randus¹⁹ superioribus nundinis Biblia illa Roberti²⁰: verum nihil nouum in illis poteramus obseruare: quin et locis quibusdam imminutę videbantur annotationes Vatabli²¹, quas ipse habes.

¹³ Reynerus Praedinius was born at Winsum in 1510 and died in 1559 at Groningen, where he had been from early life rector of the grammar school, after having completed his studies at Louvain. See Van der Aa, *Biographisch Woordenboek*; Gerdes, *Historia Reformationis*, iii, 192 sqq., 267.

¹⁴ See Letter No. 4, note 2.

¹⁵ No biographical account of him seems to exist.

¹⁶ What is here printed in a parenthesis was added in the margin.

¹⁷ See Letter No. 8, note 1.

¹⁸ Utenhove's New Testament was the first in the Netherlandish language that was divided into verses (see Is. Le Long, *Boekzaal der Nederduytsche Bybels*, p. 726). Hitherto the chapters had been divided by the Letters A—G.

¹⁹ i.e. Valérand Poulain, see Letter No. 7, note 1.

²⁰ i.e. Robertus Stephanus or Etienne, see above note 3.

²¹ François Vatable (or Vateblé, Vastebled, Guastebled), born at Gamache, a town in Picardy, first became pastor at Brant in Valois, and was afterwards appointed Professor of Hebrew to the Collège royal established by king Francis I. He died as Abbat of Bellozane on 16 March 1517. He is famous for his Annotations on the Old Testament.

Quare non visum est ea nobis comparare, cum non videamur opereprecium facturj tam graues sumptus faciendo. Interim ¹² commisi Paulo⁹ vt Francofordiæ emeret mihi Biblia Gallica minoris formæ eiusmodi versiculis distincta, quibus vti possis.

Si quid vero Micronius noster edat²² in lucem præclarum, per ¹³ me (vti dixi) licebit vt eum iuues, omissa interim versione; idque ea conditione, vt medietas lucri cedat mihi, aut potius tibi (cum ego ne teruncium quidem ad me cupiam redire, priusquam tu tuos 60 florenos quotannis acceperis). Altera ¹⁴ vero Barptholomeo²³ nostro, aut ei qui sumptus est factur^{us}; quem ipsum nolim interim vllis præterea grauari sumptibus. Nam quod Micronij labores attinet, darem operam (Deo iu- ¹⁵ uante), ne quid ipsi aut liberis eius decederet. Idque eo facio consilio, cum vt libelli Micronij maiore cum gratia, ad Ecclesiæ edificationem, prodeant; tum etiam ne tu cum erubescencia quadam (quæ tua est verecundia) aliunde aliquid cogaris accipere; ac tandem lucrum ad alios, qui nullam operam nauarunt, redeat: quemadmodum in nouo testamento factum esse videmus. Nam spero Deum nostrum gratiam daturum esse vt ego ¹⁶ mihi Biblia ipsa excudere possim, ac proinde tuam etiam conditionem eo meliorem futuram esse. Ceterum velim scire, qui- ¹⁷ nam sese à meo decessu gesserint nostri Typographi. Et quam gratiam vulgo inueniat nostra versio quique distrahatur. De ¹⁸ Doctore Lamberto²⁴ gratum etiam mihi esset cognoscere, quid agat, et quonam cogitet, cui nunc scribam si modo mihi sit ocium. Saluta mihi queso nostros typographos ac imprimis ¹⁹ Liuinam tuam charam, castamque coniugem, quam diligo in

which Robert Etienne published, for the first time in 1545, at Paris, in octavo, from the note-books of Vatable's pupils (see further Herzog's *Real-Encyklopädie*; Zedler's *Universal-Lexicon*). Etienne published a second edition at Geneva, in 1547, in folio.

²² Micronius had been invited by Van den Ende, after the latter had refused to print Utenhove's N. T. in folio (see above note 3), to alter Utenhove's version in accordance with the Flemish spelling. Micronius did not decline the proposal (see Letter No. 21, § 12), but he does not seem to have executed the task.

²³ Bartholomew Huysman had formerly belonged to the Netherlandish community of Protestants in London. He was one of those who left England for Denmark at the accession of Queen Mary. After having been for some days at Copenhagen, he and others were forced to leave Denmark on 13 December 1553, and after various adventures, arrived in the beginning of 1551 at Emden, where Huysman settled as bookseller (see Johan. Utenhove, *Narratio de instituta ac demum dissipata Belgarum in Anglia Ecclesia*).

²⁴ See Wingius' answer in Letter No. 21, § 27; cf. also Letter No. 25, note 8.

Domino. Reliqua ex Paulo⁹ nostro *ēque* literis ad Delenum, 20
Micronium, Campium ac Mortangium facile intelliges. Vale mi 21
Godfride *animo* meo charissime in Christo Jesu *Domino* nostro
qui studia tua suo *Spiritu* prouehat ac tueatur ad nominis sui
gloriam, *Ecclesieque* edificationem in vitam *eternam*. Magni- 22
ficus *Dominus* a Lasco te iussit plurimum saluere. Baliciis prope
Cracouiam anno 1557, Feb. 18.

Tuus vt suus

Joannes Utenhovius.

Georgium Stichelbant cum vxore ac Henrichum in 23
Aureo Pede mihi peramanter saluta. Vt interim charum
nostrum Dirkinum eiusque vxorem non *praetermittam*.

Porro *litteras* illas meas ad te et *Dominum* Galterum⁴ 24
ex equo scriptas, sub silentio poteris nostro Micronio (quem
ego Francofordie etiam atque etiam esse opto) legendas
dare. Si vero ille Francofordie esset, sperarem Deum *gra-*
tiam daturum esse vt hinc annuam pensionem ad sui sus-
tentationem habere queat.

Istas meas ad *Dominum* Galterum⁴ et ad te ex equo 25
scriptas *litteras* reserato prior, vt cum silentij admonere possis.
Vale. Nos cras²⁵ hinc soluimus ac ad Regem²⁶ recta profi- 26
ciscimur, qui nunc²⁷ in Lithuania se nunc²⁷ parat ad bellum
Lituonicum. Vale. 22 Feb.

Addressed:

[P]io *ēque* ac erudito viro *Domino*
Godfrido Wingio amico ac
fratri suo multo charissimo
Embdae.

⁹ See *Epistolae Tigurinae*, p. 388.

²⁵ King Sigismund-Augustus II; he wished to deliver his nephew, the Archbishop of Riga, whom William of Furstemburg, Grand Master of the Teutonic Order in Livonia, had imprisoned, in 1556. The emperor and the king of Denmark caused the Archbishop to be released. Afterwards, however, war recommenced in Livonia by an invasion of the Russians. On the relations of Utenhove and John à Lasco with the king, see Letter No. 10, note 1 and the references in Henry Gough's *Index to the publications of the Parker Society*.

²⁷ So in MS.

19.

**CORNELIUS GUALTHERUS¹ and GEORGIUS CASSANDER²,
to [JOANNES UTENHOVIUS^{2a}].**

Cologne, Sunday, 4 April 1557.

§ 1. *We received to-day your welcome letter of 20 February, while we were both suffering from the inclemency of the present spring weather. Excuse us therefore not answering at greater length. 2. As for what you write about the religious affairs in Poland, one looked for struggles at first in a matter of state and religion affecting many interests. But God will provide. 3. You write sad tidings about the Turkish expedition into Austria, but our sins deserve greater calamities, public as well as private. 4. A certain Carl de Cueninck, a carmelite of Ghent, after his arrival at Bruges from Emden, was imprisoned and at his examination answered courageously; on 22 March he was with great parade 'degraded' and delivered over to the civil magistrate. We have learned that he was to be burned the Friday following (26 March). 5. Your relative (Carl Utenhove), on 10 February returning to Ghent from France, whither he went last autumn, and spent the whole winter at Paris, was most heartily received by (Carl) Rymius and the procurator general Jacob Hessels; time will show what will be the end of this. 6. As a disgraceful sentence was inflicted upon a schoolmaster, named Stephen [Mierbeke], John Ottho withdrew himself with his wife and children and a few pupils from the coming danger and is now teaching at Duisburg. 7. At Ghent a Spaniard has been appointed in place of the late commander of the new fortress. 8. We have not yet seen your Dutch Testament, but will comply with your wishes when we have access to it. 9. Farewell; commend us to John à Lasco.*

S. P. Literę tuę Vir ornatissime 20 Februarij scriptę gratissime nobis fuerunt, vel maxime ea de causa quod veterem tuam erga nos benevolentiam non obscure significarint. eas accepimus quarta Aprilis, quo tempore vterque nostrum propter hanc veris intemperiem valetudine eramus tenuiore, et in ea curanda ex consilio medici occupabamur, quare ignosces si non ad singula latius respondeamus. Cum etiam propter nuncij subitum discessum ex tempore esset scribendum. Quod de statu religionis in regno isto scribis, satis augurabamur huiusmodi initio certamina futura esse, cum omnis mutatio Reipublicę et præcipuè religionis difficillime perficiatur præsertim cum temporis longitudine et magnorum hominum auctoritate est confirmata, qui ex ea mutata opum suarum et dignitatis imminu-

¹ See Letter No. 4, note 1.

² See Letter No. 4, note 2.

^{2a} See Letter No. 2, note 2.

tionem et labefactionem verentur. Sed summus ille ecclesie sue gubernator cum illi visum fuerit facile viam inueniet qua ecclesiam suam hic in terris fluctuantem aduersus humanorum consiliorum ac conatuum procellas defendat ac tueatur. De ³ Turcica expeditione in Austriam tristia sunt que scribis, sed maiora sunt que publice et priuatim scelera nostra merentur, nec dubium quin benignitas Dei ad poenitentiam nos prouocantis Turcici furoris impetum hactenus represserit, quem nostris peccatis et potissimum his grauissimis regum et principum discordijs et odiosissimis religionis dissidijs in nos prouocamus. Conseruabit tamen Dominus suos quorum ne pilus^{2b} quidem cadet, absque nutu patris ipsorum. De nouis pauca habemus que ⁴ non putemus ad te aliunde perscripta, vt de Carolo quodam cognomento de Cueninck³ quondam Carmelita Gandauensi, qui cum Embda Brugas venisset post dies aliquot deprehensus in carcerem conditur, examinatur, respondit (vt aiunt) fortiter, 22 die Martij solemnibus ceremonijs summa cum pompa sacris exauctoratur, quam degradationem vocant, ac deinde Magistratui ciuili traditur, obtestantibus primum qui eum tradebant ecclesiastici ordinis prefectis ne quid in corpus aut vitam acerbius statueretur. Ex literis autem ea de re ad nos perscriptis intelleximus illum die veneris post, id est 26 Martij ignibus tradendum fuisse, nam literę ante ad nos datę fuerunt. Propinquum⁴ tuum ex Gallijs quo cum filijs suis superiore aut⁵umno profectus fuerat, et totam hyemem Lutecie egerat, Gandauum 10 Februarij reuersum a Rimio⁵ fisci aduocato et Jacobo Hesselo⁶ procuratore generali osculo acceptum intelleximus. quo

^{2b} Luke xxi. 18.

³ See next Letter § 9. Cf. Gerdes *Hist. Reformationis*, III. 202, 255.

⁴ Carolus Ulenhove, an elder stepbrother of John Utenhove (see Letter No. 3, note 5).

⁵ Van der Aa, *Biographisch Woordenboek* and Zeller, *Universal-Lexicon*, mention Carl Rymius of Ghent (son of Gerard Rymius, a Patrieian of Ghent and member of the conneil of Flanders), who studied at Louvain, became counsellor to king Philip II and ambassador of the emperor Maximilian II to the Porte. He was well versed in languages and in Roman Law and Antiquities. He died in 1583. As regards his father no dates are given.

⁶ Jacob Hessels, Doctor in Law, and here described as Procurator-general of the council of Flanders at Ghent, became afterwards (in 1567) member of the Blood-council of the Duke of Alva; he is said to have always slept during their meetings and to have called out "ad patibulum, ad patibulum" whenever he was asked to vote. The people of Ghent hanged him in 1577. See Van der Aa, *Biographisch Woordenboek*; Motley, *Rise of the Dutch Republic*.

hæc euasura sint tempus docebit. Cum paulo ante Stephanus ⁶
quidam Ludimagister⁷ turpem sententiam accepisset Joannes
Ottho⁸ imminenti tempestate se subduxisset⁹, quod nisi fecisset,
certum illi naufragium manebat, quod tamen sine iactura non
prorsus euasit, et Duisburgum Cliuię tamquam in portum cum
vxore ac liberis et aliquot discipulis quj eum comitati sunt,
peruenit vbi nunc bonas literas docet. Gandaui in demortui ⁷
pręfecti nouę arcis¹⁰ locum Hispanus quidam suffectus est, frustra
Domino de Cappella pro fratre Domino de Catz supplicante.
Testamentum tuum belgicum nondum vidimus, cuius cum copia ⁸
facta fuerit libenter tuę voluntati quantum in nobis erit, ob-
temperabimus¹¹.

Vale e Colonia Agrippinensi 4 Aprilis Anno 1557 9

Venerando Viro Domino Joanni à Lasco nos quàm of-
ficiosissime commendabis

Tuę humanitati addictissimi
Cornelius Gualtherus et
Georgius Cassander.

No address.

⁷ See next Letter, § 6, whence it appears that his name was Stephanus Mierbeke and that he resided at Ghent.

⁸ Joannes Otho or Ottho was born at Bruges and became in course of time rector of the grammar school at Ghent. From this letter we see that early in 1557 he escaped to Duisburg, where he is said to have succeeded his friend and fellow-townsmen Georgius Cassander. He died in 1581. See Van der Aa, *Biographisch Woordenboek*.

⁹ Read *subduxit*?

¹⁰ The new castle of Ghent was erected by the Emperor Charles V in 1540, on the site of the Abbey of St Bavo which was demolished for the purpose. It is still called the Castle of the Spaniards. The names of the persons mentioned in this paragraph do not seem to be chronicled elsewhere.

¹¹ See Letter No. 18, § 7.



20.

GERARDUS MORTAINGNE¹,
to [JOANNES] UTENHOVIUS².

Embden, Sunday, 11 April 1557.

§ 1. *Through Paulus Wingius I received your welcome letter on the 4th inst. From long experience I know that what you tell me of your goodwill towards me, is true. 2. Nor am I forgetful of your great favour in bestowing your niece in marriage on me and making me your heir. I could recount other favours for which I am grateful and will remain so always. 3. I am also aware that I owe much to John à Lasco, but am for the present unable to give any other token of my gratitude than congratulating you both on your success in everything. 4. I have been very ill the whole winter, which has interrupted my Greek studies; but now I am well again. 5. I have, however, another cross to bear. I had written to my father that John à Lasco had been called to Poland, and congratulated him and that country upon this event. 6. My father received my letter at Malines and sent a copy of it to Stephen Mierbeke at Ghent, which being by chance left on the table, was found by the dean of Ronse, as Stephen had lately been imprisoned at Ghent. 7. After reading it he went at once to Malines and ordered my father to be imprisoned in the house of some public servant, where he has now been for about eight months; but the trial has commenced. 8. I hear that they intend to confiscate my goods for having written the letter. 9. Thus far about my own affairs. Our friend Carl Kornyneck was captured at Bruges and burned. 10. At Ghent about seventy Mennonites were captured; but persecution increases their numbers. 11. Menno has replied to the book of (Martinus) Micronius "de humanitate Christi". 12. There is great hope that the wife of Unco Manninga will come over to our party. Our former printer Nicolaus has died here. 13. I understand that Jacob Michaelis has told you that our New Testament does not sell very well. As you wish me to give time to read it I will do so with pleasure. 14. We fear that Dr Hieronymus will shortly be expelled from Groningen, as he refuses to have his child baptized according to the rites of the papists. 15. Stephen Mierbeke, whom I mentioned above, has been set free and offers mass as usual. 16. Carl Utenhove and the prefect of Auwerburch have concealed themselves since the capture of Stephen. 17. Farewell, and commend me to John à Lasco. 18. My wife salutes you.*

S. P. Literas vestras mihi longe gratissimas (mi Vtenhoui) ¹
a Paulo Wingio³, pridie nonarum Aprilis, accepi. Quæ in ijs
de tuo erga me animo scribis, vera esse: non tuæ ad me
literæ, sed quæ longa experientia didici, mihi primum per-
suaserunt. neque enim sum immemor eius beneficii, quod in ²
me maximum contulisti, cum tuam mihi neptem, summa cum

¹ See Letter No. 18, note 7.

² See Letter No. 2, note 2.

³ See Letter No. 18, note 9.

dote, matrimonio coniunxisti, *méque* tuorum bonorum hæredem⁴ ex asse instituisti. cur enim non ita loquar? et affectum, cum iurisconsultis, pro effectu interpretabor? Possem et alia commemorare, quorum nomine summa tibi a me *gratia* debetur, ac maxima etiam (donec viuam) habebitur. *quamquam* neque relata sit ullo modo, neque etiam a me tibi *unquam* referri possit. Quod autem tuæ erga me beneuolentiæ tali, nihil prorsus decessisse, missis iam literis confirmasti, mirum certe, quantæ mihi voluptati sit. Video equidem in corruptissima hac nostris uitis natura, non minimam uirtutis partem esse, si quis uel bene de se meritis studeat gratificari. unde facile intelligo, quantum tibi debeam, qui in me plane immeritum, tali sis animo præditus. Quamuis autem tanta tua in me 3 beneficia agnoscam: neque etiam ignorem, quantum quoque præstantissimi uiri, atque de me præclarissime meriti Domini Joannis a Lasco⁵ humanitati debeam: neutri tamen impræsentia aliud gratitudinis symbolum, possum exhibere, *quam* ut utrique vestrum congratuler de prospero in omnibus successu, Vtque Deum optimum maximum supplex obtester, quò uestra omnia secundet, ac dirigat ad nominis sui gloriam, suæque Ecclesiæ ædificationem. Amen, Amen.

Nouorum nihil habeo quod scribam, præterquam quod 4 totam fere hyemem grauitè laborarim, quod meis græcanicis studiis, non leui detrimento fuisse facile intelligis. Sed (gratia Domino) pristinæ incolumitati sum restitutus. Sed alia mihi 5 iam ferenda crux est. Scripseram patri meo literas de uocatione Domini a Lasco in Poloniam in quibus cum ipsi, tum Poloniæ gratulabar. Has pater Mechliniæ (quo commigrarat 6 dependentium illic litum ergo) recepit. earumque exemplar Magistro Stephano Mierbeke⁶ Gandauum transmisit. quod in mensa forte relictum a Decano Rhotornacensi⁷ inuentum est, cum nuperrime magister ille Stephanus ob religionem Gandaui captus est. quo lecto, euestigio Mechliniam profectus est, atque 7

⁴ As Utenhove married in 1558 (see Letter No. 24, § 2), it is not likely that he kept, or was in a position to keep, his promise. It may be observed that Mortaingne does not speak of Utenhove's marriage in his Letter (No. 26) written after its celebration, though other friends congratulate him (see Letter No. 24).

⁵ See Letter No. 10, note 1.

⁶ See the preceding Letter, § 6.

⁷ Ronse (Fr. Renaix) in East Flanders. In 1557 the Dean was Petrus Titelman.

ibidem patrem meum captivum iussit abduci in domum cuiusdam apparitoris. ubi iam menses octo, plus minus, uir canus, atque alioquin satis afflictus, detentus fuit, capitis ac bonorum postulat⁸ est. sed res iudicio agi coepta est. quem euentum dominus daturus sit interim expecto. In hoc autem nunc illos⁸ esse audio, ut et mea fisco addicant, quod literas eiusmodi transcripserim. Sed non cadit passer⁹ in terram sine uoluntate patris. quicquid autem huic complacitum est, rectum esse, nobisque salutare, non dubito. Fiat itaque Domini uoluntas. Et hactenus quidem de iis quæ me concernunt. Jam de aliis⁹ prout in mentem queunt incidere. Carolus noster Kœnynck⁹ Brugis captus est, atque (vt hic nunc fertur) exustus. Gan-¹⁰ daui ex Mennonianis¹⁰ capti sunt plus minus 70. Sed crescunt illi (nec mirum) persecutione. Menno¹¹ respondit libello Mi-¹¹ cronii de Humanitate Christi¹². de quo atque aliis consimilis generis, non dubito Micronium ipsum uobis latius esse scrip-

⁸ Matth. x. 29.

⁹ See Letter No. 19, § 4.

¹⁰ Mennoniani, Mennonites or followers of Menno Simons (see next note), who are also called Baptists.

¹¹ Menno Simons, born in 1492 at Witmarsum, in Friesland, was a priest of the Church of Rome in 1524 at Pingjum near his native place and there became acquainted with the writings of the early reformers, which made him feel doubtful as to the Romish doctrines of transubstantiation and baptism. After a while he was promoted to Witmarsum, where he preached according to his new opinions. About 1532 the first movements of the Anabaptists were heard of in his neighbourhood, and though he was much disgusted with their licentious life and opposed most of their doctrines, he sided with them in rejecting the baptism of infants. He left the Roman Church in 1535. Towards the end of 1536 or in the beginning of 1537 seven or eight fellow believers elected him as their "bishop" or elder and he was confirmed by Obbe Philips of Groningen, in which place he probably worked till 1541. In the beginning of 1543 he fled to Amsterdam, having been banished from Frisia. In 1544 he became acquainted with à Laseo at Emden, and went afterwards to Cologne, Lübeck &c. From 1547 till his death on 13 January 1559 (or 1561?), he spent most of his time in places situated on the coast of the Baltic. See Van der Aa, *Biographisch Woordenboek*; Herzog, *Real-Encyclopädie*, the two editions (different articles); *Encyclopædia Britannica*; Henry Gough, *Index to the publications of the Parker Society*.

¹² *Een...verhael der t'zamensprekinge tusschen Menno Simons en Mart. Mikron, van der Menschwerdinge Jesu Christi*. Gedrukt to Emden by Gellium Ctematium. 1556. den 18 Juny. 8°. See *Bibliographische Adversaria*, v. 246. The preface is dated: "Te Noorden. Anno 1556. Juny 10."—To this work Menno replied under the title: *Een gans duytljck ende bescheyden antwoort, Anno 1556, wt waerheyt ende cracht der H. Godtl. Schrift, grondelijck verraetet, op Martini Mikrons Antichristische leere, ende onwaerachtighe valsehe verhael, van den Handel oft gesprek Anno 53 minder getal, tusschen hem ende my, van die...Menschwerdinghe ons Heeren Jesu Christi...* The book is without a date or place, but it is supposed to have been printed by Menno himself in his own printing office at Oldeslo.

turum. Magna spes est vxorem Vnconis Manninga¹³ nostram 12
fore. Obijt hic Nicolaus¹⁴ noster typographus quondam. Testa- 13
menta nostra non diuendi ex animi sententia, intelligo Jacobum
Michaelis¹⁵ tibi significasse. Quod tempus me illis legendis dare
uis, faciam libens. Doctorem Hieronymum¹⁶ metuimus breui 14
ciuitate Groningensi expellendum esse, quod nolit infantem
suum papisticis ritibus baptisari. Magister Stephanus Mier- 15
beke cuius supra memini, liber dimissus est, agitque sacri-
ficulum more solito. Dominus Carolus Vtenhouius¹⁷, et prætor 16
in Auwerburch¹⁸, capto magistro Stephano, coeperunt, nescio
ubi gentium, delitescere, vt cederent ingruenti persequutionum
tempestat. Plura non occurrunt. Vale itaque mi obseruan- 17
dissime Domine, et quam officiosissime me commenda domino
meo semper obseruando Domino Joanni a Lasco. Salutat vos 18
vxor mea charissima, sororque vestra in Domino. Æmbdæ ipso
Palmarum. 1557.

Tuæ Humanitati deuinctissimus Gerardus

Mortaigne.

No address.

¹³ Unco Manninga was bailiff or sheriff at Emden, perhaps even at the date of this Letter. He entertained, during several years, a large number of refugees from England and the Netherlands; see Groen van Prinsterer, *Archives de la Maison d'Orange Nassau*, III. 237, IV. CIII. 45, v. 187.

¹⁴ Nicolaus the printer was probably Nicolaus van Oldenburch, who printed and published books at Emden as early as 1531, if not earlier; see *Bibliographische Adversaria* (The Hague, Mart. Nyhoff), v. p. 244 sqq.

¹⁵ Jacob Michaelis or Michiels was among the foreign Protestants who, at the accession of Queen Mary, quitted England for Denmark. He is several times mentioned in John Utenhove's *Narratio de instituta ac demum dissipata Belgarum in Anglia Ecclesia*, see pp. 105, 114, 168, 202. On pag. 114 Utenhove calls him "Ecclesiae nostrae Belgicae diaconus". After his arrival at Emden he seems to have settled there as a bookseller (see Gerdes, *Historia Reformationis*, III., Append. 146).

¹⁶ Dr Hieronymus Frederiks, or Frederici (also called Hieron. Wilhelmi because he was the son of Wilhelmus Friderici or Frederiks, who took a prominent part in the public affairs of Groningen) was treasurer of the town of Groningen and widely known for his piety and devotion and the protection and hospitality shown by him to those who were persecuted for their religious opinions (see Gerdes, *Historia Reformationis*, III. 202, 269; Van der Aa, *Biographisch Woordenboek*).

¹⁷ See Letter No. 3, note 5.

¹⁸ Auwerburch is the "Oude Burch", a part of the town of Ghent, which had a separate government. In 1557 the prætor was Georgius Rockelfin; see Sanderus, *Flandria illustrata*, Bk VI. p. 383.

21.

**GODFRIDUS WINGIUS¹,
to JOANNES UTENHOVIUS².**

Emden, Tuesday, 13 April [1557].

§ 1. *There is nothing but misery here. I am weary with the blindness and ingratitude of men, and nearly all my hope that the purity of the Gospel, to which we have contributed so much, could be promoted in the Netherlands, has fallen to the ground. 2. The printing of our New Testament has caused me great and uninterrupted vexation, to such an extent that it once made me seriously ill. The correction of the first proofs often lasted till one or two o'clock in the morning, whereas I had always to begin again at four. 3. The third proof, solely entrusted to a boy who was often overcome by sleep, caused the greatest difficulty. 4. The pressmen always pleaded the heaviness of the work, but the task of the compositors seems still more severe as needing more care, and our old friend Nicholas (who died about the middle of last March) was always obliged to stay till the night. 5. To these physical troubles succeeded mental vexations. When the work was ready for publication, everybody complained of its long title, which deterred the Anabaptists, who had bought the version of Griliard and had been waiting here for our work, as well as others, from buying our version. 6. Hence a compromise as to the sale, and some hundred copies were sent to the borders of Flanders. 7. There, apart from the inconvenience of the language, the sale was damaged by a page being printed upside down in about five or six hundred copies, by the inattention of the same overseer, who had spoiled, ten or twelve days before, all the 2500 copies in a similar way, though this error, being discovered at home, was remedied before the publication of the book. 8. Then again everybody complained that the language was patchwork; it was a Testament in all or in three languages; others considered it obscene; others said, it was unintelligible on account of its readings differing from all other versions. 9. After the publication Herman van den Ende asked me whether I would omit the word "Aver", of which everybody complained; but I replied that, though hitherto it had not been used in Low German, it had been inserted on purpose and after great deliberation, because without it the sense would be weak and spoiled. 10. He then asked me what word the Low Germans had used before instead of this, and I replied: that they either left a vacant place or used a very unsuitable word. He left, muttering some imprecation against me and the word "Aver". 11. After a few days he sold the paper destined for the larger edition and I have not heard from him since. I learn, however, that he says of me that I am so obstinate and devoted to Utenhove that I cannot be induced to depart from him even a finger's breadth. 12. Hence he has asked Martinus (Mieronius) to prepare a text of our New Testament adapted to Flemish printing, and I cannot tell you how much trouble the latter causes me by his letters, his threats if I do not consent to this course, and his remarks. 13. Bartholomew Hugsman, the salesman of Hermannus van den Ende, shouts himself hoarse about the word "Aver", which he professes not to understand and wishes to have replaced by the Dutch "Mer". 14. I hope better things from some of our country-women having praised our labour. 15. This affair*

¹ See Letter No. 18, note 2.

² See Letter No. 2, note 2.

has worried me much and almost induced me to throw down my pen, for what hope is there when those, who ought to commend our labour, cause it to be despised? 16. Even our friend Micronius seems to dislike our style to such an extent that, in his reply to the pamphlet of Menno, he has resolved to return to his own diction. 17. In this desperate condition of affairs I have asked some to remind our friend Wouter (Deelen) of his promise to let me devote my whole time to the study of Hebrew. But he has pleaded inconvenience of time and thinks that I ought to prepare myself for a version of the Bible, which I cannot do for want of the version of Robert Etienne. 18. In this perplexity, Gilles van der Erven has requested me, in the name of some of the brethren, to devote my spare time to a collation of the Bible of Liessfeld with the Zurich edition and that of Luther, and thereby to obviate the further sale of the untrustworthy version of Geiliard. 19. He said that if I felt disposed for the work, he would publish it soon, but if not, he would give up all further printing. 20. The request seems to me reasonable, but there is a difficulty with respect to the New Testament. That recently published by us could not without your and Van den Ende's permission be joined to it, and even if this were allowed, it could not on account of the difference in the style, and the versions of Zurich and Geneva would cause still greater obstacles. 21. I submitted the matter to Micronius, who approved our plan, but did not remove the difficulty about the N. T. and, as the case admitted of no delay, I began last January and have already finished the two books of Samuel. 22. I compare the Liessfeld Bible with that of Zurich, Luther &c. and the annotations of Vatablus, and the work will be entirely similar to our N. T., except that I omit the word "Aver". I take great pains with the marginal annotations and readings. 23. I hope that you will approve of my work, even if only partially, and pray God that He may assist me. 24. Wouter Deelen is again troubled by long continued illness and has asked you and à Lasco to excuse him. 25. He wishes you to understand that if the business, of which you wrote to him and me, succeeds, he will assist you. 26. Of myself I do not say anything, as I feel that in such a circle of learned men I can be of no use, though I am willing to serve you. My life here begins to be tedious. I will hurry on the work that I have in hand as much as possible. 27. To Dr Lambertus I have sent twelve copies of the N. T., but received no reply. 28. Gilles van der Erven and his wife salute you and à Lasco. He seems to favour our style more and more, and to defend it against the slanders of unlearned men. 29. He has reprinted the London Psalms, in which he has altered "Ghy" into "Du". 30. In both places noticed by you in my Greek Testament there is a nominative (filius); and in the latter the article is added, which no vocative admits in any Greek dialect. 31. Farewell; my wife has been seriously ill since last year; she salutes you and à Lasco.

S. P. Quid ad te tandem scribam, colendissime Vtenhouj, tam sum sanè dubius, quàm apud te optimj nuntij cupiam esse buccinator. Præter miseriam miseriarum hîc nihil videre est. Enecat me prorsus non solum deploratissima hominum cecitas, sed et perniciosissima imò impijssima eorundem ingratitudo, aded vt non solum mihj animus consternatur, sed et propemodum omnis mihj spes cadat, fore vt aliquando Evangelij puritas, cuj summum³ hactenus adminiculum attulisse videmus linguarum renascentiam atque studium, apud nostros Belgas (quibus tu pro tuo candore neque id temerè, pro editj hîc nunc nouj Testamentj felicitàte congratularis⁴) promouerj possit, præ-

³ MS. *summum* altered into *sommum*.

⁴ See Letter No. 18, § 1.

sertim sj ea, quod Deus auertat, procedere vellent via, qua in nostrj illius tam laboriosj Testamentj prima acceptatione coeptum est. Dolui vehementer mi Vtenhouj, cùm à me hinc diuellere-² ris, verùm sj eum dolorem cum animj mej angore, quj me intereà habuit, conferam, risum non dolorem dicam. Suppeditavit magnas easque diutinas molestias Testamentj nostrj impressio, adeò vt me semel in grauissimum morbum conijceret: neque id mirum. Nulla enim dabatur requies, nulla neque horaria respiratio; extrahebatur mihj semper correctio in medium vsque noctis, frequentissimè etiam in eiusdem primam et secundam horam: rursus manè à quarta statim hora, cùm in suum præstitutum pensum inuolare contenderent impressores, eadem tum tundenda veniebat incus. Ilj statim dispicienda atque expen-³ denda veniebat 3^a correctio, què quia in profundissimam diej præcedentis noctem semper incidebat, soliusque puerj (quj interdum ita somno deprimebatur, vt et dormiens (mirum profectò spectaculum) vltrò citroque officinam impressoriam aliquandiu oberraret, antequam vllis clamoribus excitari posset) humeris incumbibat, maximam secum difficultatem adferebat, imò occasionem interdum dabat, vt et aliquot horis ante lucem tota officina clamoribus atque increpationibus resonaret, cùm videlicet quippiam per puerum, somno prorsus ineuincibilj depressum, neglectum esset. Causabantur quidem impressores operis graui-⁴ tatem, verum sj ex equo vtrorumque et impressorum et compositorum conditio ponderetur, non leuior, imò multò grauior istorum deprehendetur, vtpote què et plus assiduitatis et more quam impressorum requireret: adeo vt toto ferè impressionis tempore senex ille noster bonè memoriè Nicolaus⁵ (quem Deus sub medium Martij ex hac calamitosa vita in suam requiem vocauit) in noctem vsque suspendere coactus sit. Successerunt⁵ his impressionis molestijs, què corpus potissimum grauabant, alie animj eoque multo grauiore. Principio dum iam absoluendum esset opus iamque propediem exiturum, communis ac publica omnium hic querimonia fuit, de nimia eiusdem inscriptione, qua deterritj Anabaptistè, quj Geiliardica⁶ biblia emerant, atque in

⁵ See preceding Letter note 11.

⁶ Steven Mierdman and Jan Gheylliaert (also called Gailjard, Geiliard) published a Bible in Dutch, at Emden in 1556, in 4^{to} under the title: *Den Bibel in Duyts, na de*

spem nostrorum Testamentorum hîc vna atque altera hebdomade substituerant, vnà cum nonnullis alijs, quj et ipsj iam antea pro aliquanto numero institerant, vacuj, imò non licitatis semel Testamentis domum abierunt. Constituta est deinde fratrum ⁶ sollicitationibus nonnulla in distractione moderatio, atque ita in extremas potissimum Flandrię oras aliquot centenorum numero profectum. Ibj præter linguę (vt ipsj indicabant) incommodum, ⁷ deprehensum est et aliud: nempe folium quoddam inuersè impressum, quod et Anduerpię non parum præiudicij distractionij attulit. Deprehensum est hoc vitij fuisse in quingentis aut sexcentis aut circiter exemplaribus, commissumque fuit supinissima præli directoris incuria, quj decem aut duodecim ante hunc errorem, sj ita dicere liceat, diebus, integram integrj folij, hoc^{6a} 2500. exemplarium impressionem ad similem modum corruerat: sed huic vitio quia domj deprehensum est, ante Testamentj euulgationem obuiam itum est. Post hæc omnium quasj voce ⁸ conelararij cœptum est. Non hîc (inquirebant) Ecclesię commodis, sed priuatis quorundam affectibus seruitum est, Conficta lingua quę neminj vsuj esse potest. Centones sunt; Testamentum est omnium linguarum; Alij, Trium. Alij, obscænum, quia semen Sarę exprimeret; Alij, Intelligj non potest nisi quis, valedictis omnium aliorum Testamentorum lectionibus, clausisque et auribus et oculis, huic solj incumbat atque studeat etc. In summa, vt quid euj in buccam veniebat^{6b}, ita id ipsum effutire videbatur. Quem mihj hîc putas fuisse animum, cum coràm hæc omnia viderem et audirem? Non ita multis post ⁹ editionem diebus accessit me Hermannus Entius⁷, rogans num ne induci possem, vt expensis hominum de nostro Testamento clamoribus vocem Aner, illj abtruncare vellem. Respondj me in hoc Testamentum nihil nisi laborem, quem tanquam minister impendissem, vendicare. Deinde eam vocem; cùm ea infimj Belgę in totum destituantur, summa deliberatione, exactoque doctissimorum virorum iudicio, non vlla temeritate aut affectibus huc

oorsprongelyke spraake op't aldergetrouwelykst verduyst (see *Bibliographische Adversaria*, v. 247); in which the Dutch translation of Luther's version, published in 1526 by Jacob Van Liesveldt at Antwerp, was followed from Genesis to Job and the N. T., except some improvements adopted from the Zurich version, which latter was followed from the Psalms to Malachi. ^{6a} Read *hoc est*. ^{6b} Cie. Att. 1, 12, 4; 7, 10, *fin.*; 14, 7, 2; Mart. 12, 24, 5.

⁷ Herman Van den Ende was a publisher at Emden.

insertam: imò eam tam mihi videri necessariam, vt ea adempta non solum omnes orationis neruos sustuleris, sed et totam sententiam deprauaris. Rogabat deinde, quàm igitur voce huius 10 loco infimj Belgæ hactenus vsj essent: oportere enim aliquam esse. Respondj, eos aut locum vacuum relinquere, aut ineptissimam eo loco vocem, et quæ alium sensum omnium expertorum iudicio induceret, substituere. Pluribus actum non est, nisi quòd ille nescio quid tibi cum tuo Auer imprecans nonnihil commotus discesserit. Paucissimis deinde interiectis diebus papyrum, quæ 11 maiorj editioni destinata erat vendj iussit, nec interea in hunc vsque diem⁸ mecum verbulo vllò egit. Relatu aliorum didicij eum hoc clàm de me dicere. Me videlicet tam esse pertinacem, Vtenhouioque addictum, vt nullis rationibus induerj possem, vt vel latum vnguem⁹ ab eo discedam: vnde et Martinum¹⁰ nostrum nescio 12 quotenis literis sollicitare cœpit, vt ille hoc nostrum Testamentum ad Flandricam Typographiam attemperaret. Hinc iam mihi acerrimus conflictus adornatur. Quantas enim mihi deinde molestias noster Martinus¹⁰ exhibuerit, animumque mihi frequentissimis suis ad me literis obtulerit, in quibus et grauissimas interdum minas proponebat, nisi eius consilij de hoc nostro Testamento ad Flandricæ Typographiæ rationem attemperando, hoc est, corrumpendo (secus enim eum intelligere non potui), acquiescerem, id ego sanè nulla tibi ratione transscribere possem. Quicquid respondebam, hoc ille surda quasj aure præteriens, vnâ atque eadem fere semper cantione eludebat. Semel Apostolorum exemplum, quj neglecta Hebraica veritate, in populj scilicet cui seruiebant gratiam, 70 interpretum translationem suis scriptis inseruissent, proposuit. Cui respondj hic nobis non esse iam controuersiam de reddenda scripturæ sententia, sed de ratione ortographiæ: cuius cum constet 70 illos (nam tum sæcula planè docta erant) fuisse obseruantissimos, inuicem prorsus nobis eorum obtendj exemplum. Aliàs præter vulgj iudicia et clamores, quod sciam, attulit nihil. Accessit deinde alter antagonista, 13 quj cominus mecum manus conseruit: is fuit Bartholomeus Huyssmannus¹¹. Is ita semel atque iterum clamoris mecum rudi-

⁸ Added above the line.⁹ Plaut. Aul. 1, 1, 17 sq.¹⁰ i.e. Martinus Micronius; see Letters No. 4, note 4 and No. 18, note 21.¹¹ See Letter No. 18, note 23.

tibus potius quam rationibus ad raum vsque contendit, vt cerebri vertiginem mihi ferè adduxerit. Isque solus ex ijs est, quos quidem mihi (nam paucos conueni, domi me contineo) audire contigit, qui præter Hermannum Enteum⁷ cuius ipse in vendendis libris commissarius est, vocem Auer reprehenderit, idque tam calumniosè, vt me eius etiamnum pudeat. Siue, inquit, scribatis Auer, siue Autem, siue Verò, siue quid Arragonicum, mihi prorsus ex equo est, imò nihil interest: nihil enim horum præ alio intelligo, cum tamen Germanicam, quam quotidie tero, vtcunque exactè intelligam. Aber germanicum et nostrum Mer planè coincidunt, quicquid nunc tandem vos docere velitis cum vestris Cassandris¹² atque nouis inuentionibus de quibus ne semel quidem ante hæc tempora somniasitis. Cum vulgo loquendum et scribendum etiam barbarissimè. Plura scribere rei indignitas vetat. Præter mur-¹⁴ mura, obtrectiones et calumnias hinc nihil eo tempore resonare visum est, nisi quòd istorum Aristarchorum, si non malignam certè stupidam inscitiam, nostratum quèdam femine suis elogijs quibus nostrum laborem vehebant, nonnihil reluserint¹³, nobisque nonnihil animi meliora sperandi addiderint. Excruciauit¹⁵ animum meum hæc res præstantissime Vtenhouj, non dicendis modis, imò non secus, quam si puerpera suum fœtum, quem non nisi summo vitæ discrimine enixa est, videat immanium hominum pedibus conculcari atque proterji, parumque abfuit quin mihi prorsus Iuuenalis¹⁴ illud occinerim: Frange miser calamos etc. Nam quæ spes vltior¹⁴, cum qui præcipui nostri laboris commendatores meritò esse debebant, ij non exiguam eiusdem contemnendi occasionem præstarent? Videtur et Mar-¹⁶ tinus¹⁰ noster à nostro iam stilo vsque adeo abhorrere, vt ad consuetum suum stilum, neglecta petitione, quam de me sub tuum abitum apud te faciebat, in responsione¹⁵ ad libellum Memmonis¹⁶ (qui sub principium Aprilis vt puto, prodijt) redire decreuerit. Hoc itaque in loco, hoc est, desperatissimo, cum¹⁷ res hæc esset, neque iam vlla maioris editionis, diuendita iussu

¹² See Letter No. 18, § 7.

¹³ MS. *reluderint*, with something above the second *e*, which seems to be *u*; perhaps the writer wished to say *releuauerint*.

¹⁴ Sat. vii. 27 and 30.

¹⁵ *Apologie of verantwoordinge Marten Microns op 20 verscheyden artikelen, die Menno Simons tegen het disputatie boeksken in druk heeft uitgegeven, Anno 1558.*

¹⁶ See Letter No. 20, note 11.

Hermannj Entej⁷ papyro, spes esset, cœpj subornare, quj Galterum¹⁷ nostrum promissj erga me admonerent, vt tempus quod mihi iam integrum esset, in *Hebraicarum literarum studium* ponerem. Verùm cœpit is temporis incommoditatem excusare, quę non sineret eius auditorium cogj: proinde eius consilium esse, vt primo quoque die me ad *Bibliorum versionem* accingerem. Verùm hoc cum mihi propter diu desiderata illa Roberti Stephanj Biblia¹⁸ non permetteretur, in vado hęc, quod dicitur, herere^{18a} coactus sum. In hac deinde animj mej consternatione 18 perplexitatęque me quorundam fratrum nomine sollicitare cœpit, noster Egidius Æruius¹⁹, vt pro dato mihi iam otio Liessfeldica Biblia in manus sumam, eaque ad Tigurinum atque Lutherj exemplar expendam atque conferam. Id totam Ecclesiam Christj, cui solj non mihi natus essem^{19a}, communj nomine à me postulare, quò sic malefidę Geiliardicę⁶ versionj, quę passim non sine magno piorum offēdiculo Ecclesię Embdanę nomine vendicaretur, aliquo modo obuiam iretur, detinerenturque interea hac ratione pij in nostrorum bibliorum (quę aliquot adhuc annos in suj adornationem prorsus requirerent) moderata expectatione, cuius sj nullum specimen videant, iam prorsus omnem spem abijeerent. Addebat 19 deinde, nisi ego hanc conditionem acciperem, sibj prorsus non sine grauissima rerum suarum iactura (cuj magnam partem iniquę istj nostrorum Testamentorum distractionij acceptam ferre cogeretur) in futuram estatē ab omnj prorsus Typographico opere esse cessandum. Proinde se quam officiosissimē precarj, vt hęc sibj aut verius Ecclesię Christj meam qualemcunque operam non negarem: se inuenisse ac habere rationem, qua hoc modo Biblia per me collata in lucem proxima quaque occasione prodirent. Cœpi mecum expendere negotium; iusta mihi visa est 20 petitio, verum summam difficultatem deprehendj in nouo Testamento. Nam nostrum tum recens editum pace tum tua tum Hermannj Entej⁷ adiungere non liceret, imò neque sj per vos

¹⁷ i. e. Walter Deelen; see Letter No. 18, note 4.

¹⁸ See Letter No. 18, § 11. ^{18a} Proverb in Ambr. Expos. evang. sec. Luc. iii. § 44 pr.

¹⁹ Gillis Van der Erven (Latinized Egidius Aervius or in Latinized Greek Gellius Ctematius) a printer and publisher at Emden. He had evidently been formerly in England, as he is mentioned among the refugees who, at the accession of Queen Mary, had quitted England for Denmark (See Joh. Utenhove, *Narratio de instituta ac denum dissipata Belgarum...in Anglia Ecclesia*, p. 104). Cf. Fred. Pijper, *Jan Utenhove*. ^{19a} Lucan. 2. 383.

liceret adiungj propter stilj diuersitatem posset. Sj è diuerso Tigurinum²⁰ aut Geneuense²¹ adiungeretur, maius id adhuc incommodum secum trahere videbatur: consilij hîc planè expers fuj. Rem ad Martinum¹⁰ nostrum retulj, probauit ille vehementer²¹ institutum, verum de nouo Testamento scrupulum non exemit: et quia res moram non ferret, sub spe melioris consilij (quod à Deo summis interim votis expeteremus) ad quartum Januarij opus in manus suscipere coactus sum, ac vtrumque iam Samuelis absoluj. Ratio quam hîc sequor, hæc est: Liesfeldica²² Biblia ad²² Tigur.²⁰ Luth.²³ Geneu.²¹ Munster.²⁴ Pagninj²⁵ et Robert. Steph.²⁶ cum annotationibus Vatablianis²⁶ confero: discrimen numerorum, generum, temporum, imò et casuum, nisj quod Datium singularem literam M. ab accusatiuo non discernam, quam diligentissimè obseruo, sic vt à nostra versione non aliàs multum, quàm voce Auer (quam eorum pace quj impensas facturj sunt, quique mihj, quòd hanc rem, vtj etiamnum est, intra parietes adhuc premj velint, haecenus nominatj non sunt, inserere non licuit) differre

²⁰ A translation of the whole Bible was published for the first time at Zurich in 1530; a second edition in 1531; a third in 1534 (see Herzog, *Real-Encyklopädie*, II. 344).

²¹ The (French) version of Geneva was by Peter Robert Olivetan, whose work was published in 1535 by Peter de Wingle at Serrières near Neufchâtel; see Herzog, *Real-Encykl.* XIII. 100.

²² Jacob Van Liesveldt, a printer at Antwerp, published a Dutch translation of Luther's version of the Bible in 1526, in folio. Several editions of it were published in course of time. He was beheaded in 1545 at Antwerp, for having printed in the sixth edition a note to the effect that salvation was obtained through Jesus Christ only; see Van der Aa, *Biographisch Woordenboek*; Kist and Royaards, *Nederl. Archief voor Kerkel. Geschied.* IV. 293, 326; above note 6.

²³ Luther's New Testament appeared, for the first time, in 1522, in folio, with woodcuts (published by Melch. Lotther). Of the Old Testament the first volume appeared in 1523, the second and third in 1524, and the Prophets not before 1532, though Jonah and Habakkuk appeared in 1526, Zechariah and Isaiah in 1528, Daniel in 1530. Of the Apocrypha Wisdom appeared in 1529, the other books in 1533 and 1534 (excepting 3 and 4 Esdras and 3 and 4 Mace.), but as a collection they seem not to have been published before 1534, in the edition of Luther's Bible by Hans Lufft (see Herzog, *Real-Encyklopädie*, II. 338).

²⁴ Sebastian Muenster was born at Ingelheim in 1489 and, after having studied mathematics and Hebrew, became first Professor of Hebrew at Heidelberg and afterwards Professor of Hebrew and Theology at Basel, where he died of the plague on 23 May 1552. He translated the Bible from Hebrew into Latin, which was published (Latin and Hebrew and annotations) at Basel (ex officina Bebeliana) in 1534 and 1535, in two volumes folio. An edition in quarto appeared at Zurich in 1539 (Zedler's *Universal-Lexicon*).

²⁵ Sanctus Pagninus was born at Lueca in 1470 and at the age of sixteen joined the order of the Dominicans. He translated the Bible into Latin which was published in 1528 for the first time. He died 23 August 1541. (Zedler's *Universal-Lexicon*).

²⁶ See Letter No. 18, note 21.

videar. Diligentiam adhibeo in annotationibus, in duplicibus lectionibus ad marginem collocandis, quam nostrj operj, ad quod tu tantoperè aspiras, non infrugiferam sj Deus optimus maximus successum concedat, estimarem, vt hæc Biblia instar multorum esse suo tempore possint. Proinde te ex animo oratum cupiam, 23 humanissime Vtenhouj, vt hic mecum, sj non per omnia meum institutum probes, saltem aliqua in parte connueas, Deumque assidue preceris, vt me in suo opere, difficillimo sanè illo, Spiritu suo prouehat ad nominis suj immortalẽ gloriam, Ecclesięque Christj (quę peruersorum magis quam versorum indoctissima temeritate à Sacre Scripture sententia atque sic à vita quam longissimè abstrahitur), solidam edificationem. Galterus²⁷ noster diutina ite- 24 rum ægrotatione maceratur, excusarique apud te ac praeclarissimum Dominum nostrum Dominum Joannem à Lasco per me triduo ante nuntij abitum petijt, sj fortassis ipse per valetudinem non scriberet, quod tamen sperabat. Si negotium²⁸ cuius ipsum et 25 me secretò admonuistj, succedat, iubet te de se quam optimè sperare, se nequaquam eum esse, quj tam sancto instituto (cuius eum summum semper desiderium habuit, adeò vt et hic aliquovsque, pro oblata sibj otij oportunitate, in eo prouehendo progressus sit), dummodo per valetudinem liceat, vlla in parte deesse velit. De me nihil scribo, quòd me inferiorem certò 26 sciam quam quj aliquam vtilitatem in tam celebrj doctissimorum virorum cœtu præstare possem, aliàs sanè multò libentissimè apud vos, imò vobis à pedibus futurus. Nam hic me vitę planè capit tedium. Festinabo quoad potero, vt opus quod præ manibus habeo, quam possim citissimè, confectum dem. Nouorum quę scribam, nihil habeo; in antro meo me contineo, vnde in hebdomade semel duntaxat erepo. De Domino Doctore Lamberto²⁸ 27 nihil habeo certj: misj illj, quemadmodum Francforto scribebas, 12. Testamentorum exemplaria, verum ab eo hucusque responsj nihil accepj. Egidius¹⁹ (quj iam altero brachio per nostrj Nicolaj⁵ 28 mortem diminutus est) vnà cum vxore te atque nostrum charissimum patrem Dominum à Lasco quam officiosissimè salutant. Videtur is indies magis ac magis nostro stilo fauere, eumque ab indoc-

²⁷ This paragraph probably refers to a suggestion on the part of Utenhove that Wouter Deelen and Van Wingen should join him and à Lasco in Poland.

²⁸ See Letter No. 18, § 18.

torum hominum indoctis calumnijs vindicare. Psalmos Londi- 29
nenses²⁹ iteratò excusit inque ijs Ghy in Du vltrò commutauit,
iubetque assiduè vt meliora de nostro Testamento suo tempore
speremus. De eo spes mihj promouendę lingüę videretur, sj
grammaticam vllo modo ipse teneret. Habet et Erasmus in
libello de conscrib.³⁰ quod me nonnihil solatur; Aliquando,
(inquit) placebit omnibus, quod nunc placet eruditjs. In locis 30
illis quos annotas³¹ in meo testamento Gręco vtrobique nomina-
tiuus est (filius) in posteriore etiam multo apertius articulus
additus est, quem nullus Vocatiuus in vllo Gręcorum idiotismo
admittit. Vale suauissimè Vtenhovj, meque illorum quj tibi ex 31
animo addictj sunt numero ne dedigneris. Mea Leuina nihil
quam egrotat. Ante hyemem aliquandiu grauissimo morbo adeò
vt parum à morte abfuerit, laborauit, nunc iterum quotidiana
febrj ita exhauritur vt vix subsistat. Eadem te ac nostrum
clementissimum patrem D. Dominum Joannem à Lasco quam
officiosissimè salutat. Iterum vale. Embdę, 13 Aprilis.

Tibj addictissimus

Godfridus Wingius.

No address.

²⁹ John Utenhove had published in London: *Vyf-en-twintig Psalmen end andere Ghesanghen, die men in de Duytsche Ghemeynte te Londen is ghebruyckende*, London, 1551, 8°. See *Bibliographische Adversaria* (The Hague, Mart. Nyhoff) v. 275. This collection contained the Psalms 6, 15, 23, 32, 44, 50, 79, 84, 101, 120, 128, 133, 143 (by himself) and the Psalms 1, 2, 3, 43, 51, 53, 103, 115, 124, 125, 127, 130 by others. On 4 April 1557 Gillis van der Erven published a second edition at Emden, under the same title (l. c. p. 250; see also for other editions ibidem p. 251).

³⁰ conscribendis epistolis.

³¹ Wingius refers to Utenhove's Letter of 18/22 February 1557; see Letter No. 18, §§ 4 and 5.



22.

HENRICUS BULLINGERUS',
to JOANNES AB UTENHOVE'.

Zurich, Saturday, 6 November 1557.

§ 1. Many thanks for your letter. The Lord he praised that John à Lasco has found so much favour with (Sigismund) the king (of Poland). 2. I have written to (Prince Radziwil) the Palatine of Wilna and enclose a copy of my letter. 3. We wish that the king would effect the reforms through à Lasco alone, as there is danger in engaging men of different opinions for the task. 4. If an occasion offers itself of dedicating some book to the Palatine, I shall not neglect it. 5. That monks of the order of St Basil have arrived from Moscow and made a confession of the true faith, reminds us of what is said in St Matthew that the Gospel will be preached &c. 6. Be careful not to mix up several religions. We know that someone has come amongst you labouring more for the acceptance of the Augsburg Confession than for the Gospel of Christ, the preaching of which is much obstructed by that Confession. Perhaps another one, more learned and eloquent than he, will come forth and obtrude his opinions too. You cannot avert all those persons from yourselves and your flock better than by adhering solely to the Apostles' and Nicene creeds, and the Canonical Scripture. 7. All the brethren, the ministers and my sons-in-law salute you. 8. I thank you for your Dutch N. T. 9. I should have sent you a copy of my Sermons on the Apocalypse and the end of the world published this summer by Joan. Oporinus, at Basel, but for the inconvenience of the carriage and the long journey. 10. In order that you may have something I send you my Sermons on Jeremiah.

S. D. Immortales tibi optime frater Vtenhoui gratias agimus pro copiosa accurata et diligentissima scriptione tua³: imprimis autem gratias agimus quas debemus Domino deo nostro, qui clarissimo uiro Domino Joanni à Lasco tantam dedit gratiam apud Serenissimam Majestatem Regiam⁴. Oramus eundem dominum deum nostrum ut quod per uos coepit feliciter perficiat.

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ Bullinger refers to the Letter addressed to him and Peter Martyr by Utenhove from Włodzisław on 23 June 1557: see *Epistolae Tigurinae*, p. 388 sqq.

⁴ id est Sigismund Augustus. On à Lasco's work in Poland, see his own letters published by Dr A. Kuyper, *Joannis à Lasco Opera*, II, 736 sqq.; Hermann Dalton, *Johannes a Lasco*, p. 489 sqq.; Count Valerian Krasinski, *The Reformation in Poland*, 2 vols., London, 1838; and on the reformation in Poland in general Stanisl. Lubieniecinski, *Historia Reformationis Polonicae*, Freistadii, 1685; Andr. Wengerscius (alias Regensvolseius) *Slavonia Reformata*, Amstelod. 1679.

Palatino Vilnensi⁵ scripsi, cuius quidem scripti copiam his tuis 2
 inserui. Cuperemus hic modis omnibus Regem moliri reforma- 3
 tionem et quidem per Dominum à Lasco. Videtur is nobis
 integer purus et simplex esse in religione uera. Si plures ex
 alijs aduocarit locis, scis quanta sit in ingenijs diuersitas, et
 quod plerique suas res quærunt, suas nescio quales opiniones 4
 habent, ac cæemonijs nimijs fere addicti sunt. Si commoda se
 offerret occasio dedicandi librum aliquem illustrissimo principi
 Vilnensi⁵, occasionem non negligeremus⁶, idque in ædificationem
 ecclesiæ. Quod commemorabas Basilianos⁷ monachos uenisse ex 5
 Moschouia, et auditos puram reddidisse fidei confessionem, eius
 nos dicti admonuit in Euangelio⁸, Et prædicabitur euangelium
 regni in toto mundo, deinde ueniet consummatio. Pergite uos 6
 fideles esse Christo domino. Cauete à compositionibus religio-
 num diuersarum. Vnam solam ueram sinceram euangelicam pure
 tradite. A reliquis omnibus abstinete. Scimus⁹ uenisse ad uos
 quendam qui magis laborauerit pro recipienda Confessione Augus-

⁵ Nicholaus (IV) Radziwil, prince of Olyka and Nieswicz, grand Chancellor and grand general of Lithuania, and Palatine of Wilna, was brother-in-law to king Sigismund Augustus, the latter having married, in 1546, his sister Barbara Radziwil. He distinguished himself in many wars, but particularly against the German Knights of Livonia. He advocated the cause of the Reformation with great zeal, and he published, at his own expense, the first Polish Protestant Bible (*Biblia Swieta*) at Brest, in Lithuania, in 1563, which he dedicated to king Sigismund. He died in 1567, leaving four sons, who all turned Roman Catholics. One of them, after having made a pilgrimage to the Holy Land, purchased all the copies he could get of his father's Bible, and burnt them publicly in the market-place of Wilna, see Krasinski, *The Reformation in Poland*, i. 307 sqq.; *Epistolæ Tigurinae*, 388 sqq.; Stan. Lubieniecius, *Historia Reformationis Polonicae*, p. 33 sqq., 64 sqq.

⁶ Within a year Bullinger dedicated a work to the Palatine of Wilna; see Letter No. 30, § 5.

⁷ Cf. Utenhove's Letter referred to above (note 3), p. 390.

⁸ Matth. xxiv. 14.

⁹ Bullinger refers here to the clause in Utenhove's Letter of 23 June 1557, already alluded to above note 3 (*Epistolæ Tigurinae*, p. 391), which he, in his Letter of 24 June 1558 (see Letter No. 28, § 3), transcribes at the request of Utenhove. The person to whom Utenhove and Bullinger refer, without mentioning his name, is Petrus Paulus Vergerius, who had been charged by Johann Brenz (the court-preacher of Christopher, Duke of Württemberg) to counteract John à Lasco in Poland. When Vergerius was papal Legate to the court of Ferdinand of Austria, he was there held in such favour that he stood as godfather to Princess Catherine, who became in 1553 the third wife of King Sigismund of Poland. By this connexion he thrust himself into the religious affairs of Poland. He accused à Lasco of stirring up bad blood between the Churches of Little Poland and the Bohemian Brethren. He even endeavoured to persuade Calvin of à Lasco's activity in that direction (*Corpus Reformatorum*, *Calvini Opera*, xvi. 673). See further Hermann Dalton, *Johannes a Lasco*, p. 520 sqq.; Sixt, *P. P. Vergerius, eine Monographie*, Braunschweig, 1855; Herzog's *Real-Encykl.*

tana quam pro euangelio Christi. Video *Confessionem* illam adeo impedire *sinceram* euangelij *prædicationem* ut nullam æque aliam rem¹⁰. Fortassis uenturus est alius quis illo doctior et eloquentior qui et ipse suas opiniones obtrudere uolet. Rediturum se propediem sperat ille, qui antea apud uos fuit. Vos autem non poteritis melius et commodius illos et à uobis et à grege uestro auertere quam si *præteritis* omnibus huiusmodi opinionibus hominum confessionibusque inhaeseritis *symbolo* apostolorum, Niceno similibusque et apertæ scripturæ canonicæ. Deus concedat uobis uires per *Spiritum suum*. Salutant te fratres et *sijnmijstæ* 7 omnes. Salutant te generi mei imprimis. Pro nouo¹¹ testamento 8 Germanico, quod his demum nundinis *Franckfordensibus* mihi redditum est ingentes ago gratias. Hac æstate edidi Centum 9 Conciones in *Apocalypsim* Joannis apostoli¹². Duas orationes de fine sæculi et periculis postremi sæculi¹³. Quæ omnia Basileæ excudit Joannes Oporinus. Misissem exemplum, nisi uectura fecisset incommoda et iter satis longinquum. Attamen ut aliquid haberes 10 nostri laboris mitto 26 in *Jeremiam* Conciones. Bene uale et me ama perpetuo, tui amantissimum. Tiguri 6 Nouembris Anno 1557.

Bullingerus tuus.

Addressed :

11

Pietate eruditioneque uere nobili uiro Domino Joanni ab Utenhove nunc in Polonia agenti domino meo colendissimo et fratri charissimo.

¹⁰ Here Bullinger pronounces against à Lasco's endeavours to unite all different denominations and opinions on the basis of the Augsburg Confession.

¹¹ See Letters No. 18 and 21.

¹² In *Apocalypsim* conciones centum. Fol. Basil. 1557. A second edition was published in 1559, likewise at Basel.

¹³ De fine sæculi et iudicio venturo Domini nostri Jesu Christi, deque periculis nostri huius sæculi corruptissimi grauissimis... Orationes due. Habitaæ in coetu cleri per Heinr. Bullingerum. Small 8vo. Basil., per Joann. Oporinum, M.D.LVII. Mense Martio.



23.

JOANNES UTENHOVIUS¹,
to GODFRIDUS WINGIUS².

From Great Poland, [1558]³.

§ 1. *I have no time to write much and the bearer of this letter is able to tell you all about our affairs. 2. Religion here is making slow progress. 3. I should like to hear how your affairs are going on, and to receive my books, which I left with you, through the bearer of this letter. For I hope that you have well nigh finished your version and are no longer in want of them. 4. Keep, however, the couch and the table which I presented to you. 5. Tell me when your version will be printed; and 6. how a good sale can be secured for our N. T., and what may be done about our other books. 7. I have finished my history of our Danish adventures and sent it to Geneva to be printed. 8. Salute your wife and Egidius Aervius and his wife Anna, to whom my own Anna sends her greetings. 9. Salute William Visscher and his brother Arnold. 10. Farewell. 11. Salute the brethren at Emden and Paschasia, Magdalena and Elizabeth.*

S. P. Tempus non patitur vt multis nunc tecum agam, ¹
Godfride charissime, neque sanè operæprecium videtur vt multis
agam, præsertim cum is qui has defert, rerum hic nostrarum
penè omnium sit conscius. ex quo cognoscere poteris, quo in
statu res nostræ versentur. Negotium Religionis lentè progre- ²
ditur hic, sed progreditur tamen. speramusque successu tem-
poris meliores progressus, nisi nos nostra ingratitude cursum
Euangelij remoremur. Quo loco res isthæ vestræ sint sitæ, volupe ³
< mihi >⁴ esset abs te cognoscere. Fortasse frater hic noster verè
pius ac candidus meo nomine reposcet libros illos meos quos
apud te reliqui, quos vt ei tradere non graueris, te etiam atque
etiam oro. Spero enim te iam versionem tuam⁵ ad calcem ferè
perduxisse vt non opus eis sis habiturus. Fulcrum⁶ autem illud ⁴

¹ See Letter No. 2, note 2.

² See Letter No. 18, note 2.

³ The Letter was probably written before the second of June, as Utenhove speaks of (his wife) Anna, and he was married before 2 June 1558, as appears from the next Letter (No. 24).

⁴ There is a hole in the MS., whereby a few letters seem to be lost.

⁵ See Letters No. 21, §§ 17—23 and No. 25, §§ 1 and 2.

⁶ MS. *Fulchrum*, but *h* crossed out.

ac mensam meam quæ iamdudum donauit, tibi retineto⁷. Qui 5
verò tibi succedat versio et quando sit imprimenda, significato.
Quomodo quoque fœliciter testamentum⁸ nostrum distrahatur 6
quidque de alijs libris nostris fiat, libenter cognoscerem. His- 7
toriam nostram Danicam⁹ nunc absolui ac nisi Geneuam impri-

⁷ See for Wingius' reply Letter No. 25, § 11.

⁸ See Letters No. 18 and 21.

⁹ Utenhove refers to a work already mentioned in previous notes, which was published in 1560 under the title: *Simplex et fidelis narratio de instituta ac demum dissipata Belgarum, aliorumque peregrinorum in Anglia, Ecclesia: et potissimum de susceptis postea illius nomine itineribus, quæque eis in illis euenerunt. In qua multa de Cænæ Dominicæ negotio, alijsque rebus lectu dignissimis tractantur. Per Joannem Utenhouium Gandauum. Luce 17. Fieri non potest quin ueniant offendicula: uæ tamen illi per quem ueniunt.* 1560. At the end: "Basileæ, ex officina Joannis Oporini, Anno Salutis humanæ M.D.LX. Mense Martio." After the title follows an Epistle of John à Lasco to the Reader, dated: "Calissæ, in maiore Polonia. 26 Martij. Anno 1558", which in its turn is followed by an Epistle of John Utenhove to the Reader, dated: "Cracouiæ, Cal. Februarij, anno 1559". As soon as the fugitives from London (see Letter No. 2, note 2) had arrived at Emden, they set to work to give an account of the cruel treatment which they had received from the hands of the Lutherans on their journey. Even on 3 March 1554 John à Lasco sent some narrative of their journey, till the moment that they were expelled from Denmark, to Bullinger and other ministers of Zurich (see Kuyper, *Joannis à Lasco Opera*, II. 697; *Thesaurus Epistolicus Calvinianus*, xv. 63) and on the 13th of the same month to John Calvin (*Thesaurus*, *ibid.*, 81, 82). In fact, they had, all through their travels, been careful to commit to writing anything that happened or was said to them. So in the "Narratio" itself we read (pp. 41—43) that on 15 November they had an interview with the king's chancellor and some members of his council, and on the day following they had already written down an account of what passed at that interview and asked the counsellors to verify it together with their own reply. It seems that Mart. Micronius (see Letter No. 4, note 4) too wrote something on the Danish journey: see à Lasco's Letter to Bullinger, dated from Emden 5 October 1554 in Kuyper's edition of à Lasco's *Opera*, II. 708: "Iter nostrum Danicum exhibit lingua Germanica autore Mieronio nostro", which Dr Kuyper thinks refers to the preface to *Een waerachtig verhaal der 't samensprekinge tusschen Menno Simons ende M. Mikron*, which was published in 1556; see Letter No. 20, § 11. The editors of the *Thesaurus Epistolicus Calvinianus*, xv. 64 refer to a Codex at Geneva (113, fol. 124) in which two letters of Micronius, dated 16 and 22 February 1554, are found; it appears, however, that the contents of these documents, which are transcripts, are already printed in the "Narratio" pp. 131—134, and 156—165. See Fred. Pijper, *Jan Utenhove*, p. 178.

However this may be, the publication of the Narrative was not decided upon till the year 1557, after Joachim Westphalius had in more than one work brought accusations against à Lasco (see Dr A. Kuyper, *Joannis à Lasco Opera*, Praefat. cxv—cxvii). At the request of à Lasco Utenhove compiled the Narrative, in order to show what treatment the Protestant fugitives had experienced from the Lutherans in general and Westphal in particular. It was nearly ready on 27 August 1557 (*Narratio*, p. 238). A Lasco wrote the preface in March 1558 and in the summer of the same year it was sent to the printer Crispin at Geneva (*Thesaurus*, xvii. 268, 284). Calvin and others were invited to add a recommendation to it (*Thesaurus*, *ib.* 285). Calvin's answer was far from favourable (*ibid.*, 379), which was probably the reason why Crispinus declined to publish the book. But à Lasco and Utenhove had decided upon the publication. The latter wrote the preface on 1 February 1559, which seems to have been sent at once to Oporinus at Basel, who had, however, not received the MS. on 6 April 1559 (see Letter of Oporinus to à Lasco in S. A. Gabbema, *Illustrium*

mendam, quam et gratam et vtilem fore Ecclesiæ Christi Domini nihil est dubitandum. Saluta mihi vxorem Liuinam ⁸ peramanter ac etiam Egidium Æruium¹⁰ cum sua Anna quam et mea Anna¹¹ saluere iubet. Guillielmum Vischerum meo nomine ⁹ saluta ac fratrem eius Arnoldum¹². Vale mi Godfride, animo ¹⁰ meo charissime ac me vt facis ama in Domino cui ego te laboresque tuos cum chara coniuge commendo ex animo. Ex maiore Polonia.

Saluta mihi omnes
isthic fratres nostros et
Paschasiam Magdalenen
ac Elisabetam, quas
amo in Domino.

11

Tuus vt suus

Joannes Utenhouius.

Added at the foot of the Letter by Cæsar Calandrinus: 12

Respondit Wingius ad has literas Vide infra 145¹³ [see Letter No. 25].

Addressed:

13

Erudito iuxta ac pio
Viro Domino Godfrido
Wingio amico ac fratri
suo charissimo
Embdæ.

virorum epistolæ, p. 140). The book appeared, according to the colophon, in March 1560. See also the Letter of Sebast. Peeh to John Utenhove dated 9 December 1559 (No. 39 in this volume, §§ 4—8).

¹⁰ Gillis van der Erven, see Letter No. 21, note 19.

¹¹ See above note 3 and Letter No. 20, note 4.

¹² See next Letter.

¹³ The reference is to an old pagination of the Letters in the portfolio in which they were formerly preserved in the Austin Friars Church.



24.

**ARNOLDUS PISCATOR¹,
to JOANNES UTENHOVIUS².**

Loppersum, Thursday, 2 June 1558.

§ 1. *Your verbal greetings through Jodoca Rosa gave me pleasure, but I would prefer you to write me a few words. 2. I was glad to hear of your marriage, and hope that it will tend to the glory of God and your own welfare. 3. The same I wish to Barbara and Ludorica à Lasco and their betrothed. 4. I and my wife and children and my brother and his family are tolerably well. 5. I hear that () Marchemius and John Otto have again been summoned by the Dean of Ronse to Ghent. 6. Levinus Pontanus is still imprisoned at Ghent by the same Dean, but it is said that he will be liberated on account of a letter written in his behalf by (Philip) the Landgrave. 7. Twelve of our Antwerp brethren are still in prison and expect death every day. 8. My wife Stephana complains that your wife does not write. 9. Levina vanden Herceghhe is content with her marriage with John Coelen. 10. My wife salutes you. Greet all the brethren and acquaintances.*

Gratiam et pacem per Iesum Christum. Quod nobis per¹ Jodocam Rosam³ verbis tuis salutem dicere iusseris pergratum est, mi humanissime Domine, multo tamen gratius futurum erat, si per occupationes licuisset duo ad nos quoque verba scribere. Interea tamen non potui non aliquid ad te scribere, ² praesertim quo matrimonium⁴ uestrum nobis gratum esse significarem. Quod ut ad nominis divini gloriam sit, vobisque salutare, oro Deum patrem per Iesum Christum eius filium, utque uos in unitate spiritus, ac vera dilectione uos ita coniungat, ne inæternum separemini, sed unum sitis et permaneat cum Christo, cum quo regnetis perpetuo amen. Quod idem precor ³ et alijs, nimirum Barbaræ à Lasco eum suo sponso, ac Ludovicæ eum suo. Quod ad statum nostrum attinet, valemus hic ⁴ sic satis, sit gratia Domino. Vxor mea eum liberis non male habent, similiter et frater⁵ meus eum vxore, liberis, ac familia

¹ See the preceding Letter, § 9.

² See Letter No. 2, note 2.

³ Joos de Roze, or Joest Roze, was one of the Elders of the Emden Church: see Meiners, *Oosttrieschlands kerkelyke Geschiedenis*, i. 370, 391.

⁴ See Letter No. 20, note 1.

⁵ See preceding Letter, § 9.

tota. Audio Dominum Marchemium cum Magistro Joanne Ottone⁶ 5
 rursus citatos Gandauum à Decano Rotnacensi⁷. Quis futurus sit
 finis nescio. Hoc video, et hic et alibi ita aduersus Ecclesiam
 eiusque membra singula ita furere Satanam, vt nunquam antea.
 Qui hactenus à partibus Ecclesiæ stare uisi sunt, illos Satan
 aduersus Ecclesiam excitare potest. Leuinus Pontanus⁸ Erasmi 6
 filius adhuc Gandaui à Decano captus in carcere detinetur,
 liberandus tamen, vt dicitur, per Lantgrauij⁹ literas. Fratres 7
 nostri Antuerpiani adhuc sunt in vinculis, nec est spes vlla
 liberationis, sed cotidie expectant mortem. Sunt numero 12,
 atque eius Ecclesiæ membra ibidem. Mea Stephana queritur 8
 de vxore tua, quod non scripserit, nostrique ita sit oblita.
 Levinæ vanden Herweghe placet suum quoque matrimonium 9
 cum suo Joanne Coelen. Hæc ita tumultuariè sine ordine
 scripta boni consule, oro. Vxor ex animo precatur vobis mul- 10
 tam salutem. Salutes isthic amicos omnes ac notos. Obiter
 2 Junij 1558 ex Loppersum

Verè atque ex animo tuus
 Arnoldus Piscator.

Addressed :

11

Docto ac pio uiro Domino Joanni
 Vtenhouio Domino ac fratri
 meo charissimo
 Cracouiæ.

⁶ See Letter No. 19, note 8.

⁷ See Letter No. 20, note 7.

⁸ He is probably the Levinus Pontanus, mentioned in Foppens *Bibliotheca Belg.* ii. 793, who was born at Ghent, where he first earned a living by teaching; after some time he became Professor of Greek and Latin and finally professor in law at Douay.

⁹ Philip I, also called the Magnanimous.



25.

GODFRIDUS WINGIUS¹,
to [JOANNES] UTENHOVIUS².

Emden, Monday, 6 June [1558].

§ 1. For nearly a year I have greatly wished to obtain a letter from you, in order that I may receive some advice and comfort from you in the difficulties which I experience in the translation of the Bible. 2. I have collated the Liesfeld Bible as far as the Apocrypha, but have to rewrite the whole on account of the many alterations made in the copy. 3. In doing this I follow as much as possible Luther's style, recording the readings of others in the margin, and hope thereby to obviate the cavils of those who endeavour to prevent all purity of language. 4. Among the latter I must chiefly reckon our friend Petrus Dathenus, who, having sent your Psalms and his own to Van der Erven, required him to abstain from our useless, or rather mischievous, innovation and to adhere to the ordinary spelling. 5. The Anabaptists are said to examine our Testament to see whether they can find anything to calumniate, but in vain. And, perceiving that the opinion of the learned is with us, they have, also vainly, endeavoured to persuade Menno [Simons] to condemn our version publicly. 6. Yet they cause much trouble and excommunication. Huysman prefers not to have the little books printed or to see them entrusted to Geillard, rather than to have anything done against his taste. 7. The printing-office of Van der Erven has grown languid since the publication of our Testament and has not yet its proper number of workmen. He has in hand the Bible of Liesfeld recently printed at Duisburg in order to add what I am now preparing. 8. I have returned the books which I had with me, except the Bible of Munster and Dasypodius which I should like to use a little longer. 9. Hermannus Van den Ende has not yet paid me anything of the stipend which you, at your departure, bargained for, and has now left Emden for his country-house near Groningen. 10. Nor have I received anything from Jacobus Michaelis or Huysman for my labours with regard to the disputation of Miconius. 11. I thank you for the couch, table and other things. 12. Those whom you asked me to salute, send their greetings in return. Salute John à Lasco, his wife and family. 13. I and my wife Levina wish you and your wife a happy life. 14. Geillard has printed two Bibles: one in imitation, as he thinks, of that of Zurich, but so corrupt that he has not even grasped the meaning of many ordinary words, not to speak of the phrase in which he has made Christ the son of Joseph. 15. He has added a most fallacious title, and earned the praise of many persons of perverse judgment. 16. As I have not read his other Bible, printed after that of Luther, I know nothing certain about it.

Nullis prestantissime Domine Vtenhouj, verbis consequi
queam, quanto tuarum toto hoc fere anno literarum desiderio fla-
grarim, quod vel à te vno, in durissima hac mea, difficilique ver-
tendorum (si ita appellare liceat) Bibliorum prouincia³ (in qua,

¹ See Letter No. 18, note 2. ² See Letter No. 2, note 2. ³ See Letters No. 21, 23.

quemadmodum id editj nostrj testamenti euentus non obscure declarauit, præter extremam multorum inuidiam, effrenemque in maledicendo petulantiam, nihil habeo quod sperem) consilij simul et leuamentj nonnihil haurirem: verùm vt video, omnj humane expectationj, nescio qua fortune indignatione, valedicere cogor, atque illj solj, me, meosque (quj me prorsus conficiunt) labores committere, quj, se suo spiritu semper afuturum esse, testatus est, ijs, quj in legitima vocatione, proprijs diffijs viribus, ab eius vnus ope atque auxilio cumprimis pendent. Collationem⁴ Lieszueldij ad Apocrypha vsque perduxj, ² verùm cum exemplar sic collatum, typographice enumerationj, tum propter linearum nunc contractionem nunc extractionem, tum propter obscuriorem inter ipsas scripturam, minus idoneum esset: deinde etiam versibus, sublata jam (propter difficiliorem testamentorum distractionem) omnj versionis spe, tuo nomine instituendę, distinguendum esse, plerorumque iudicio censeretur, coactus sum totum de integro describere. In qua descriptione ³ hoc vnicum specto, vt Martinj Lutherj (quj vt grauissimè, ita satis fideliter præcipuorum interpretum, sine nimia verborum in numerando curiositate (quam etiamnum in nobis damnare videtur Rector Groeningius⁵) adsequitur⁶, stilum quam possim proximè exprimam, annotatis aliorum ad marginem lectionibus: Idque eò facio libentius, quò sic mihi magis in procliuj sit, stili puritatem tuerj, atque quorundam non stupidam modò sed et malignam calumniam, quj, tanquam canes in præsepio, omnem lingue puritatem summis viribus explodere conantur, retundam. Inter hos est (quod sanè dolens scribo) non postremę notę ⁴ etiam Petrus noster Dathenus⁷, quj missis ad Æruium⁸ nostrum tuis atque suis, quos adiunxerat, Psalmis, summa apud illum

⁴ See Letter No. 21, § 22.

⁵ Reinerus Prædinius, see Letter No. 18, note 13.

⁶ The writer, puzzled by his own brackets, has evidently omitted some such word as "sensus", to govern "præcipuorum interpretum".

⁷ Petrus Dathenus, whose real name was probably Pieter van Bergen (Petrus Montanus), was, on account of his learning, called Pierre d'Athènes, which at last became Dathens, Dathennus. He was born at Cassel and in early life joined the Carmelites at Ypres. Having become a zealous adherent of the reformation he went to London and settled there as a bookseller. King Edward VI granted him permission to preach, but in 1555 he became minister of the reformed Church at Frankfort (see Letters Nos. 42, 51, 52, 56, 60) and afterwards, till 1566, at Frankenthal. In the latter year he returned to the Netherlands, preached the Gospel at Courtrai, Ypres &c., and converted great multitudes to the refor-

obtestatione institit, vt ille ab inducta per nos inutilj, imo
damnosa (vtpote quę turbas in Ecclesiam spargeret, inque qua
nos nihilo magis essemus effecturj, quam effecisset Jodocus
Lambertus⁹: et quę his plura addebat, vnico duntaxat adducto
exemplo de Du et Ghy) curiositate, sedulo abstineret, séque
ad communem *σκολιογραφίαν* quam proximè accommodaret. Ex 5
his mj Vtenhouj facile conijcias, quonam in loco res hic
nostre sint, quęque de testamento nostro apud ingratisimum
mundum sit censura. Anabaptistę, vt frequens hic fama est,
toto ab editione tempore, nihil equè studuerunt, quam vt
aliquid ex eo venarentur, quod calumnia dignum esset, verum,
gratia sit Domino, frustra: imò omnium doctiorum (quos super
eo quam diligentissimè consularunt) omnimodus nobiscum con-
sensus, hoc apud eos egit, vt Mennonem¹⁰ ipsum ad publicam

mation. In 1567, at the arrival of the Duke of Alva in the Netherlands, Dathenus sought refuge again in the Palatinate and became once more minister of the reformed church at Frankenthal. In 1570 he went to Heidelberg, where Duke Johan Casimir appointed him minister to his court. In 1572 he returned to the Netherlands and acted as counsellor and commissary of Prince William of Orange in establishing the reformed church at Zierikzee. In 1578 he became minister at Ghent, which town deputed him, in the same year, to the synod of Dordrecht, which elected him as their president. After his return to Ghent he became involved in the political intrigues of Jan van Hembyze or Imbize, the governor of the town, who used him as an instrument to advance his own interests. Dathenus, at the instigation of Imbize, thundered his anathemas against the prince of Orange, as author of the treaty called the "pacification of Ghent", whereby it was stipulated that the Protestants should take no measures against the Roman Catholics, a stipulation which appeared very wicked to such a zealot as Dathenus. The prince, however, was able to overpower Imbize's conspiracy, who fled, accompanied by Dathenus, to Duke Johan Casimir. In 1583 Dathenus and Imbize returned to Ghent and began the same intrigues, but the following year Dathenus fled to Holland, and once more ventured to preach, in the neighbourhood of Gouda, against the negotiations of the States of Holland with France (see also Letter of Abrah. Ortelius, in the first volume, No. 142, of 22 November 1584). Twice he was captured, but liberated again, till at last he went to Dantzic, practised for some time as physician, under the name of Petrus Montanus, at Staden, in the Duchy of Bremen, and finally settled in the same capacity at Elbing, where he died 19 February 1590. He is well known for his translation of the Psalms into Dutch, after the French text of Beza and Marot, published for the first time at Frankenthal in 1566. See Van der Aa, *Biographisch Woordenboek*; Motley, *Rise of the Dutch Republic*.

⁸ See Letter No. 18, note 3.

⁹ Joos Lambert or Lambrecht, was a linguist, poet, printer and engraver at Ghent, who died about 1556 or 1557. He was author of a work on the orthography of the Dutch language (Nederduytsche spelling), printed and published at Ghent in 1550 by himself; see Van der Aa, *Biogr. Woordenboek*, where it is said that a detailed account of the works published by him is found in *Messenger des Sciences histor. de Belgique*, A° 1812. He is probably the Dr Lambertus of whom Utenhove and Wingius speak in their Letters of 1557 (see Letters No. 18, § 18 and No. 21, § 27).

¹⁰ See Letter No. 20, note 10.

palinodiam iniuste damnationis pertrahere voluerint: sed et hoc frustra: ansam tamen non leuem præbuit in eius Ecclesia, 6
 turbarum atque excommunicationum: Ronsenius^{10a} ille Huysmannus mauult libellos non impressos (testis est Micronij responsio¹¹ ad mendacia Westphalij¹² per Dirkinum¹³ in germanicum versa) aut ad Geylliardum¹⁴ delatos, quam vt aliquid sue, cui pro viribus patrocinator, elegantie decedat. Multum friguit ab 7
 edito testamento typographia Æruij⁸, iustoque etiamnum famulorum destituitur numero. Habet is nunc sub manibus Biblia¹⁵ Lieszueldij¹⁶ Duszburgj recens impressa, adiuncturus ea, que ipse sub manibus habeo, cum primum illj per famulos et papyrum licebit. Libros apud me seruatos, omnes tradidj, præter Biblia 8
 Munsterj¹⁷ atque Dasypodium¹⁸ quibus nullo adhuc modo carere possum, ac proinde precor, vt tua mihi pace ijs vtj liceat, tibi suo tempore remissuro. Hermannus Enthius¹⁹, tantum abest, vt 9
 mihi de stipendio, cuius tu abiens stipulator fuistj, fecerit satis, vt ne verbo quidem de amica aliqua mecum transactione,

^{10a} The name of the Emden publisher was Bartholomew Huysman (see Letter No. 18, note 23). "Ronsenius" is perhaps a Latinization of the O. D. *ronsen*, "rota praeli," and hence one who causes the press to work, i.e. a publisher.

¹¹ The work is entitled: *Apologeticum scriptum Martini Micronii, qui Ecclesias Orientalis Frisiae, a Joachimo Westphalo, aliisque ei similibus, falso traductas, modeste tuetur ac purgat. Responsum item ad quandam ejusdem Westphali epistolam, de iis rebus scriptam, quae post Anglicarum Ecclesiarum dissipationem Hamburgi, aliisque vicinis locis anno 1554 acciderunt. Inseruntur hic nonnulla de Coenae Dominicae negotio,...* Anno 1557.

¹² Joachim Westphal, known as a zealous Lutheran controversialist, was born in 1510 or 1511 at Hamburg, studied theology at Wittenberg under Luther and Melancthon, was for two years underrector of the Johannes-school at Hamburg, and after having visited the chief universities of Germany, settled for some time at Wittenberg where he lectured and preached. In 1541 Rostock wished to appoint him professor of Theology, but he accepted the position of minister to the St. Catherine Church at Hamburg, which was offered him at the same time. In 1553 when most of the Dutch and Walloon Protestants, who had established a congregation in England under king Edward VI, were expelled by Queen Mary, and in vain sought an asylum in Denmark, they were also forbidden to settle in any of the towns of North Germany, while at Hamburg they found in Westphal their bitterest antagonist (see *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, per Joan. Utenhovijs). Till 1560 he carried on acrimonious disputes on the Adiphora, the Lord's Supper &c., against Calvin, à Lasco and other reformers, and died 16 January 1574. See Herzog, *Real-Encykl.*

¹³ See Letter No. 18, note 8.

¹⁴ See Letter No. 21, note 6.

¹⁵ See Letter No. 21, note 22.

¹⁶ MS. *Weselię* after *Lieszueldij*, but crossed out.

¹⁷ See Letter No. 21, note 24.

¹⁸ Petrus Dasypodius, who died at Strassburg in 1559, published a *Dictionary Latino-Germanicum, et Germanico-Latinum*, the fourth edition of which was published at Strassburg, in 1547, in 8vo.

¹⁹ See Letter No. 21, note 7.

vnquam egerit, tantum bis idque paucissimis verbis, me à tuo habitu est alloquutus, nunc relictà Embda, in suum prædium quod in agro Groeningano habet, concessit. Quodd item præsens 10 semel atque iterum pollicebaris, te apud Jacobum Michaelē²⁰ atque jam dictum Huyszmannum curaturum, vt nonnulla pecunię (librorum loco) refusione, meus mihj labor, quem in scripturam atque correctionem disputationis Micronianę²¹ impendissem, pensaretur, eius hactenus percepj nihil. Pro²² fulcro, 11 mensa atque pro omnibus tuis in me beneficijs, immensas ago gratias, acturus donec viuam. Quos tuo nomine per me saluere 12 iussistj, ijdem te vicissim salutant. Salutem quęso ex me annunties præclarissimo ac amantissimo nostro communj patrj Domino Domino Ioannj à Lasco²³, vnà cum charissima coniuge, suauissimis liberis ac reliqua eius familia. Vale, præstantissime Domine 13 Vtenhoui, vnà cum charissima coniuge tua, cum qua ego meaque Leuina (quę perpetuò ferè à tuo hinc habitu, dubia fuit valetudine) tibj diuturnam ac foelicem senectam à Domino Iesu ex animo optamus atque precamur.

Embdę .6. Junij.

Tibj addictissimus

Godfridus Wingius.

Geylliardus bina excussit Biblia: altera ad Tigurinorum, 14 vt vult, imitationem, tam deprauata, vt multarum vocum, quę vel pueris obuię esse potuissent, significationem, in toto ferè volumine non sit assecutus: de structura, in qua Christum ipsum, Iosephj filium disertis verbis facit, nihil attinet dicere. Titulum addidit fallacissimum, hoc modo, Den²⁴ bibel in duyts, 15 dat is, alle boecken des ouden ende nieuwen Testaments na de oorsprongelijke spraken, opt alder ghetrouwelyckste verduyts: atque laudem, vt videtur, à multis peruersj iudicij hominibus, quibus lux tenebrę sunt, meretur: reprehensionem eorum, quorum erat, publicis Ecclesię scandalis æruendis operam

²⁰ See Letter No. 20, note 15.

²¹ See Letter No. 21, note 15.

²² See Letter No. 23, § 4.

²³ See Letter No. 10, note 1.

²⁴ It was published at Embden, by "Steven Mierdman ende Jan Gheylijaert", in 1556, in quarto, and was the first Bible in the Dutch language, published by the Protestants; see Mart. Nyhoff, *Bibliographische Adversaria*, p. 247; Le Long, *Boekzaal*, p. 703.

dare, quonam modo hactenus suffugerit, conijcere satis nequeo. De alteris Geylliardi Biblijs, ad Lutherj exemplar compositis, ¹⁶ quia mihj legere non licuit, nihil habeo certj²⁵. Hęc mj Domine Vtenhouj, in tuum sinum pro tua petitione suffundo, non quò in vulgus spargantur, aut quò alicuius apud te nomen vllò modo conspurcem, verum vt tu pro tuo singularj iudicio, si quando incidet res, labentj veritatj atque synceritatj patrocinium feras. Iterum vale in Domino.

No address.

²⁵ Mart. Nyhoff, *Bibliogr. Adversaria*, p. 247, gives the title as: *Biblia, dat is de geheele II. Schrift in gemeyn Nederlandsehe Duyts*, Embden, Steven Mierdman ende Jan Gheillyart, 1558, fol. See also Le Long, *Boekzaal*, p. 664.



26.

**GERARDUS MORTAINGNE¹,
to JOANNES UTENHOVIUS².**

Groningen, Wednesday, 8 June 1558.

§ 1. As I have no time to write to John à Lasco and his daughter Barbara, I trust that they will excuse me. 2. The bearer of this letter will tell you all that want of time prevents me from writing. My father died May 3 of last year in prison, before any sentence had been pronounced in his case. 3. I was summoned to purge myself of heresy, and as I did not appear, all my property was confiscated. 4. I write nothing on the state of our church, as I trust that the brethren have written to you. 5. Dr Hieronymus alutes you. Thomas, the son of John à Lasco, who lives with him like a son, is quite well. The former would have written to you if it had been possible; he desires our friend Abraham to tell you all. 6. Gerardus de Camp and his wife are quite well; he will regret not to have met Abraham. 7. The day after to-morrow I return to Emden.

S. P. Non potuisset mihi tempus contigisse minus opportunum, quam nunc datur. Alioquin scriberem imprimis Domino

¹ See Letter No. 18, note 7.

² See Letter No. 2, note 2.

Joanni a lasco³, domino meo obseruandissimo ac optime de me merito. præterea et Barbaræ eius filiæ, mihi multis de causis comprimis charæ. Verum quia nullo modo mihi id iam licet, precor vt me habeant excusatum. Qui has defert testabitur² id ipsum quod scripsi, qui lingua supplebit ea, quæ tempus me nunc non patitur scribere. Vt autem ad tuas litteras, quæ mihi semper gratissimæ sunt, aliquid respondeam: scias patrem meum tertio die Maij anni elapsi in vinculis obiisse, antequam sententia de ipso aliqua esset lata. ego statim fui citatus vt³ me purgarem de heresi mea que omnia (quia non comparui) sunt addicta fisco. De statu Ecclesiæ nostræ non dubito fratres⁴ nostros ad te scripsisse. Ego itaque de hoc nihil. Doctor⁵ Hieronymus⁴ (apud quem me hic noster Abraham inuenit) vos plurimum salutat. Thomas domini a Lasco filius, qui apud Doctorem Hieronymum est filij loco, recte valet, et loquitur ex usu latine. scripsisset ad uos Doctor Hieronymus si quomodo licuisset. sed uoluit nostrum hunc Abrahamum vobis vice epistolæ esse. Gerardus te camp⁵ cum vxore recte ualent.⁶ Dolebit haud mediocriter quod Abrahamum non conuenerit. non dubium quin vos omnibus modis salutados uelit. si vnum adhuc diem mansisset Æmbdæ, ne ego quidem eum conuenissem. Perendie enim sum hinc (domino volente) Æmbdam reuersurus. Valete omnes in domino Jesu. Groningæ, nimia cum festinatione, 12^a noctis hora. 8 Junij anno 1558. Salutatur vos omnes vxor mea.

Totus tuus Gerardus

Mortaingne.

Addressed:

Genere ac pietate claro uiro Domino
Joanni Vtenhouio Domino ac fratri
suo charissimo.

Vbi erit.

³ See Letter No. 10, note 1.

⁴ See Letter No. 20, note 16.

⁵ See Letter No. 16, note 9.



27.

**PETRUS MARTYR¹,
to JOHANNES UTENHOVIUS².**

Zurich, Friday, 10 June 1558.

§ 1. *I regret that through the great distance between us and the scarcity of trusty letter-carriers we hear so little from each other, which leaves me in doubts as to whether the Polish nation desires to obtain the pure Gospel. 2. I wrote last winter through John Burcher, but he returned hither without any letter from you, probably, I thought, because you had gone to Prussia. 3. Write to me when you have time. 4. Affairs here are quiet, and, as regards the church and the school, as usual. Some wish to see the colloquium at Worms, which came to such an unfortunate end, repeated; but discords are to be apprehended from it. 5. Lower Germany blazes with various heresies and fancies. 6. Nor is Italy, I am told, in a better condition. 7. And I hear that in Poland it is no better. 8. England is no less oppressed, as far as religion goes, than when you were there. 9. In France, however, the church is flourishing; 10. likewise in Spain from which men of learning flock to Geneva. 11. So also in Piedmont, but there the brethren are threatened by the king of France. 12. The war is not finished yet, although peace negotiations have long been going on. 13. France has enlisted soldiers in Switzerland. 14. The son of the Landgrave and the Duke of Luneburg have gone to the king of France with much cavalry. 15. In Italy the prince of Ferrara and Farnese have made peace. 16. The pope is more furious than ever. 17. The marriage of the Dauphin of France with Mary, Queen of Scots, was celebrated (on 24 April last). 18. We all salute you, especially Bullinger and Julius.*

S. D. Non dubito Generose domine atque charissime in christo frater, et pergrauē tibi esse atque mirum uideri quod a me tam raras litteras accipias, quoniam ego quoque non parum fructus ex eadem re amitto, nam hic de te ac de negotiis istius regni quo ad religionem dum parum aut nihil audio, animo sum admodum suspensio, quod incredibili desyderio teneor ut ista sarmatica natio. ad euangelii puritatem atque synceritatem aspiret. sed locorum interuallo plurimum distamus, neque fidorum tabellariorum facile datur copia. scripsi per Burcherum³ Anglum ista hyeme. is uerò absque tuis huc rediit, uerum id propterea existimo factum, quod iam ut ferebatur in Prussiam concesseratis. Vtinam deus optimus maximus tantorum laborum atque itinerum expectatum

¹ See Letter No. 5, note 1. ² See Letter No. 2, note 2. ³ See Letter No. 8, note 6.

optatumque fructum ad ecclesiam redire faciat. quando igitur 3
licet et potes rogo te per nostram ueterem amicitiam atque
charitatem qua unà cum christo iungimur, ut ad me scribas.
Et enim tuis litteris mirifice recreor, ut quę non sint inanes sed
iustum pondus habeant, et de iis quas ad me misisti gratias
quantas possum ago.

Res hic apud nos dei beneficio tranquille sunt, et quo ad 4
ecclesiam et scholam attinet solito more uiuimus. Infaustum
colloquium Vormaciense⁴ quod ut nosti sinistram admodum exitum
habuit, aliqui omnibus modis cuperent instaurari. sed ratio uix
inueniri potest, et uerendum est ne dissidia⁵ non parua in ecclesia
oriantur. iacta sunt ab illo malo homine semina. Proinde cum
datur tempus inuocandus est dominus noster Jesus christus, ut
a suo pusillo grege auertat scandala. inferioris germanię partes 5
uariis multiplicibusque ardent heresibus, et phantasiis inauditis
discinduntur. Nec italia ut audio tollerabilius habet, et sane ita 6
necesse est, ut omnes eę christiani orbis partes habeant, in quibus
euangelii publicum ministerium non extat. ibi enim quisque
inuenta sua pro libidine hostiatim docet⁶. Audiuius etiam proh 7
dolor⁷ et uestras ditiones uariis modis infestari. Christus gratia
sua uobis adsit, et cito⁷ conterat satanam sub pedibus uestris.

Anglia non lenius quam cum in iis regionibus eras quo ad 8
religionem premitur. Populus autem gallię tam euangelii studio- 9
sus est, ut⁸ in dies mirificę fiant accessiones fratrum, et pauca sunt
admodum loca ubi non sint uerbi dei ministri et sacri habeantur
conuentus, et incredibile dictu est, quam copiose atque uberrime
sub cruce crescat ecclesia. Quin et hispani ac ii docti et probi 10
uiri turmatim geneuam⁹ confluunt. In uallibus item pedemon- 11
tanis uersus italiam Ingens numerus fratrum in fidei publica con-
fessione persenerat, quibus diu noctuque Gallici regis¹⁰ gladius
imminet. perpetuo enim illis minatur, nisi a proposito recesserint
se cum illis acturum, ut pater contra ualdenses. Deus primi-

⁴ The second colloquium at Worms commenced, in August 1557, in order to effect a union between Roman Catholics and Protestants, was practically at an end on 6 October following, without having satisfied any of the parties; see Herzog's *Real-Encyklopädie*.

⁵ So in MS.; the proper spelling would be *discidia*.

⁶ MS. *docent*, but the *n* crossed out.

⁷ MS. *doloror*.

⁷ Rom. xvi. 20.

⁸ MS. *un*, but *n* crossed out, and *t* written above it.

⁹ See Gerdes, *Serinium Antiquarium*, iii, iv, 617.

¹⁰ Henry II.

tiarum suarum misereatur. Et si oportet ita fieri sacrificium earum magna suaueolentia odoretur. Non adhuc bella sunt composita. De pace diu tractatum est, sed¹¹ qui possit coalescere¹² ratio non inuenitur, tanta est utriusque partis ambitio. Inter Heluetios miles a Gallo conscriptus est, sed non adhuc proficitur, quod inter duos reges de pace rursus tractetur. Vtinam in caput euangelicorum malis papę artibus non conspirent. Filius Lantzgrauii¹³ magno cum equitatu transiit ad gallum. Quod idem fecit Dux Luneburgensis¹⁴. In italia Ferrariensis princeps¹⁵ et Farnesius¹⁶ pacem fecerunt. Papa¹⁷ sequit ut nunquam magis. In Gallia nuptię celebratę sunt magno sumptu atque splendore inter Delphinum¹⁸ et reginam Scotię¹⁹. Hic est rerum status. Nostri omnes te plurimum salutant. nominatimque Dominus Bulwyngerus²⁰ et meus Julius²¹. Valeto et christo feliciter uiuas. meumque ministerium tuis precibus iuuato. 10 Junij Tiguri 1558.

Tuus in domino

Petrus Martyr.

Addressed:

20

[No]bilitate ac Eruditione insignj Viro
Domino Johanni Vtenhouio, amico
 [charissimo] atque in christo fratri plurimum obseruando,
 In Pollonia. *Apud Dominum a Lasco.*

¹¹ MS. *de* after *sed*, but crossed out. ¹² MS. *queat non* after *coalescere*, but crossed out.

¹³ Philip the Magnanimous, Landgrave of Hessen.

¹⁴ William, Duke of Brunswick-Luneburg.

¹⁵ Hercules II.

¹⁶ Octavius Farnese, Duke of Parma.

¹⁷ Paul IV.

¹⁸ Francis, who succeeded his father (Henry II) as Francis II; he died 5 December 1560.

¹⁹ Mary, Queen of Scots, daughter of James V.

²⁰ See Letter No. 8, note 1.

²¹ i.e. Julius Terentianus, see Letter No. 5, note 6.



28.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Friday, 24 June 1558.

§ 1. *I only write a few lines, because I have written at greater length to John à Lasco who will tell you everything. And moreover, Laelius Soccinus, the bearer of this letter, is acquainted with our affairs. I have written to à Lasco more about him; he deserves to be helped by all the brethren.* 2. *John Burcher, who has been in Poland to obtain a privilege (for improvements in) brewing beer, requests you and à Lasco to endeavour to obtain it for him.* 3. *He also told me, what I moreover learned from your letter, that you wished to know what you wrote to me in your first letter from Poland about Vergerius. Here are your words: "Fuit &c."* 4. *If he has challenged you by some writing that may seem to require an answer, I will not advise you to be silent. But be moderate. I hope, however, that he will not write anything.*

S. D. Breuior sum duas ob causas, uir humanissime. Principio quod de rebus communibus fusius scripserim ad clarissimum uirum Dominum Joannem à Lasco³ quem pro sua humanitate sat scio communicaturum illa tibi. Deinde quod in presenti habes uiuam epistolam, rerumstrarum scientissimum Dominum Laelium⁴ Soccinum Senensem Italum. De quo plura dedi ad Dominum à Lasco. Laelium hunc tibi peramanter et diligentissime commendo. Dignus est cui faueant et benefician omnes pij. Dominus Joannes Burcherus⁵ Anglus qui apud uos² fuit et de priuilegio in arte focaria⁶ impetranda egit orat te ut

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ This letter to à Lasco, also dated 24 June 1558, may be read in J. C. Fueslinus' *Epistolae ab Ecclesiae Helveticae reformatioribus vel ad eos scriptae*, p. 411.

⁴ See Letter No. 9, note 11.

⁵ See Letter No. 8, note 6.

⁶ To John à Lasco Bullinger wrote: "Joannes Burcherus...qui apud vos in Polonia fuit ae priuilegium artis focariae a serenissimo rege impetrare uoluit, orat atque obsecrat, ut omni opera diligentiaque cures priuilegium ipsi concedi et mitti, sicuti a te eoram postulauit." Fueslin (p. 418) explains "ars focaria" to mean *die Holzsparkunst*, i.e. the art of saving wood, economy in fire wood. Burcher himself wrote to Bullinger on 16 Febr. 1558: "Ego hic Craeouiae eonor artem iis qui cerevisiam eoquant aperire, quorum ut minimum sunt quingenti" (*Epistolae Tigurinae*, p. 446). On 16 March he writes again to Bullinger: "Sunt et nobiles aliquot et eives Craeouenses qui cerevisiam eoquant, qui artem desiderant" (*ibid.* p. 451). It seems, therefore, that there is reference to a new art of brewing beer.

unà cum Domino à Lasco digneris fideliter laborare quo ipse privilegium accipiat. Anxie hoc expectat. Idem⁷ mihi dixit, 3 quod et ex literis tuis intellexi, maximopere te cupere scire quid in epistola illa tua prima ex Polonia ad nos scripta de Domino Vergerio dederis. Ea ergo transscribo de uerbo ad uerbum, Fuit hic, ais, non ita pridem quidam uobis non prorsus "ignotus, qui conatus est hasce ecclesias clanculum turbare, qui "et parum honorifica etiamnum spargit passim in Germania de "Domino à Lasco, bene alias de ipso merito: quemadmodum et in "maiore Polonia nuper fecit, quoties fenestella aliqua ei aperi- "retur, apud eos nimirum quos non prorsus nobiscum sentire "sciret in re sacramentaria, ut animos quorundam hic nobilium ad "accipiendam Confessionem Augustanam præpararet: cum tamen, "dum hic apud nos esset, se nobis conformaret, seque nobiscum "prorsus sentire diceret, ac dissimularet: adeo ut Dominum "Lijsmanninum⁸ præter alios plurimos in eam persuasionem de eo "attraxerit, qui ea occasione uobis isthic non inhonorificum "testimonium de homine præbuisse feretur. Hæc ego pro mea in "ecclesia Christi fide uobis indicanda esse existimaui, ne uos "eiusmodi delationibus forte decipiamini, quin potius ipsius ca- "lumnijs ac hypocrisi ad dei gloriam occurratis. Hæc sunt illa 4

⁷ Bullinger refers to a subject which he alluded to in his Letter of 6 November 1557 (see Letter No. 22, § 6).

⁸ Francis Lismanini was born in the isle of Corfu, studied in Italy, and joined early in life the order of the Franciscans. Queen Bona, the wife of king Sigismund I of Poland, invited him to Poland and appointed him as her court preacher and confessor. At Cracow he frequented the assemblies of learned men who discussed various points of religion, but the writings of Ochino alienated him from the papacy, although he concealed his opinions to such an extent, that the Queen sent him in 1549 to Rome to congratulate the newly elected Pope Julius III. In 1551 he returned to Poland where he made the acquaintance of Laelius Socinus (see above note 4). King Sigismund Augustus, whose favour he had won, sent him on a tour through Enrope, ostensibly with the object of collecting books for the royal library, but really for the purpose of obtaining information about the condition of the reformation in Europe. After some stay at Venice, Padua and Milan, he went to Switzerland, where he adopted the Swiss Confession and married. King Sigismund disapproved of his conduct, sent him no longer any money and banished him from Poland. He was allowed to return in 1556, and in 1559 he was pastor of the reformed church at Pinezow (see Letter No. 39, § 15). But the king would not see him any more, and after a while he was again obliged to quit the country. He went to Königsberg and was appointed counsellor of Duke Albrecht I of Prussia. About 1563 he became insane and ended his life by suicide; see Herzog, *Real-Encyclopädie*; Hermann Dalton, *Johannes a Lasco*; Stanisl. Lubieniecius, *Historia Reformationis Polonicae*, p. 40 sqq.; Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*; Krasinski, *the Reformation in Poland*, p. 275 &c.

optime Vtenhoui quæ tuis ad nos litteris dedisti. Nollem ego uos committi et scripta profundere mutua quibus in uicem conspurcetis. Quamquam si ille prior te lacessiuerit eiusmodi scripto quod responsionem requirere uideatur necessario, author tibi esse nolim tacendi. Mallem tamen moderato ei scripto obuiam eas quam affectato. Spero tamen illum nihil scripturum. Certè si hæc ita gesta sunt ut dicis, non uideo cur tibi possit irasci, si ea dicas quæ ille dixit et fecit. Dominus auferat è medio huiusmodi scandala. Viue et uale et commenda me uiris bonis. 5 Tiguri 24 Junij Anno 1558. Salutant te fratres.

Bullingerus tuus.

Addressed :

6

Præstantissimo uiro. Domino Joanni Vtenhouio nunc in Polonia agenti domino suo colendissimo et fratri charissimo.



29.

**STANISLAUS AB OSTROROG¹,
to JOANNES UTENHOVIUS².**

Chodeczi, Friday, 9 September 1558.

§ 1. *I thank you for your letter in which you tell me so much news. Really every honourable person is afflicted by the public evils and I myself feel grieved by so many calamities*

¹ Stanislaus Ostrorog, one of the many Polish nobles who had embraced the reformation, was Castellan of Medzerce in Great-Poland, and married a niece of John à Lasco. See Hermann Dalton, *Johannes a Lasco*, pp. 51, 503, 516, 523, 531, 514; Stan. Lubieniecius, *Hist. Reformationis Polonicae*, p. 65 sqq.; *Thesaurus Epistolicus Calvinianus* (the Letters of this period).
² See Letter No. 2, note 2.

of the faithful and desire the mitigation of those severe persecutions. 2. It is rumoured that Henry II king of France and Philip II king of Spain have engaged in a bloody battle, but that the French king has been victorious. It is to be deplored that those who ought to be the defenders and promoters of the Christian world against the Turk draw the sword against each other.

Salutem et omnia fausta.

Quod vestra *Dominatio* me litteris compellauit salutauitque.¹ et rerum nouarum participem fecit, maximas illi ago et habeo gratias. Declarauit enim hoc nomine et suum studium erga me, et singularem animi propensionem. Certe optimus quisque publicis malis adficitur, et ipse tot turbis, calamitatibusque piorum permoueor, tamque seueras persecuciones mitigari opto.

Adfertur ad nos certis rumoribus, Gallum et Philippum infestissimis animis et magnis copijs concurrisse³, acerrimeque vtrunque dimicatum esse, sed Gallum superiorem euasisse, et victoriam retulisse, magnamque cladem vtrinque illatam⁴. Dolendum profecto, eos qui debebant esse Christiani orbis propugnatores et propagatores, tanto animorum et virium impetu in se ipsos ferrum stringere, sibi que ipsis exicium adferre, et hæreditario christiani nominis hosti, suæ Tragediæ iucundum spectaculum præbere, occasionemque et viam patefacere, qua attritis et confectis, quod a Philippo Macedone Graecis accidit, potiat. Valeat vestra *dominatio* et me amore suo prosequatur. Datum³ Chodeczi, .9. Septembris Anno 1558.

Vestræ *Dominationis* amicus

Stan : Ab Ostrorog

manu propria scripsi.

Addressed :

Præstanti viro domino Joanni
Vtenhouio Gandauensi Amico
charissimo et honorando.

³ So in MS.

⁴ The rumour of this sanguinary conflict is apparently a rumour only. The king of France, Henry II, and Philip II, king of Spain, were soon negotiating after 13 July 1558, when the French marshal De Thermes, who had, a few days before, taken Dunkirk, was defeated by the Spaniards, under the command of the Count of Egmont, in the battle of Gravelines, and though both sovereigns collected again two great armies, they remained practically inactive; the troops were disbanded early in the autumn, and peace was concluded at Cateau-Cambresis on 3 April 1559.

30.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Monday, 12 September 1558.

§ 1. *As John Burcher and Wouter Ab Ulma go your way, I do not write much, as they can tell you everything. I would rather commend them to you, not because I have any doubt as to your kindness, but because they wished it. 2. Burcher certainly never ceases to praise the kindness shown to him by you and à Lasco. I hope that you both will continue to be friendly to them. 3. I am also short because I wrote more fully to John à Lasco. Farewell; the brethren and ministers salute you. 4. Salute Felix Cruciger and other good men. 5. I should have sent you my Sermons on Jeremiah 7—14 and on the festivals of Christ, dedicated to Radziwil the palatine of Wilna, which I published this summer, but you know the inconvenience of the road. Therefore take the will for the deed.*

S. D. Cum hi uiri boni Dominus Burcherus³ tibi notissimus¹ et nobilis uir Dominus Vualtherus ab Ulma⁴ ad uos proficiscerentur, non putaui multis tibi domino meo colendissimo et fratri charissimo scribendum esse. Omnia enim nostra tibi poterunt referre et esse loco uiuæ epistolæ. Hos potius tibi commendare uolui. Non quod quicquam addubitem de tua humanitate, sed quod ipsi ita uoluerunt. Burcherus³ certè maximam et Domini² à Lasco⁵ et tuam humanitatem ipsi exhibitam dum prius apud uos esset nunquam satis deprædicare potuit. Ago ergo utrique uestrum maximas gratias, ac oro ut pergatis de illis bene mereri, donec et nobis licuerit de uobis quoque optime mereri. Breuior item sum quod paulò copiosius scripserim ad claris-³

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ See Letters No. 8, note 6, and No. 28, note 6.

⁴ He is probably identical with John Walter von Ulm, mentioned by John Burcher in his Letter to Bullinger of 30 November 1558 (see *Epistolæ Tigurinae*, p. 455), and related to John von Ulm, one of the early reformers, who studied at Oxford in 1549. Both perhaps belonged to the noble Swiss family of which some account may be read in Zedler's *Universal-Lexicon*; cf. also Henry Gough, *Index to the publications of the Parker Society*.

⁵ See Letter No. 10, note 1.

simum uirum Dominum Joannem à Lasco, quem noui omnia tecum habere communia. Viue et vale æternum. Salutant te fratres et sijmmijstæ omnes. Tiguri 12 Septembris Anno 1558. Dominum Felicem Crucigerum⁶, et alios uiros bonos amicissime 4 salutabis.

Bullingerus tuus.

Libenter misissem tibi Conciones posteriores⁷ meas in Jeremiæ 5 aliquot capita à 7 usque ad 14. Item sermones meos ecclesiasticos de Christi domini ferijs, dicatos *Illustrissimo Palatino Villnensi* quos hac æstate *conscripsi* et ædidi: sed scis itineris obstare *incommoditatem*. *Dorumm nämend rächt den willen für das werck⁸.*

Addressed:

6

Et uirtutibus et genere nobili uiro *Domino Joanni Vtenhouio Gandauensi nunc agenti in Polonia domino suo colendissimo et fratri charissimo.*

⁶ Felix Cruceiger, minister of the reformed church in Poland, had been engaged by the three noble brothers Ostrorog as a preacher of the Gospel on their extensive domains and was appointed superintendent of the Evangelical church in Poland; see Hermann Dalton, *Johannes a Lasco*; Stan. Lubieniecins, *Historia Reformationis Polonicae*, p. 43 sqq., 116 sqq., 133.

⁷ Added above the line.

⁸ See Wander, *Deutsches Sprichwörter-Lexicon*, s. v. *Willen*, n. 15, 27, 28, 38, 68, 105, 106, 115, *154.



31.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Friday, 28 October 1558.

§ 1. *I am thankful that you write continually about your affairs. 2. I have written to Ostrorog, &c. and exhorted them to piety and recommended à Lasco to them. 3. Last July and September I wrote through Laelius Socinus and Burcher, and have nothing to add to those letters. 4. Your friend Seb. [Pech] will tell you everything, or you will hear it from others. 5. Excuse this short letter, as I have been ill and am not yet better. 6. Salute Laelius and Lysmanninus.*

S. D. *Gratius ago tibi optime Vtenhoui pro illa tua perpetua fide et diligentia erga nos, qui semper diligenter de rebus uestris scribas. Perge ita, ut uos decertantes iuuenus litteris et precibus. Et nunc quidem uiris illis principibus scripsi³ ut iussisti Domino Ostrorog⁴, Domino Bonero⁵, Domino Martiano⁶ &c. quos omnes hortor ad pietatem, quibus et Dominum à Lasco commendo &c. Scripsi mense Julio⁷ et Septembri⁸ de rebus nostris omnibus per Dominum Laelium Socinum⁹ et Dominum Burcherum¹⁰ Anghum, quibus nunc nihil possum addere. Quae*

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ See also Letter No. 31, § 6. Utenhove was very anxious that Bullinger, Calvin and other prominent reformers should write to the chiefs in Poland, in support of à Lasco's and his own efforts to establish the reformation in that country on a firm basis; see *Thesaurus Epistolicus Calvinianus*, xvii. col. 337, 343 &c.

⁴ See Letter No. 29, note 1.

⁵ John Boner or Bonar, Baron of Balieze and castellan of Biee, the son of John à Lasco's sister, was governor of the Castle at Cracow, and one of the principal Polish Protestants; see Hermann Dalton, *Johannes a Lasco*, p. 517; Stan. Lubieniecius, *Historia Reformationis Polonicae*, p. 65 sqq. A letter of his to Calvin is published in *Thesaurus Epistolicus Calvinianus*, No. 2158.

⁶ id est Martianus Chelsinski (see Letter No. 31, § 6), also called Chelmski.

⁷ On 21 June, see Letter No. 28, § 1.

⁸ On 12 September, see preceding Letter.

⁹ See Letter No. 9, note 11.

¹⁰ See Letters No. 8, note 6 and No. 28, note 6.

scribenda erant referet Dominus Sebastianus¹¹ uester. Intelliges ex aliorum quoque litteris. Te rogo per nostram amicitiam ut 5 boni consulas breuiculam hanc et pessime scriptam epistolam. Aegrotavi aliquandiu, necdum conualui plene. Dominus Jesus seruet te. Tiguri. 28 Octobris 1558.

Bullingerus tuus totus.

Saluta Dominum Lælium⁹ à quo nullas accepi litteras ex 6 quo Tubinga discessit. Saluta Dominum Lijsmanninum¹², quibus etsi libenter scripsissem, scribere tamen non potui. Excusatum ergo me habeant oro.

Addressed:

7

Præstantissimo uiro Domino Joannj
Vtenhouio nunc in Polo-
nia agenti, domino et fratri
suo semper colendo et amando.

¹¹ id est Sebastianus Peeh, see Letter No. 39.

¹² See Letter No. 28, note 8.



32.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Monday, 28 November 1558.

§ 1. *At your request I have written to some of your Polish magnates through Sebast. Pech, and now also to Count Tarnow, in the name of the brethren, to whom I read the letter and who wished it to be sent in the name of all. I enclose a copy of it for you and à Lasco that you may know what I have written. 2. I also wrote to him privately and sent him a copy of my work in which I show that the Evangelical churches are neither heretical nor schismatical. 3. The letter carrier can tell you the rest. I will only add that our magistrates pay no tithes to monks and priests residing in their jurisdiction, but spend them on schools, the church and the poor. They feed, however, monks and priests who do nothing against the reformation and are obedient. For our masters do not wish anyone to complain justly that he is robbed of his property. And to avoid risk of war they order their own people, on pain of punishment, to pay the tithes and revenues which monks and priests who reside outside their jurisdiction, possess within their dominion. 4. But Petrus Martyr has written to you at greater length. Write soon about your affairs. The ministers and all the brethren salute you. 5. Commend me to John à Lasco; salute Laelius, Lismannius, &c.*

S. D. Quæ postulabas, ut scilicet scribatur magnatibus¹ apud uos quibusdam, qua fide et diligentia potui præstiti². Per Dominum Sebastianum Pechium³ quibusdam scribebam, nunc etiam Comiti Tarnouio⁴, idque fratrum nomine. Recitavi illis epistolam, ac approbarunt eamque omnium nomine mitti uoluerunt. Habes hic eius epistolæ exemplum quod Domino Ioanni à Lasco uiro clarissimo dominoque colendissimo ac tibi describi curavi, ut quid scripsissem intelligeretis. Scripsi illi⁵ meo nomine priuatim ac dono misi libellum meum quo ostendo Ecclesias euangelicas neque hæreticas esse neque schismaticas. &c.⁶ Commendo me illi inque eius insinuo amicitiam. Nil³

¹ See Letter No 8, note 1.

² See Letter No. 2, note 2.

³ See the preceding Letter.

⁴ See Letter No. 39, note 1.

⁵ This Letter, dated 18 November 1558, may be read in Joh. Conr. Fueslinus' *Epistolæ ab Ecclesiæ Helveticæ reformatoribus vel ad eos scriptæ*, p. 422 sqq. John, Count of Tarnow, was a man of great authority in Poland and earnestly attached to the reformation; see *Thesaurus Epistolicus Calvinianus*, xvii, col. 337, 314; Stan. Lubieniecius, *Historia Reformationis Polonicæ*, p. 65.

⁶ Published at Zurich in 1552, in 8vo.

*præterea habemus quod non possit referre hic tabellio. Hoc unum admonere uolo Apud*⁷ *nos magistratum non pendere decimas monachis et sacrificis in suo habitantibus dominio, sed erogare in usus scholarum ecclesiæ et pauperum. Interim alit is monachos et sacrificos, qui contra reformationem non insurgunt, et obedientes se exhibent. Nolunt enim domini nostri quemquam iure queri facultatibus suis se esse spoliatum*⁸ *et eiectum*⁸*. &c. Vnde et monachis et sacrificis extra ipsorum ditionem habitantibus in ipsorum autem ditione decimas et redditus habentibus, suos illos persolvere iubent, et ni faciant, puniunt. Nolunt enim aduersarijs nostris occasionem*⁹ *præbere inferendi belli propter debita illa externa. &c. Sed de omnibus copiose ad uos scripsit* 4 *Dominus Petrus Martijr. Obsecramus ut mature ad nos de rebus uestris perscribatis. Valete in Christo. Salutant uos sijmmijstæ et fratres omnes. Commenda me clarissimo uiro Domino Ioanni* 5 *à Lasco. Saluta Lælium*¹⁰*, Lijsmanninum*¹¹ *et omnes amicos. Tiguri 28 Nouembris 1558. Orate pro nobis. Ocijsissime.*

Bullingerus uester

Addressed:

6

Pietate & eruditione
genereque nobili uiro
Domino Ioannj Vtenhouio
nunc in Polonia a-
genti domino et
fratri suo colendissimo
et charissimo.

⁷ At the Synod held at Wlodziſlaw in September 1558, at which Utenhove was also present, it was decided, among other things, that tithes should no longer be paid to the papists; see Utenhove's Letter on the Synod in *Thesaurus Epist. Calvin.* xvii. col. 343; Hermann Dalton, *Johannes a Lasco*, p. 541.

⁸ MS. *spoliatus et electos*, altered to *spoliatum et eiectum*.

⁹ MS. *occasione*.

¹⁰ Laelius Socinus, see Letter No. 9, note 11.

¹¹ See Letter No. 28, note 8.



33.

PETRUS MARTYR [VERMIGLI]¹,
to JOHANNES UTENHOVIUS².

Zurich, Tuesday, 29 November [1558].

§ 1. *A few days ago I replied to your letter which I had received from Sebastian Pech the servant of John à Lasco, and just now another has been delivered to me and the brethren by John Lusenski. 2. What you write to me has given me great pleasure and I thank you for writing so often, all the more as your letters are always full of weighty matters concerning the enlargement of the kingdom of God. 3. On that account we render thanks to Him and pray that He may prosper the work which He, with such a mighty arm, has commenced in Poland. For it is sad to see that the kingdom of the Antichrist, the tyranny of Mahomet, and an infinite number of Atheists and other sects, have so increased that they nearly occupy the whole world, while the doctrine of truth and the Gospel of Christ are restricted to a few small and obscure corners of the earth. 4. Assuredly the Lord is righteous, for our sins deserve these and far greater evils. But just as this spectacle is almost intolerable to the faithful, so on the other hand we must rejoice to see the truth of pure Christianity restored to its former state, even in regions where there was less hope of such a restoration. 5. And you, my brother, though the Polish Parliament is put off through the malice of papists, and though a thousand cardinals should oppose you, do not fear; the Lord will put to shame all wisdom and counsels. He easily destroyed the tower of Babel, struck Egypt with terrible plagues, led the Jews into captivity and delivered them. Our only danger arises from ourselves, from the hardness of our heart and our ingratitude. 6. About ourselves I need not write. We live peaceably enough; I am teaching as usual. I have published my Commentary on the Epistle to the Romans, and now have in the press my Defence against Stephen Gardiner. 7. Here we all salute you, especially Julius Terentianus and his wife. 8. Salute Sabinus the Italian when you see him.*

S. D. Equidem Vir generose, atque charissime in christo ¹ frater, mihi quæ pluribus nominibus observande, cum ante paucos dies a Sebastiano³ Domini Johannis à Lasco famulo tuas literas acceperim, et ad eas iam responderim, iam nunc rursus aliæ mihi et fratribus redditæ sunt, per hunc Johanem Lusenskij⁴ servum dei, et ecclesiæ Christi fidelem ministrum. Fuerunt ² sanè quod ad me attinet, iucunda nec non acceptissima quæ scribis. nec satis possum ut promeretur officium istud tuum

¹ See Letter No. 5, note 1. ² See Letter No. 2, note 2.

³ id est Sebastianus Pech, see Letter No. 39, note 1.

⁴ See the next Letter, § 7.

crebro scribendi⁵, laudare, quod sane tanto mihi gratius est quanto in tuis litteris non uulgaria et humana lego quę solent amici locis dissiti sibi mutuo communicare, sed res grauissimas quę nimirum ad regni Dej iustam sanctamque amplificationem continent, quam indies promoueri ut est optabile, atque omnibus animi uiribus expetendum, ita cum eam audimus letos ac bonos habere successus, non possumus, quot quot sumus domini glorię studiosi, non mirifice letari. Quare de iis omnibus cum 3 primis gratias deo agimus, eumque indefesse rogamus et obsecramus, ut opus suum quod in isto regno, manu sua potentj atque plusquam mira uirtute cepit, augeat fortunet, ac denique spiritu suo sancto absoluat. Est enim cordibus filiorum dei, molestia et dolor incredibilis, perpetuo intueri antichristi regnum, Mahumedis grauem tyrannidem, Atheorum infinitam propemodum turbam, et numerum iam ferè incredibilem aliarum sectarum, ita creuisse, immò quotidie augerj, ut orbem propemodum totum, suis delyriis amentijs ac furoribus compleuerint. E diuerso autem ueritatis doctrinam, et euangelium Jesu christi filii Dej ad tam paucos recidisce, et ad angustos obscuros paruosque angulos mundi⁶ quodam modo redactum. Justus 4 utique dominus est, nam peccata nostra tum hoc tum longe grauiora damna et mala commeruerunt. At ceu quod iam commemorauit pijs durum est et quodammodo intollerabile spectaculum, sic uicissim, melle quamuis dulci longe dulcius est, cum uidere tum audire puri syncerique christianismi ueritatem diuturno postliminio reuocarj. Atque id in iis regionibus, ubi minor olim spes diuinę huius instaurationis⁷ affulgebat. Benedictus itaque deus in donis suis. Tu uerò charissime in 5 christo frater, quamuis Papistarum malitia, et fraudibus comitia regni differuntur⁸, quamuis mille ne dum unius cardinalium, potentia, doli, gratia, et authoritas sese opponunt, aduersantur et fremunt ne timeas, non est sapientia non est consilium aduersus dominum, ipse de celis iridebit eos, qui potest et solet sapientes in astutia eorum comprehendere. Is enim turrim olim

⁵ MS. *satis* after *scribendi*, but crossed out.⁶ MS. *mudi*.⁷ MS. *instaurationibus*.⁸ P. Martyr refers to Cardinal Pisani, who, as legate of Pope Paul IV, had arrived in Poland to prevent the Polish parliament from meeting, as it was feared that the Protestants would have it all their own way; see *Thesaurus Epist. Calvinianus*, xvii. 337.

babel nullo negotio est demolitus, Egyptum percussit horrendis plagis, Hebræos in captiuitatem abduxit et reduxit, neque illius potentissimo brachio quisquam se unquam opposuit, qui se peruerse fecisse magno suo malo tandem non senserit. Vnum ego hic tantummodo periculum uideo a nobis ipsis. id autem est, ne ad credendum fidelissimo deo corde tardo ac duro simus, aut si quoquo modo crediderimus, de munere diuinitus accepto simus ingrati. Dignetur deus quæ illius clementia et bonitas est, a sua ecclesia huiuscemodi pestes auertere. De 6 nostris rebus quid scribam non habeo. Hic pacate satis et tranquille uiuimus. ego meo modo ac more doceo, edidi commentarios in epistolam ad romanos⁹, et nunc habeo sub prælo Defensionem¹⁰ aduersus Stephanum Gardinerum olim Vinthoniensem episcopum anglum de negotio Eucharistico. Liber est bene magnus, atque uti spero uniuersam rem dilucide complectitur. Hic te omnes salutant, et præsertim Julius¹¹ meus cum uxore. 7 Tu bene ualeto, christoque feliciter uiuas, atque mei ne obliuiscaris cum ad deum preces tuas effundis. domino quoque Sabino 8 Italo si eum uideris meo nomine salutem dicere ne graueris. Tiguri 29 Nouembris

Tuus in domino quantus est

Petrus Martyr.

Addressed :

9

Generoso ac Pio Viro Domino Johannj Vtenhovijs
uio amico et fratris charissimo
In Pollonia.

⁹ At Basel, in 1558; the second edition appeared at the same place in 1560.

¹⁰ *Defensio Doctrinae veteris et Apostolicæ de sacrosancto Eucharistiae Sacramento... aduersus Stephani Gardineri, quondam Wintoniensis Episcopi librum, quem ille... sub huiusmodi titulo edidit, Confutatio cavillationum, quibus Sacrosanctum Eucharistiae Sacramentum ab impijs Capernaitis impeti solet, authore M. Anton. Constantio.* Fol. The copy in the Cambridge University Library is without date, printer's name or place, but the dedication to Queen Elizabeth and the preface to the reader are both dated 1 March 1559. It is probably the first edition, and perhaps published at Zurich. The Bodleian Library has a copy with the date 1562 printed on the title page.

¹¹ id est Julius Terentianus, see Letter No. 5, note 6.



34.

**HENRICUS BULLINGERUS¹,
to JOANNES AB UTENHOVEN².**

Zurich, Saturday, 7 January 1559.

§ 1. *Many thanks for your letter. Our affairs have not altered. We live in peace and work as much as we can; preaching is followed by lecturing; we teach, learn and write. 2. I am replying to some questions published in Bavaria in German by the Inquisitors. 3. And if I had time and strength I should also have written on the harmony among the believers in the Gospel and the discord among the papists. You have no doubt seen what Friedr. Staphylus and Dr Gul. Lindanus have published on this point against us. 4. I have had no time to write to king [Sigismund]. Nor have others found courage to do so. 5. But I have written to Radziwil the palatine of Wilna and exhorted him to endeavour to restore religion at this Diet. I commend also to him John à Lasco, yourself and Burcher. 6. Last October I handed letters to Sebast. Pech for à Lasco, yourself, Stanislaus Ostrorog &c. 7. Afterwards John Luzenski came from Lady Agnes Dluska, and when he left on 22 November I gave him several letters, as, 8. one from me and Petrus Martyr to Jacob Uchanski, the bishop of Wladislaw, 9. one in the name of all the brethren and ministers to the Count of Tarnow, and a private one to which I added one of my books. 10. We have, therefore, done what we could and are ready to do more. 11. Salute Sebast. Pech, John Luzenski and Chelmski.*

S. D. Accepimus literas tuas optime frater diligenter ¹ scriptas de rebus uestris omnibus, et agimus tuæ fidei et diligentiae maximas gratias. De rebus nostris nihil scribere possumus cum per dei gratiam idem semper sit noster status. Concedit deus pacem per suam misericordiam, et in ea quantum possumus singuli laboramus. Succedunt ordine conciones sacræ et lectiones, docemus et discimus et scribimus. Ego iam respondeo quæstio- ² nibus quibusdam Germanica lingua editis in Bauaria ab Inquisitoribus ac ita compositis ut habeant argumenta pro erroribus confirmandis. Statueram scribere etiam, si deus gratiam et ocium ³ concederet de Concordia euangelicorum et discordia papistarum. Vidisti haud dubie quæ huius argumenti contra nos uulgarit

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

Staphijlus³ et alius quidam D.D. Guilhelmus Lindanus⁴. Aiunt deus est author concordiae: ergo non est author doctrinae evangelicae uel Lutheranae. Nam in mille sectas scinduntur. Est autem author doctrinae (quam odiose nuncupant) Papisticae: quia ecclesia sub papa semper *consensit et consentit*, inueniuntque homines apud hanc *concordem et sanam doctrinam*. Negotia tamen mea et publica et priuata sic increscunt, decedunt item uires, et morbi crebriores esse solent, ut metuum ne quid praestare possim &c. Sed *domini est potentia Eius uoluntas fiat*. Nunc 4 quidem ad Serenissimum regem⁵ scribere non licuit, cum propter temporis angustiam, tum propter uarias literas alioqui scribendas ad uos. Neque facile in se alij hoc oneris recipere uoluerunt, deterriti⁶ regia maiestate, et quod ei non uulgariter scribendum sit, neque nos in eo genere scribendi exercitati⁶. Feci tamen 5 ego quod potui et scripsi illustrissimo principi Vilnensi⁷ quem hortor ad uires exerendas pro restituenda pietate in his comitijs. Commendo ei pietatem et eruditionem clarissimi uiri Domini Ioannis à Lasco⁸. Commendo ei te quoque et Dominum Burcherum⁹. Quibus praeterea scribi postulabas scripsimus¹⁰ dudum, 6 ac speramus eas literas uobis iam esse redditas. Venit enim ad nos mense Octobri Dominus Sebastianus Pechius¹¹ qui discedebat 29 Octobris. Dedi ei literas ad Dominum à Lasco⁸, ad te, ad Dominum Stanislaum Ostrorogum¹², ad Dominum Ioannem Bo-

³ Friedrich Staphylus, or Staffel, was born at Osnabrück on 27 August 1513, studied at Wittenberg under Melancthon and others, and in 1550 became Professor of Greek at Breslau. Two years later he was elected Professor of Theology at Königsberg, and the following year he embraced Roman Catholicism. He died 5 March 1561 at Ingolstadt, after great but fruitless efforts to injure the Reformation (Zedler).

⁴ Guilhelmus Damasus Lindanus or Willem Van der Linden Damaszoom, was born at Dordrecht in 1525 and studied at Louvain, where, in 1552, he took priest's orders and the degree of Doctor in Theology and became three years later professor of Theology. He was one of the most zealous and severe inquisitors of his time, for which the king of Spain rewarded him (on 4 April 1562) with the bishopric of Roermonde. Having to abandon his see in 1578 he went to Rome, but was in July 1588 consecrated as the second Bishop of Ghent, where he died in November of the same year. He was author of a great number of works of which a list may be found in Van der Aa, *Biographisch Woordenboek*.

⁵ King Sigismund Augustus of Poland. ⁶ *deterriti—exercitati* added in the margin.

⁷ Nicholas Radziwil, Palatine of Wilna, see Letter No. 22, note 5.

⁸ See Letter No. 10, note 1.

⁹ See Letters No. 8, note 6 and No. 28, note 6.

¹⁰ See Letter No. 31, §§ 2 and 3.

¹¹ See Letter No. 39, note 1.

¹² See Letter No. 29, note 1.

nerum¹³, ad *Dominum* Martianum Chelsinski¹⁴ &c. Postea uenit 7
Dominus Ioannes Luzenski¹⁵ missus a nobili matrona Agnete
 Dluska¹⁶ &c. Ei literas dedimus uarias. *Dominus* Martijr et ego 8
 scribebamus ad *Dominum* Iacobum Vchanski episcopum Vladi-
 slauiensem &c.¹⁷ Scribebam copiosas nomine omnium fratrum 9
 et sijmmijstarum illustri uiro *Domino* Ioanni à Tarnouia¹⁸: cui
 priuatas meas cum libello munusculo coniunxi. Dedimus et alias.
 Discessit is 22 Nouembris. Speramus itaque pro ratione nos- 10
 trorum negotiorum non parcos fuisse in scribendo et hactenus
 uobis esse satisfactum. Interim offerimus adhuc nostram operam,
 libenter facturi quod pro *commodo* ecclesiarum fore putaueritis.
 Pergite uos nobis diligenter significare quomodo res uestre habe-
 ant et quomodo res succedant. *Dominus* benedicat uobis omnibus
 et protegat ab omni malo. Vale. Salutant te fratres et sijm-
 mijstæ ordine omnes. Tiguri 7 Januarij. 1559.

Bullingerus tuus totus.

Saluta meo nomine quæso *Dominum* Sebastianum 11
 Pechium¹¹ et *Dominum* Ioannem Luzenski¹⁹ et *Dominum*
 Chelmski²⁰ &c.

Addressed: 12

Præstantissimo uiro *Domino*
 Ioannj ab Vtenho-
 uen Flandro nunc
 in Polonia agenti
 domino suo obser-
 uando et fratri cha-
 rissimo.

¹³ See Letter No. 31, note 5.

¹⁴ See Letter No. 31, note 6.

¹⁵ See preceding Letter, § 1.

¹⁶ Stan. Lubieniecus (*Historia Reformationis Polonicae*, p. 33) mentions Nicolaus Dluski, as one of the Polish nobles in whose house the pure doctrine was preached.

¹⁷ This Letter may be read in Joh. Conr. Fueslinus' *Epistolæ ab Ecclesiae Helveticæ reformatoribus vel ad eos scriptæ*, p. 434. Iacobus Uchanski was bishop of Cujavia (Wladislavia) from 1557 to 1562, when he was created Archbishop of Gnesen; he died 5 April 1581.

¹⁸ See Letter No. 32, §§ 1 and 2.

¹⁹ See above § 7.

²⁰ See Letter No. 39, note 3.



35.

PETRUS MARTYR [VERMIGLI]¹,
to JOHANNES UTENHOVIUS².

Zurich, Saturday, 7 January 1559.

§ 1. *I rejoice to learn from your letter that there is so much hope of Poland being converted to the true religion of Christ. 2. About the affairs in England I have written to John à Lasco; I know that you will both be delighted with this accession to the kingdom of Christ. 3. I have also sent you a portion of my book, which I have in the press against the fallacies of bishop Gardiner on the Eucharist. Perhaps you have more time to read it than à Lasco, and I should wish you to ask your booksellers to get at the next Frankfort fair as many copies as may be sold in Poland. I have dedicated the book to Queen Elizabeth. 4. We continue to pray God to restore Poland and England to His Son. 5. Tell à Lasco that in Scotland the Gospel is preached, and the Sacraments are administered publicly, not with the consent of the law and the Queen Regent, but the people themselves insist upon having it done. 6. Indeed, on the first of September when the principal idol of the city was carried round in a procession, which the Queen and some chiefs accompanied, the populace scattered the procession, and threw the idol into the sewer. The Queen and her chiefs took refuge in the castle. 7. The people have caused it to be written to the king of France, that they wish to follow the pure religion, and will be peaceful if it be granted to them; if not they will unite with England. 8. King Philip II is said to have proclaimed at Valladolid that nobody shall suffer death for the sake of religion, and it is expected that the same will shortly be proclaimed in Flanders. 9. You see what progress the Gospel is making; the number of brethren in France increases daily. 10. The late duke of Brunswick has been succeeded by his son who has adopted the Gospel. Let the Poles follow this example.*

S. D. Mi Vtenhoui, amice suauissime, atque frater in christo percolende, me postremę tuę litterę more aliarum magnopere oblectarunt. Quis enim bene christianus ad ista noua non exilaretur? Si de una perdita ouicula tantum Gaudium est angelis dej, quid nobis par est ut sit uoluptatis de tot prouinciis, tantoque regno uti est Pollonia, si ut spem facitis. ad ueram christi religionem conuertatur? Deus hoc tempore uidetur undique suum regnum uelle proferre. De Anglia scripsi ad Dominum a Lasco quomodo res habeat. Scio ambo gaudebitis et gratulabimini christo huiusmodi accessiones, nam illi

¹ See Letter No. 5, note 1.

² See Letter No. 2, note 2.

regno uterque uestrum³ egregie fauet. Misi⁴ quoque ad uos 3
partem libri mei, qui iam imprimitur, quo confutauit Gardineri
olim Vinthoniensis episcopj fallacias, captiones, et sophismata,
de re eucharistica. Tibi fortasse magis quam domino a Lasco
uacabit legere, quare te rogatum uelim, ut quo maior fructus
ad ecclesiam redeat, agas cum uestris bibliopolis, ut in proximo
Francfordiensj mercatu sibi exemplaria, quot uidebitur, parent,
quę per istud regnum distrabant. Ceterum huius totius rei
tu iudicium facias. Ipsum uero librum Nouę reginę Anglię⁵
dedicare statuj. Nos continuatis precibus deum⁶ oramus, ut 4
regna ista Pollonię atque Anglię christo filio suo uendicet.
Sed quoniam Domino a Lasco non significauj de regno sco- 5
torum hęc tu illi meo nomine referes. Populum ibi iam Euan-
gelium habere: sunt enim ibi publicę conciones, et iustum
sacramentorum ministerium. Non tamen hęc illis publicis legi-
bus data sunt, aut reginę uoluntate, sed ipse populus magno
consensu sibi usurpauit. Quin⁷ primo septembris die, cum 6
Hedymburgi sollemnis de more processio haberetur, qua cir-
cumferebatur per urbem Idolum precipuum ciuitatis, cuiusdam

³ MS. *significabit* after *uestrum*, but crossed out.

⁴ See Letter No. 33, § 6.

⁵ Queen Elizabeth had succeeded Queen Mary on 17 November 1558.

⁶ MS. *dominum*, but crossed out and *deum* written above it.

⁷ William Maitland, in his *History of Edinburgh*, p. 15, relates that "on the first of September, being St Giles's day, the tutelar saint of Edinburgh, the Popish priests and monks, according to custom, made great preparations to celebrate that anniversary in honour of their patron, and, lest the new converts should disturb the procession, they humbly entreated the Queen Regent to honour the solemnity with her presence, which they imagined would prevent the insults of the populace; which Mary agreeing to, they prepared a magnificent pageant whereon the statue of St Giles was to be placed and carried in triumph through the city. All things being ready for the sumptuous procession, both regulars and seculars repaired in great state to the shrine of St Giles, to fetch his statue to be carried in triumph; but, as ill luck would have it, it was carried off the night before, by some mischievous enemy; which had like to have put an end to the whole affair. But, that St Giles might not lose the honour of a triumph, a small statue was borrowed from the Gray-Friers, which the people, in derision, called Young St Giles; which being attended by a great number both of priests and monks, and fine bands of musick, marched in great pomp through the chief streets of Edinburgh. But the Regent withdrawing a little before the procession was over, the mob dismounted Young St Giles from his throne, and tore him in pieces, which so intimidated his attendants, that, happy was he that could secure himself from the fury of the enraged multitude. But, by the prudent management of the Magistrates, none suffered but Young St Giles, who was entirely demolished." See also Geo. Buchanan, *Rerum Scotticarum historia* (Edinb. 1582) fol. 189; John Spotswood, *History of the Church of Scotland*, p. 118. A somewhat similar account of this event is given by John Knox, *The History of the reformation of religion in Scotland* (Lond. 1644, p. 104; ed. of M'Gavin, Glasgow 1831, p. 88).

Ægidij. quod et ipsa regina cum aliquot proceribus comitabatur, excitatus est populus, uniuersamque illam pompam dissoluerunt, et idolum in^s publicam ciuitatis clocam detruserunt. Regina se in arcem cum proceribus subdixerunt. Populus 7 autem ad regem Gallie scribi curauit, se omnino uelle puram sequi religionem, quod si eis concedatur quiescent, sin minus, testantur sese coiuncturos cum Anglis. Hec de Scotis. Rex 8 item philippus dicitur in ciuitate Hispanie que appellatur Vagliadulj, timens aliquam seditionem, Edictum proposuisse ut nemo ab inquisitione religionis causa occidatur, et putant in Flandria idem breui faciendum. Vide frater in christo charis- 9 sime quantum iam ostium euangelio aperiatur. Taceo numerum fratrum in Gallia quotidie augerj. Taceo quod mortuo Brunz- 10 uicensi duce successit filius qui euangelium suscepit. Sequantur et Polloni hec exempla nec diutius cunctentur. Vale ac me ut facis in christo ama. Tiguri .7. Januarii 1559.

Tuus ex animo

Petrus Martyr.

Addressed :

Generoso Pioque Viro, Domino Johanni Vtenhori-
uio amico, et fratri colendissimo
In Pollonia

11

^s MS. *ut*, but crossed out and *in* written above it.



36.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Thursday, 30 March 1559.

§ 1. *Bishops continue to act as it becomes them, the instruments of Satan. Do you, in return, behave like ministers of Christ. You appear to have obtained what you want by being liberated from the jurisdiction of bishops, and let the nobles reform according to the writings of prophets and apostles. Although the bishops have abjured or renounced the oath sworn to the pope and submitted to the king, there is yet a snake in the grass, if the pope has not excommunicated them. 2. Write to us if the Palatine of Wilna has done anything for the Gospel before he departed, or if anything is being done or will be done. 3. Peter Martyr has received Albert in his house. 4. Salute à Lasco. 5. Sebastian Pech will tell you the rest. Take care that the Arians and the followers of Servetus do not corrupt your churches. The latter boast that they will have a permanent abode in Poland; why they expect this I do not know. 6. You may write to me and Martyr in common. 7. Salute Lysmanninus &c.*

S. D. Episcopi³ subinde facere pergunt quod ipsos decet, ¹ organa nimirum sathanæ: uos uicissim agite quod ministros decet Christi. Instate oro opportune et importune^{3a}. Satis uobis impetrasse uidemini, qui liberati sitis à iurisdictione episcoporum, ac liceat nobilibus reformare secundum scripta prophetarum et apostolorum. Licet uero episcopi abiurauerint aut iuramentum papæ præstitum reiecerint et se Regiæ Maiestati subdiderint.

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2.

³ The first paragraph of Bullinger's letter will be plain by reading Utenhove's Letter to Calvin, dated 27 January 1559, published in *Thesaurus Epistolicus Calvinianus*, xvii. 417, the contents of which are nearly identical with those of his Letter to Bullinger, which is preserved in transcript in the collection of Simler, and of which the latter part is published in the life of John Utenhove by Fred. Pijper, Appendix, p. xxxvi. ^{3a} 2 Tim. iv. 2.

latere tamen in herba anguem⁴, inde colligere poteritis, si Pontifex Romanus eos non percusserit anathemate. Nisi enim ex ipsius consensu hypocritice renunciarint, reuera autem fidem ei seruari uelint, excommunicabit eos. Si non excommunicauerit eos, ex composito et dolo malo fiunt omnia. Nam hæreticis nullam fidem seruandam docent perfidi isti homines et principum proditores regnorumque conculcatores. Vigilent ergo principes, uigilate et uos et orate. Hoc⁵ genus dæmoniorum non eijcitur nisi ieiunio et oratione. Si quid operæprecium ab illustrissimo² principe Vuilnensi⁶ actum est priusquam discesserit, aut fiat adhuc, aut spes sit facturum aliquid, quod singulariter synceram religionem promoueat, oro scribas ad nos diligenter per hunc nostrum Sebastianum⁷. Albertum propter uestram commendationem in³ mensam suam recepit D. D. Martijr⁸. ut isti non potuerit prospici melius. Dominum Joannem à Lasco⁹ uirum clarissimum dominum⁴ colendissimum et fratrem charissimum salutabis omnium nostrum nomine quam humanissime. Cui omnes precamur uicissim à Domino omnia felicia et salutaria. Nam hunc præ cæteris amicis nostris ueneramur atque diligimus. Reliqua addet Sebastianus⁵ noster. Vigilate seriò et cauete ne Ariani et Seruetani¹⁰ inficiant ecclesias uestras. Blandum est genus hominum, quod se mirifice potest insinuare in animos principum et doctorum. Sunt qui gloriantur¹¹ in Polonia se habituros fixam et tutam

⁴ Virg. 3 Ecl. 93. ⁵ Matth. xvii. 20. ⁶ Nieh. Radziwil, see Letter No. 22, note 5.

⁷ Sebast. Pech, see Letter No. 39, note 1. ⁸ See Letter No. 5, note 1.

⁹ See Letter No. 10, note 1.

¹⁰ The followers of Michael Servetus or Serveto, who was called in addition Reves, and in French Michel de Villeneuve. He was born at Villanueva in Arragon (or at Tudela in Navarre) in 1509 or 1511. His father sent him to study law at Toulouse, where he first became acquainted with the Bible (1528). His acquaintance with Calvin dates from the year 1536 when they met at Paris; their correspondence commenced about 1545, but even so early as February 1516 Calvin wrote to Guil. Farel that if Servetus came to Geneva he would not leave it alive if his authority prevailed. On his life and works, the immediate causes of his imprisonment, trial and condemnation to death by burning, a sentence which was carried out at Champel on 27 October 1553, consult Herzog's *Real-Encyklopädie; Encyclopaedia Britannica*; Mosheim, *Institutiones Hist. Ecclesiasticae*, sæc. xvi. sect. iii. ps. ii. cap. iv.; Henry Gough, *Index to the publications of the Parker Society*; *Calvini Opera*, viii; F. Nippold on the recent literature in the *Jenaer Literaturzeitung* for 1879, art. 410, pp. 433—443; Tollin (Henri) *Charakterbild Michael Servet's* (Sammlung gemeinverständl. wissenschaftl. Vorträge, Heft 241—261), Berlin, 1876; id., *Das Lehrsystem Michael Servet's genetisch dargestellt*, Gütersloh, 1876; id., *Servet und die oberblindischen Reformatoren*, 8vo. Berlin, 1880; id., *Mich. Servet und Mart. Butzer*, Berlin, 1880.

¹¹ MS. *gloriantur*.

sedem. Seruetani hi sunt, qui ita loquuntur. Cur hoc sperent facile non dixero. Vos interim hortor ut uigiletis. Bene uero 6 habet quod tam Martijri⁸ quam mihi unas scribis. Nihil enim habeo quod illi non *communicem*: neque ille habet quod mihi non *communicet*. Vale unà cum bonis omnibus quos meo nomine 7 salutabis, imprimis uero eos quibus antea scripsi, *Domino* Lijsmannino¹², *Domino* Crucigero¹³, Vitrellio¹⁴ &c. Salutant te nostri omnes. Tiguri 30 Martij. Anno 1559.

Bullingerus tuus.

Addressed :

8

Pietate eruditione
 generisque nobilitate
 præclaro uiro *Domino* Joanni
 Vtenhouio nunc agen-
 ti in Polonia *domino*
 et fratri suo colendo
 et percharo.
 Poland.

¹² See Letter No 28, note 8.

¹³ See Letter No. 30, note 6.

¹⁴ Alexander Vitrellius or Vitrelinus was a Socinian preacher at Pinskow and Wegrowitz in Poland; see Zedler, *Universal-Lexicon*; Christ, Chr. Sandius, *Bibliotheca Antitrinitariorum*, p. 46.



37.

**HENRICUS BULLINGERUS¹,
to JOANNES UTENHOVIUS².**

Zurich, Thursday, 24 August 1559.

§ 1. *I now reply to your letter dated 13 June from Frankfurt. Perhaps Peter [Martyr] will also write to you. Inclosed I return the testimonials from the Polish brethren. 2. I send no letter to Queen [Elizabeth], as I have written once to her and do not know whether it pleased her. 3. I inclose, however, a letter to her chaplain, whom I have asked to plead your cause before her. 4. Laelius Socinus has told me much about the religious matters in Poland. We are waiting to see whether the Diet will hold any meeting, and what decision will be taken. Meantime we rejoice that the Gospel is not impeded. 5. I see that troubles are arising in England too, as some wish that the Augsburg Confession should be adopted. You know what harm it has caused in Poland. Take care that it be not received. The reformation of king Edward has satisfied the pious. 6. Our condition is the same as it has been for years. 7. Write often to us about the affairs in England and Scotland.*

S. D. *Literas tuas 13 Junij³ francofurti ad Mœnum scriptas* .

¹ See Letter No. 8, note 1.

² See Letter No. 2, note 2. Utenhove was now on his way back to England. The wretched and inglorious reign of Mary had terminated on 17 November 1558 and great numbers of Protestants (including a good many of those who had been settled in England under King Edward VI) flocked to London and other places, being assured of protection under the new Queen Elizabeth, who, on 15 January 1559, declared herself openly for the Reformation. Utenhove had resolved to remain in Poland during the whole year 1559 (see his Letter of 13 June alluded to by Bullinger, published, from an apograph of Simler, by Fred. Pijper, *Jan Utenhove*, Append. xxxviii). But the turn of events in England altered his mind and on 13 June he was already at Frankfurt. He had realized that not much good for the reformation in Poland could be expected from king Sigismund. And he wished, moreover, to recover money which he had lent out on interest, in 1549, to a merchant in London, and which by his flight from England in 1553 had been lost to him. Lending out on interest was at that time a subject of lively controversy. King Edward had allowed ten per cent. interest to be paid, but Utenhove, who himself had written something on the subject, first asked Calvin's advice in the matter, as he would not do anything contrary to the will of God; see his Letter dated 26 November 1549 in *Thesaurus Epistolicus Calvinianus* xiii. col. 462. He presented a petition to Queen Elizabeth on 11 December 1559, in which he stated that he was expelled from his country fifteen years before by the Emperor, for maintaining the truths of the Gospel, detailed private affairs and desired aid to recover 700 l. Flemish, owing to him (*Calendar of State Papers, Domestic, 1547—1580*, p. 144).

³ This Letter, as has been said above in note 2, is published by Fred. Pijper (*Jan Utenhove*, Append. xxxvii. sqq.), from an apograph of Simler at Zurich. It was addressed "Domino Heinrico Bullingero ac Domino Petro Martyri Vermilio," and shows that Utenhove had arrived at Frankfurt on 13 June and not on 24 August as stated by Sym. Ruytinek (*Gheschiedenissen der Nederduytsche Natie in Engclant*, p. 31) and after him by John Strype (*Annals*, i. 1, p. 174).

satis mature accepi. Ad eas modo respondeo. Nescio an Dominus Petrus⁴ aliquid etiam ad te scribat. Testimoniales⁵ literas acceptas à fratribus nostris Polonis, hic habes meis inclusas. Literas² ad Reginam⁶ uero nullas mitto, ita ut postulabas. Caussam dicam paucis. Erubui scribere ad Reginam, quippe qui semel (forte satis imprudenter) scripsi, ac dubitem quam gratum hoc eius Regiæ Maiestati fuerit. Non itaque sine caussa desino scribere. Ne tamen fraudarem spem tuam, qui modis omnibus quantus³ quantus sum, tibi fratri meo singulari, inseruire paratus sum, en inclusi his tuis literas ad Concionatorem Reginæ scriptas, quibus ei tuam caussam commendo ut ipsam agat coram Regina. De statu ecclesiarum Polonicarum multa dixit nobis Dominus Læ-⁴ lius⁷, qui medio demum Augusto mense ad nos redijt. Expectamus iam an futura sint regni Comitia et quid in eis decernendum. Gaudemus interim quod cursus Euangelij non impeditur. Speramus autem sic regnum Christi ædificandum quemadmodum olim apostolorum sæculo. Video⁸ et in Anglia non modicas oboriturus⁵ turbas, si quod quidam (rem indignissimam multis modis) postulant, recipiatur Augustana Confessio. Vexat hæc omnes ecclesias sijnciores, et cupit suo fermento inficere omnes. Deus coherceat homines satis alioqui pijs et pietati puriori molestos &c. Tu scis quid factum sit in Polonia. Caue et iuua ne recipiatur. Satis facit pijs Eduardi reformatio. Melior hæc est multum Confessione Augustana. De qua re iam nolo plura. Status noster⁶

⁴ Petrus Martyr; see Letter No. 5, note 1.

⁵ Before his departure from Poland Utenhove had received testimonials from the Polish brethren: "ne quis isthic [at Zurich] de meo ex Polonia decessu quicquam sinisterius suspicetur." These testimonials Utenhove had enclosed in his Letter of 13 June, asking Bullinger to return them the next Frankfurt fair "ne autographum mihi depereat."

⁶ Strype (*Annals*, i. 1, chapt. viii. p. 174) says that, "at Frankfurt, Utenhove received letters of commendation from Henry Bullinger, chief minister of Zurich (under whom the English exiles had received great favour), to the queen's majesty." But this is incorrect, as appears from the present Letter. Sym. Ruytinck (l. c. p. 31) states correctly that the letter of recommendation was to the court-preacher of the Queen.

⁷ Laelius Socinus, see Letter No. 9, note 11.

⁸ As to the troubles likely to arise in England in connexion with the Augsburg confession, Strype refers to it in his *Annals* i. 1, p. 259, and says that a certain divine had made observations not only of habits, but of other things, as for instance there were thoughts now of receiving the Augustan confession. But to show "how willing many were here to entertain it", he quotes this passage of Bullinger's Letter. On the Augsburg Confession see Herzog's *Real-Encyclopædie*; Zedler, *Universal-Lexicon*, &c.

idem ipse est qui fuit his annis per Dei gratiam. Ora tu pro nobis Dominum, et ama nos. Scribe obsecro diligenter de rebus 7 Anglicis et Scoticis. Dominus Jesus propaget regnum suum quam latissime. Is sit benedictus in sæcula. Vale. Scripsi has festinantissime. Salutant te fratres. Tiguri 24 Augusti. 1559.

Bullingerus tuus.

Addressed:

8

Pietate et eruditione præ-
tanti uiro Domino Joannj V-
tenhouio Gandauensi, iam
Francofurti agenti domi-
no suo colendissimo et fratri
charissimo.



38.

**AEGIDIUS BECIUS¹,
to MARTINUS MICRONIUS².**

[Frankfurt], Tuesday, 19 September 1559.

§ 1. *Though you are personally unknown to me, 2. I have been able to estimate your worth by your writings, 3. which made me value your piety and induces me not only to write to you, but to present you with a small present; 4. namely: Calvin's (Institutio). 5. I trust that you will commend me to our Lord, whenever you take the book in hand.*

Gratia tibi et pax à Deo patre nostro, et Domino Jesu 1
Christo. Charissime in Christo frater, Mirum fortasse cuipiam
videri possit, quid mihi in mentem venerit ignoto ad ignotum
litteras dare. Quamquam autem hoc non omnino nouo exemplo
facio, tamen præter exemplum constat mihi facti mei ratio
quoque. non enim statim ignotus habendus est, cuius faciem
videris nunquam. Nam si præstantissima hominis pars est
animus, et vnde potissimum censendus est in vtramque partem
tum bonam tum malam, qui eam hominis partem cognouerit, à
cognitione eius prorsus alienus videri non debet. Sed roget 2
forte quispiam quæ mihi facultas fuerit cognoscendi animum
latentem in ignoto corpore. Difficilis non est responsio. Si
enim verum est prouerbiū³, qualis sit vir, talem esse eius
et orationem, ac rursus qualis oratio, talem esse virum, per-
facile mihi esse potuit, ex scriptis tuis te æstimare, multoque
promptius quam si faciem tantum tuam vidissem millies. Etsi
enim animi indicium aliquod relucet interdum in fronte, non
rarè tamen id fallit, nec immeritò Virgiliana Dido queritur,
fronti nullam esse fidem⁴. quare semper probaui iudiciū So-
cratis, qui quum in conspectu suo haberet Charmidem, Adoles-

¹ Aegidius or Gilles Becius was minister of the reformed church at Frankfurt (see Letters No. 56 and 63), and father of Johannes Becius, who was minister of the reformed church at Antwerp, and, after the surrender of this town to Parma, at Emden; see Van der Aa, *Biographisch Woordenboek*. ² See Letters No. 4, note 4 and No. 18, note 22.

³ See Erasmus, *Adagia*, Chil. 1, Centur. vi, Prov. L.

⁴ Some such thought is expressed by Dido; the words, however, are not those of Virgil, but occur in Juv. ii. 8.

cens, inquit, vt te videam loquere, illum videlicet non ex facie, sed ex oratione æstimaturus. Quum itaque ex scriptis tuis 3 animi pietatem perspexissem, perspectam statim amare coepi. ex aspectu enim nascitur amor, quum contra ignoti sit nulla cupido⁵. Sed quum ea sit amoris natura vt redamari cupiat ab amato, nullum enim maiorem fructum spectat verus amor, quam vt amorem vicissim promereatur, statui literis animum erga te meum indicare, si forte amore meo tuum redimerem. Quod quo fieret magis munusculo quoque demerendum te mihi putani, eoque tali quod cum amoris mei causis aliquid haberet affinitatis. Mitto enim ad te munus, chartaceum quidem illud, 4 sed neutiquam triuiale, quippe quod religionis nostræ Christianę (quę vera demum est et vnica religio) copiosam et dilucidam explicationem⁶ contineat, autore Joanne Caluino præstantissimo illo nostri temporis Scripturarum interprete. quod vt hilari fronte accipias, non rogo, certus te id sponte facturum tua. Illud rogo, vt quoties hunc librum in manus sumpseris, sub- 5 lato in coelos animo Becium pridem tuum, sed nunc demum vtrumque cognitum, Christo Domino sancto suspirio commendes. hoc vno gratius mihi facere nihil potes. idque si (vt spero) feceris, non frustra amatum te à me iudicabo. Dominus te seruet, et spiritu suo indies copiosiore te dignetur, in laudem et gloriam nominis sui, et Ecclesię suę vtilitatem. amen. xix^a Septembris. 1559.

Verè ex animo tuus Aegidius
Becius.

Addressed :

6

Pio doctoque viro Domino Martino
Micronio Ecclesię Nordanę
in Frisia orientali Ministro
Nordæ.

⁵ Ovid ars am. 3, 397.

⁶ Probably the *Institutio totius Christianę religionis*, published at Basel in 1536, in 8°; at Strassburg in 1539, in fol.; at Geneva (ex off. Jo. Gerardi) in 1550, in 4to; *ibid.* secunda, apud Stephanum prima, 1553; tertia, 1554; quarta, apud Stephanum secunda, 1559. Perhaps of this last edition the writer presented a copy.



39.

**SEBASTIANUS PECH¹,
to JOANNES UTENHOVIUS².**

Frankfurt, Saturday, 9 December 1559.

§ 1. *I was sent to Strassburg to fetch the son of (Rem.) Chelmsky, who resided there with Johan Sturm. 2. I went further to Zurich to pay the creditors of the eldest son Nicolas; 3. and from thence went, at my own expense, to Geneva, with a letter from (Franc.) Lismaninus to the Churches of Switzerland and Savoy on the controversy regarding [Christ being] Mediator [only in His human nature], which Stankar has raised. 4. I there also inquired why the books which I gave last year to Crispin had not yet been published, and was told that the magistrate would not allow it. 5. Calvin, when I asked him about the affair, told me that he was under the impression that they had been published long ago. From these answers I concluded that the matter has not been conducted with great candour. 6. I received the books back and took them to Oporinus [at Basel], who promised to publish them. 7. I showed him the order in which you wished each part to appear, and replaced the old preface by the new one which you had forwarded to him. 8. I told him to send four hundred copies to John à Lasco in Poland. 9. My affairs have not been successful. Lismaninus and others wish me to settle as bookseller. 10. My master has been ill the whole summer, and I doubt whether he is alive. 11. Stankar has greatly disturbed the churches. Gregorius, the Schoolmaster of Pinczow and Alexander, the pastor of Ossolin, have embraced his opinion, and oppose our party. But Stankar is obliged to yield. 12. Our people set forth a confession against his opinion in his presence at a meeting of the nobility at Pinczow, and asked him to do the same; but he refused, preferring to defend his doctrine in a formal disputation, to which our party could not assent. 13. Stankar thereupon showed his writings against Philip Melanchthon and others, in which he had explained his opinion, and refused to write any other, pleading that he could not because of palsy. Our people offered him scribes, but in vain; so they abandoned him and forbade all further intercourse with him. 14. The nobility also deserted him except a few whom ambition induced to adhere to him. 15. I have never seen such a violent man; he calls John à Lasco and Lismaninus popes, and the nobles ignoramuses. 16. Lismaninus is pastor of the church at Pinczow; he and à Lasco will live together in the monastery. 17. Olesnicki grants a district and farm for their sustenance. 18. The school is transferred to the church. 19. While travelling I heard that John Bonar (?) had died. 20. I have also been seriously ill. 21. I have sent letters from my master from Nuremberg to Frankfurt for you, the Chancellor and other chief men in England. Some of them have no*

¹ In the *Thesaurus Epistol. Calvinianus* is a Letter (3245) of Sebast. Pech dated from Frankfurt, 13 Sept. 1560, in which he calls himself "nuper famulus Domini Johannis a Lasco". See also *ibid.* xvii. coll. 268, 379, and Gerdes, *Scrinium Antiquarium*, iii. 438, 439, 441. He is afterwards spoken of as a minister (See the Letter of Petrus Scagius of 9 November 1563), but it does not appear where, perhaps at Sandwich or Colchester.

² See Letter No. 2, note 2.

proper address, but slips of paper were added from which it may be gathered for whom they are intended. Petrus Antonius has brought them to Antwerp. 22. The papal legate and his secretary have died at Cracow of the plague. 23. We hear, moreover, that Croricus is dead. 24. Zisovesky, the groom, has absconded, leaving behind the servant who baked for my master with two boys to whom she gave birth at Pinczow on the day I left.

Salutem in domino et servatore nostro Jesu Christo. Has litteras scripsi cum iam conscendendus equus erat, ignosces igitur breuitati mearum litterarum mi domine Vtenhoui. De me vt scias missus Argentinam sum a domino Chelmskij³ pro reducendo filio qui isthic agebat apud dominum Sturmium⁴. iui vlt²erius Tigurum, vt creditoribus Nicolai filij natu maximi satisfacerem. inde meis sumptibus perrexi Geneuam cum litteris Domini Lismanini⁵ quas scripsit ad Ecclesias passim Helueticas et Sabaudicas de controuersia Stankari⁶ quam⁷ mouit non

³ Stanisł. Lubieniecius (*Historia reformationis Polonicae*, p. 34) mentions Remigius Chelmski, as a man of some importance in religious matters in Poland, favouring the reformation.

⁴ Johan Sturm was born at Sleida in 1507 and educated at Liège in the St Jerome Gymnasium of the Brothers of the Common Life. He finished his studies at Louvain, where he established a printing-press and published some Greek works. For the sale of his books he went to Paris, where he was persuaded to give public lectures on dialectics, and during his residence there embraced Protestantism. In 1537 he was appointed Professor at Strassburg, and in the year following Rector of the newly established Gymnasium. As he was eloquent and practised in diplomacy, the magistracy of Strassburg, the Evangelical States and even the king of France often employed him as ambassador. The various opinions on the Lord's Supper and other matters of doctrine involved him in great troubles and disputes and in 1581 he was deprived of his rectorate. He died in 1589. In 1572 he was appointed agent to Queen Elizabeth (see *Zurich letters*, second series, p. 210, 211). See Herzog's *Real-Encykl.*; C. Schmidt, *La vie et les travaux de Jean Sturm*, Strassburg, 1855; Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*.

⁵ See Letter No. 28, note 8.

⁶ Francis Stankarus, or Stancarus, was born at Mantua about 1501 and was one of those who laboured most successfully to establish the reformed religion in Poland. The bishop of Cracow called him to Cracow to teach the Hebrew tongue, but when it was observed that he insinuated the protestant doctrines in his Lectures he was imprisoned. But he was set at liberty and found a safe retreat in the house of Nicholas Olesnicki. In 1550 when the latter founded a reformed Church at Pinczow, Stancarus opened a school there, and drew up rules for reforming the churches of Poland. Some time after he was sent into Prussia and was Professor of Hebrew for a year at Königsberg. There arose a very fierce controversy between him and Osiander, which had fatal consequences with regard to orthodoxy. Stankarus wished to establish his opinion in Poland, but met with great opposition, and his opinion was condemned by some synods, a sentence which was confirmed by the synod of Xian in 1560. The churches of Poland, however, continued to be disturbed by it during his lifetime, though it was very little heard of after his death, which happened at Stobnitz 12 November 1574; see Bayle, *Dictionary*; Herzog, *Real-Encyklopädie*; *Thesaurus Epistolicus Calvinianus*; Henry Gough, *Index to the publications of the Parker Society*; Stanisł. Lubieniecius, *Hist. reformationis Polonicae*, p. 31 sqq.

sine magna multorum offensione⁷ de mediatore⁸. Atque hæc quidem primaria causa fuit cur Geneuam proficiscerer. altera 4 erat vt vellem scire quid de libris ageretur⁹ quos dedi Crispino¹⁰ præterito anno. quærebam cur hactenus non essent editi, respondit sibi per Magistratum non licuisse. accessi Calvinum 5 idem quærens, qui respondit, se nescire nisi quod existimaret iam dudum esse editos. subolfeci igitur ex tali vtriusque responsione non fuisse in hac re candide actum. recepi libros 6 integros quidem (nisi quod dominus Beza¹¹, vt dominus meus agnouit ex collatione mutua illius et sui libelli, quædam exceperit quæ pro suis edidit contra Vestphalum¹² in postrema responsione) eosque obtuli Oporino¹³, qui volens eos accepit, ac ad nundinas vt promisit, edet suis typis. Ostendi illi ordinem 7 quem ipse præscripsisti, quo singulæ partes essent ponendæ. accepi præfationem tuam veterem in historiam, eius loco posui nouam quam ille abs te acceptam, mihi ostendit. Jussi vt 8 400 exemplaria mittat domino in Poloniam. quid tibi ea de re videatur velis mihi significare Francoforti. huc enim spero me venturum ad Nundinas. Mea negocia non successerunt, 9 tametsi plerique mihi spem facerent. sed vana omnia. quid

⁷ quam—offensione added in the margin.

⁸ When the present Letter was written Stancarus had published *De dictione exclusiva Tantum in causa Mediatoris*. Dubecii in Rossia, 1559, in 8°. Two years later he published *De Trinitate et Mediatore dom. nostro Jesu Christo adversus Henricum Bulingerum, Petrum Martyrum et Joan. Calvinum et reliquos Tigurinae Ecclesiae ministros*. Dubecii 1561, 8°.

⁹ Pech refers to the work described in note 9 to Letter No. 23.

¹⁰ A printer at Geneva.

¹¹ Theodore Beza, or Besze, was born at Vezelai in Burgundy on 14 June (or 24 July) 1519 and in 1535 began to study law at Orleans. Four years afterwards he took up his abode at Paris where he yielded to the pleasures that presented themselves, till he was attacked by a severe illness. On his recovery in 1548 he retired to Geneva, married the woman publicly whom he had married formerly in secret and joined the Reformed Church. In the following year he was made Professor of Greek at Lausanne, where he remained for ten years, and completed Clement Marot's French translation of the Psalms, and his translation of, and commentary on, the New Testament. He venerated Calvin, defended the execution of Servetus, and removed in 1558 to Geneva, where he was appointed Professor of Greek in the academy and assisted Calvin in his lectures. He came to be looked upon as the most prominent man in the church of Geneva next to Calvin, and after the death of the latter, in 1564, he succeeded him as teacher of theology. He resigned all his official functions in 1600 and died 13 October 1605; see Herzog, *Real-Encyclopädie*; Haag, *La France Protestante*.

¹² id est Joachim Westphal, see Letter No. 25, note 12. Beza published against him: *De Coena Domini plena et perspicua tractatio*; Geneva (Rob. Estienne), 1559, 8°.

¹³ A printer at Basel.

deinceps faciam incertus sum nisi quod dominus Lismaninus⁵ et alij me Bibliopolio præficere velint quod susciperem si meæ rationes id ferrent. Metuo enim mihi à comminatione illa Christi: Eijcite¹⁴ seruum inutilem, etc. tametsi, vt tu quoque mi domine nosti neque exiguæ eruditionis mihi sum conscius, tamen qualis qualis illa est, velim ad vsum Ecclesiæ conferre si fieri ita posset. Deo itaque me committo ac vbi domum rediero cum bonis viris quid faciendum sit deliberabo. Domi- 10 nus¹⁵ ægrotauit continuo tota æstate grauissimè, nec puto esse viuum. Nebulo Stankarus⁶ magnas turbas excitauit, adeo vt non 11 mediocriter Ecclesiæ turbarentur; in eius sententiam cessit Gregorius Ludirector Pintzouiæ et Alexander qui apud Ossolinum pastorem agit nunc, qui manifestè oppugnant nostros. Res tamen eo est deducta vt cogatur Stankarus cedere. erat Pintzouiæ quidem cum inde discederem, sed migrasse credo. Nostri 12 confessionem contra sententiam Stankari in præsentia ipsius publice proposuerunt in magna frequentia Nobilium Pintzouiæ, ea lecta voluerunt vt ille quoque suam eodem modo proponeret¹⁶, sed rennuit, ac volebat doctrinam suam scolastice disputando tueri. quod facere nostri recusabant primum quod id non esset integrum facere in scio et inuito rege, deinde si omnino faciendum esset, necesse esset proponere confessionem, ex qua plenius sententiam eius cognoscerent. Ad hæc ostendit 13 Stankarus scripta quæ in Philippum¹⁷ et alios scripsit, in quibus suam sententiam declarasset. nouam scribere nec vellet nec posset vtpote paralyticus. Nostri cum nihil efficere, etiamsi illi scribas offerrent, hominem tandem dimiserunt, ac interdiciunt ne quispiam commercium cum eo deinceps vt cum hæretico, vllum habeat. Nobiles etiam illi qui ex parte erant manifestè 14 deficiunt exceptis paucis, vt Ossolinio et quos supra nominauimus, qui ambitione magis incitantur quam veris rationibus, vt adhareant Stankaro. Homo hic ita est furiosus vt non viderim 15 similem vnquam. Dominum meum¹⁵ et dominum Lismaninum calumniose vocat summos sacerdotes. Nobiles omnes vocauit publice indoctos et ignaros. et tu ipse nosti quam iniquè illj

¹⁴ Matth. xxv. 30.

¹⁵ Id est John à Lasco.

¹⁶ MS. *proponerent*.

¹⁷ Id est Philippus Melanchthon.

contemptum sui ferant. quo etiam effectum est vt plurimi¹⁸ ab illo ex odio vt ego existimo, deficerent. Dominus Lismaninus¹⁶ pastor est Ecclesiæ Pintzouianæ. Simul vna habitabunt Dominus¹⁵ et ille in monasterio, et vt existimo si modo dominus viuat, simul eos iam habitare. Cuius deputata est pars certa domus, Dominus Lismaninus inferiorem partem inhabitat. Dominus maiorem quæ supra et infra est. Maius hypocaustum occupat Lismaninus cum habitatione ex adue[r]so. Cellarium habent commune distinctum tamen. Dominus Olesnicius¹⁹ addidit pagum cum¹⁷ prædio ad eos²⁰ sustentandos. Schola translata est in templum¹⁸ ibi enim duo extruxit Lismaninus hypocausta in ea templi parte quæ sacristia vel sacrarium nominatur. Hæc tametsi nullius momentj ad te scribere volui, vt pleniorẽ facerem epistolam, qua declararem diligentiam meam, et miram in scribendo copiam. præsertim cum illuc mitterem eam vbi vellem inclarescere. sed liceat mihi tecum iocari veteri meo more mi domine Vtenhoui. Noui enim tuum candorem et propensum tuum in me animum, vt non dubitem quin in bonam partem accipias meas nugas. Hoc adhuc addam cum in itinere essem ferebatur dominum Bi-¹⁹ census²¹ esse mortuum. facile credo. grauiter laborauit tota æstate. Pestilentia vigeat tum Cracouiæ nec adhuc scio an remiserit. Ego quoque grauissime laboraui, et morbo impeditus²⁰ non potui venire ad nundinas. Literas domini misi Norinberga²¹ Francofortum partim ad te pertinentes, partim ad alios in Angliam, vt ad Cancellarium²² et alios procures Angliæ. pleræque litteræ non habebant superscriptionem, pro²³ dignitate illorum ad quos pertinebant²³, adiectæ tamen erant schedæ ex quibus intelligere erat ad quos spectabant, eas detulit dominus Petrus Antonius²⁴ Antuerpiam²⁰: spero isthuc ad te iam esse missas. Legatus Papæ²⁵ Cracouiæ peste extinctus est [v]na cum Sece-²²

¹⁸ MS. *est*, but crossed out and *plurimi* written in the margin.

¹⁹ Nicolaus Olesnicius or Olesnicki, a Polish nobleman attached to the reformation; see above note 6 and Stan. Lubieniecicus, *Historia reformationis Polonicae*, p. 30 sqq.

²⁰ Added above the line.

²¹ Query John Bonar, who was Castellanus Biēcensis?

²² Sir Nicholas Bacon.

²³ *pro—pertinebant* added in the margin.

²⁴ See Letter No. 41, § 2.

²⁵ See Letter No. 33, note 8.

tario. audiuius quoque dominum Crouicium []axiis²⁶ esse mor- 23
 tuum, non certo affirmo. dolendum [verum] si talem virum,
 propter singularem pietatem, amiserit Polonia. Iam desino, ne
 multis nugis meam epistolam faciam ignobiliorem. Vnum addam. 24
 Nosti Zisouesky equisonem; ille fecit duos filios famulae quae erat
 pistrix in Piekarnie apud dominum. aufugit nebulo, misera relicta.
 pueros enixa est Pintzouiæ eo die quo exirem. Vale foelicis- 25
 simè mi obseruande domine Vtenhoui. et me si vou ple ames.
 Datae Francoforti die 9. Decembris Anno 1559.

Tuæ observantiæ addictissimus

Seb: Pech.

Addressed:

26

Clarissimo Domino Joannj Vtenhouio
 [nunc] in Angliam, Domino et Patrono ob-
 seruandissimo.

²⁶ After Crouien there is a hole in the MS., whereby some letters are lost. It would not be difficult to fill up the gap, if it were known where Crouiens or Crouicius lived or rather died (for *axiis* which is still visible on the other side of the hole, is no doubt the remainder of the name of a place). A Martinus Crouicius is mentioned several times by Stan. Lubieniecius *Historia reformationis Polonicae*, p. 29 sqq., but without sufficient indication as to the place of his residence. The *Encyklopedyja Powszechna* (tom. 6) says of him that he was born at Thorn about 1500. He was a Roman Catholic priest, but afterwards became a Protestant and finally a Unitarian. He took an active part in the spread of the Reformation in Poland and was persecuted in consequence. He publicly renounced the Roman Catholic faith in 1550 and was married in the same year. He was for some time pastor of the Reformed Church at Pinezow. In 1563 he became senior of the Socinian Congregation near Lublin. He also took an active part in a translation of the Polish Bible published in 1563. He died in 1573. The latter date would, of course, not agree with the rumour mentioned by Pech, unless the rumour afterwards proved to be false, or unless the Crouicius referred to were another man.



40.

SUPPLICATION of
the MINISTERS, ELDERS &c. of
the COMMUNITY of STRANGERS in LONDON
to HER MAJESTY QUEEN ELIZABETH¹.

London, Monday, 29 January 1560.

§ 1. *Some members of the community are often molested under pretence of a certain Statute, which is said to forbid anyone to let a house to a foreigner not yet enjoying the right of citizenship in your Majesty's dominion, whereby they are prevented from living here in peace, or exercising their trade for the support of their families and the payment of the royal taxes. 2. The supplicants understand that if this statute is carried out, not according to the equity of the law, but in all its severity, it may operate against their brethren, inasmuch as it seems to refer to all foreigners without exception. 3. But seeing the devotion of your Majesty, they cannot believe that you wish those, who, for the sake of the true religion and relying on your piety, have come hither, or may come afterwards, as to a free and safe place, to be precluded from the very first from your dominion. 4. This good opinion which they have of your Majesty is sufficiently confirmed by the Church, which king Edward formerly granted to the foreign refugees, being again permitted to them, for which they thank you and pray God to bless you. 5. The grant of this temple, however, would benefit the strangers little if they had no liberty to reside and to exercise their trade here. 6. Therefore, that no strangers should be forced to return to their native country and endanger their lives, the supplicants pray you to allow all those who, provided with a testimony of your supplicants and the Bishop of London, join their community and submit to ecclesiastical discipline, to live here freely without any loss of their property and without molestation of those who let houses to them, and to exercise their trades within*

¹ See No. 43 where the same Supplication is printed in Latin, with date 29 June 1560. It is to be observed that Sym. Ruytinck speaks of this Supplication in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 40, as having been presented to Queen Elizabeth on 29 June 1560 (the date of the Latin text), and he even mentions the names of the deputation who presented it, namely Joh. Utenhove and Anthony Asch on the part of the Dutch, and Petrus Alexander and Joh. Dumasius on the part of the Walloons. But there is no trace of such a document among the State Papers in the Master of the Rolls office, nor in the Marquis of Salisbury's MSS. at Hatfield, nor in the British Museum. The date of the Dutch text is quite distinctly 29 January, and the date of the Latin text equally distinctly 29 June. Both texts seem to be draughts. It is also to be remarked that some contemporary hand has written under the Latin text: *Vide responsum*: but there is no reply among the papers belonging to the Dutch Church.

doors till they have obtained municipal liberty from your Majesty. 7. So doing you will receive Christ, now an exile in His members, and you will finally hear His voice saying: Come, ye blessed of my Father, inherit the kingdom prepared for you.....

Supplicatie aen de Conincklycke Majesteit

Doorluchtichste Aldergenadichste Coninginne ende Princesse, ¹
de Dienaers, Ouderlingen ende Diakenen van de Gemeynthe
der Vremdelingen tot Londen bidden uwe Majesteit ootmoedich-
lyck, te kennen geuende dat daer eenighe lidmaten haerder
Gemeijnte tot *verscheyden* stonden van sommighe gequelt worden,
met voorwendinghe van eenich Statut, waer door sy segghen
dat *verboden* wort, dat niemant sich *veruoorde* eenich huys
te *verhueren* aen eenighen vremdelineck, dien de priuilegien des
geluckighen Ryx uwer Majesteit noch *niet* en sijn vergunt.
Also dat door dit lanck ophouden ende wtstel vande *vryheit*
der vremdelinghen, sy noch in² *stilheit* hier woonen, noch in
gerustheit haren handel connen dryven³ tot onderhout van
haere familien, ende betaelinghen der Coninckelycke schattin-
ghen. Nu de voorseyde Supplicanten *verstaen* seer wel, dat ²
dit Statuijt indien het *niet* so seer nae de billickheit des Rechts
(door de weleke goede saecken groot voordeel *vercryghen*) als
nae de strengicheit der seluer beduijdt wort⁴, haeren broe-
deren can tegen syn, dewyle dat het tot alle vremdelingen
int generael sonder eenighe exceptie schijnt gerefereert te sijn.
Doch als sy de Godvruchticheit uwer Majesteit wat naerder ³
insien ende bemereken, so connen sy *niet* dencken dat het
haere meyninghe soude sijn, dat de gene die om de waere
Religie *ende* op het vertrouwen van haere godvruchticheit, alhier
als tot een vry⁵ ende seker⁵ plaetse t'samen gecomen syn, ofte
hier naer mischien noch comen sullen, soudent van stonden aen
wt haer Ryc gesloten worden, opdat also de Heere Christus
selue niet in syne leden t'eenigen tijde soude schynen wtghe-
sloten te syn. Welc goet geuoelen van uwer Majesteit hier ⁴
door *anders* genoeg in haerlieden beuesticht wort, dat sy den
Tempel eertijts van den Godsaligen Eduardo (saliger Memorien)

² MS. *vryheit* after *in*, but crossed out.

³ Added above the line.

⁴ MS. *dat het* after *wort*, but crossed out.

⁵ MS. *seker ende vry*, but the words *seker* and *vry* marked for transposition.

den vremdelingen, die hier om de Religie gevluht waeren, vergunt, door haere Konincklycke autoriteit niet so seer lange geleden, genaedichlyck heeft toegelaeten, op datse also den Godsdienst in haer eygen spraecke souden mogen bedienen. Waerom sy uwe *Majesteit* grootelycx bedancken, God biddende dat hem gelieue dese goetdaedicheit uwer *Majesteit* met alderhande segeninghe te vergelden. Welc toelaten nochtans ende 5 vergunnen des Tempels weynich voorderyc den vremdelingen soude syn, in⁶ dien haer daer en tusschen geen vryheit om te wonen, ende om haere neringhe te doen soude toegelaeten worden. Op dat dan dese swaericheit der geloovigen 6 die hier vremdelingen syn in tyts geweyrt worde, datse niet gedwongen en worden wederom naer haer eygen Lant te trecken, haeren hals te blooten voor de sweerden der Tyrannen, ende haer leuen in duysent perijckelen te' stellen⁷ (*Wt* de welcke sy nu door de genaede Gods eenmael verlost syn)⁸. So bidden de voorseyde Supplicanten ootmoedichlijc, dat uwe *Majesteit* de gene die haer met een seker getuygenisse vande selue Supplicanten als ooc vanden Eerweerdichsten heer Bisschop van Londen tot de Gemeynthe der seluer naer belydenisse haeres geloofs sullen toegevoecht hebben, ende haer de kerckelycke Discipline naer het woort Gods onderworpen, toelaeten vrij ende gerust sonder eenich verlies haerer goederen ende sonder dat de gene daer sy haere huysen van hueren, souden gemolesteert worden, hier te wonen, ende haere neeringhe self met gesloten winckels te doen, tot dat de borgerlycke vryheit van uwer *Majesteit* mochte vercregen worden. Waer 7 door geschieden sal dat uwe *Majesteit* den Heere Christum nu ballinc synde in syne leden ter herberghe ontfange, ende eyn-delycken in dien daege die blyde ende lieflycke stemme des Heeren Christi hoore, Compt⁹ gij gesegende myns Vaders, besitt dat Conincklycke dat V bereyt is vanden beginne der weerelt; want ic ben een vremdelinck geweest ende gy hebt

⁶ MS. repeats *in*.

⁷ Written in the margin before *Wt*.

⁸ MS. *te stellen* after *syn*, but crossed out and added in the margin instead before *Wt*; see note 7.

⁹ Matth. xxv. 34, 35.

my geherbercht. Welcke stemme de voorseyde Supplicanten met seer vyerighe ghebeden van Godt *versoecken* dat uwe *Majesteit* hier naemaels mach hooren: Den seluen ooc biddende Alderdoorluchtichste ende genaedichste Coninginne ende Princesse dat hy uwe *Majesteit* hoe lanex hoe meer wil beghauen met den Geest¹⁰ des verstants, des raets ende der sterckte tot eenen salighen welstant¹¹ haers geluckighen Rijcx. Ende dat sy een genadich ende goedertieren antwoord van uwer *Majesteit* moghen *vercrijghen* bidden sy ten alder ootmoedichsten ende ten aldernederichsten dat sy connen in den Heere Christo. Gedaen tot Londen. Den 29. Januarij. Anno 1560.

Endorsed :

Supplicatio ad Regiam Majestatem.

¹⁰ Isa. xi. 2.

¹¹ MS *van* after *welstant*, but crossed out.



41.

PETRUS DATHÆNUS¹,
to JOHANNES UTENHOVIUS².

Frankfurt, Thursday, 11 April [1560].

§ 1. *As you know how much I have to do at the time of the fair, you will excuse my brevity.* 2. *Oporinus has given me for you forty copies of your "Narratio", of which I keep one myself, one for Petrus Anthonius and one for Becius.* 3. *I also send you two copies of John à Lasco's reply to the calumnies of Wesphalus, one for yourself and one for Adr. Haamstedius.* 4. *I send you Beza's N. T., bought for thirty batzes.* 5. *Through the liberality of some friends I have also procured a Bible for you; no new Psalms have been published this fair.* 6. *Sebastian Pech has brought us the sad news of John à Lasco's death on 13 January last. His widow, left behind in straitened circumstances, is pining away with sorrow.* 7. *Your friend Sebastian has taken a hundred and fifty copies (of the "Narratio") with him.* 8. *Our Church is in the same condition as before. The French broils are gradually settling down; but François (Perussel) surpasses himself by daily impudence.* 9. *Calvin wrote to me this fair and depicted this wretch in his true colours. I gave the letter to Johan Glauberg, who is, however, so taken in by this Franciscan hypocrisy, that he does not see anything.* 10. *I congratulate Gisbet Wolff on his money, and hope that, by his continuous integrity, he will show that it has not been stolen.* 11. *There are fresh but uncertain rumours as to French troubles.* 12. *Salute the ministers and elders of your church.*

S. P. Non ignoras clarissime vir quantis iam hoc Nundinarum tempore negotijs obruar, quare vt laconismum meum apud te excusem, multis verbis non esse opus scio. Dominum Oporinum³ tuis verbis salutaui, à quo pro tuo labore 40. Danicæ historiæ⁴ exemplaria nactus sum, vnum mihi, alterum Domino

¹ See Letter No. 25, note 7.

² See Letter No. 2, note 2.

³ A printer at Basel.

⁴ See Letter No. 23, note 9.

Petro Anthonio⁵, tertium Domino Becio⁶ seruaui. Mitto tibi³ præterea duo exemplaria Responsionis⁷ Domini a Lasco ad Westphalij calumnias, vt alterum tibi serues, alterum verò Domino Hamstedio⁸ meo nomine tradas, apud quem meum quæso silentium excuses. Scribam prima quaque oportunitate. Testamentum⁴ Bezæ⁹ tibi mitto emptum 30 batzeis¹⁰, quos à Ioanne Doorns tuo

⁵ See Letter No. 39, § 20.

⁶ id est Aegidius Becius, see Letter No. 38, note 1.

⁷ It was published in March 1560; see A. Kuyper *Joannis a Lasco Opera*, i. præf. cxv, and for the text of the Responsio itself *ibid.* p. 271 sqq.

⁸ Hadrianus Hamstedius, or Adriaan Haemstede, seems to have been born about 1525 in Seeland. About 1556 he appears to have gone to East-Frisia to escape the persecutions. He was elected minister to the Protestants at Antwerp, established a reformed community at Aix-la-chapelle in 1558 (M. Goebel, *Gesch. des Christl. Lebens in der Rhein. Westphäl. Kirche*, pp. 424—429), and was, in March 1559, again at Norden in East-Frisia. The same year he was sent to Groningen to preach the Gospel, but he remained there only a short time, crossing the same year over to London, where the Dutch community had elected him as their minister in addition to Peter Deelen (see Sym. Ruytinck, *Geschiedenissen der Nederduytsche Natie in Engeland*, p. 31). He was soon suspected of favouring the Anabaptists and other sects (see Letter No. 51, § 9), and on 16 November 1560 the bishop of London excommunicated him for entertaining erroneous doctrines (see Letter No. 46). In Letter No. 47, written from Emden, where he was evidently hiding himself, having been forbidden to remain there (see § 7), he relates his adventures after his excommunication. The documents printed under Nos. 49—49^b show the proceedings taken against his adherents by the dominant party in the Dutch Church. The action taken against him was not approved of by everyone, and John Utenhove (see Letter No. 2, note 2), who had, no doubt, taken a prominent part in the action (see *Thesaurus Epistolicus Calvinianus*, xviii. 175, 181, 391, 424), was severely rebuked by his elder stepbrother Carl Utenhove (see Letters No. 53 and 67). His principal defender was Jacobus Acontius, to whom he wrote from Oldersheim (see Letter No. 51, dated 14 June 1561), that he had no desire to return to England, that he lived peaceably, and felt assured that he had acted rightly in everything and had entertained no erroneous doctrines (see also Letter No. 73). In 1562 he seems to have returned to England and probably wished to be again appointed Minister to the Dutch in London. But on 31 July the Bishop required him to sign a revocation of his errors (see No. 66), and as he refused to do so, he was excommunicated again and on 19 August 1562 ordered to quit the country. He seems to have died the same year in Friesland. See Van der Aa, *Biographisch Woordenboek*; Sym. Ruytinck, *l.c.*; Strype, *Grindal*, Bk. i. Chapter v.

⁹ The Latin translation of the New Testament by Theod. Beza (see Letter No. 39, note 11) "cum ejusdem annotationibus", was published at Geneva (by Rob. Estienne) in 1556, reprinted in 1557 by Rob. Estienne; in London in 1579 and 1587; at Amsterdam in 1624; see Haag, *La France Protestante*, ii. 526.

¹⁰ A "batze" is a small coin, of which there existed a heavy and a light sort. The first, current about Bamberg, Frankenthal &c., was worth 16 Pfennig and 18 of them were equal to a Reichsthaler. Of the light ones, current in the Wetterau and along the Rhine, 45 were equal to two Reichsthaler. At Nuremberg and Frankfurt 22½ Batzes made a Reichsthaler and of the Swiss Batzes 27 were equal to a Reichsthaler. In Switzerland one Batze = 10 Rappen, such a Batze being called a good Batze at Zurich, Basel, Schaffhausen and St Gallen. See Zedler, *Universal-Lexicon*.

nomine accepj. Biblia etiam tibi ex amicorum quorundam liberalitate procurauimus. Psalmj noui nulli hisce Nundinis prodierunt. Sebastianus Polonus¹¹ tristium nuntiorum nobis fuit baiulus. 5 Significauit enim (vt ex vxore intelliges) venerandum in Christo Patrem et fratrem nostrum dilectissimum Dominum Ioannem à Lasco¹² valedixisse huic seculo iam superiore Ianuario. Vereor, ne impendentis furoris Dej nobis triste sit præsagium. Deus seruet Ecclesiam suam. Misera iam vidua in summis angustijs constituta præ nimio dolore tabescit. Sola ibj est, notum neminem habet, qui eam consoletur; oro filium Dej vt Spiritu suo ipsam confirmet. Sebastianus¹¹ tuus 150.^{12a} exemplaria⁴ secum sumpsit. 7 Ecclesia nostra Dej beneficio eo adhuc est loco quo fuit semper. 8 Gallicæ contentiones paulatim tēdio affectis plurimis sopiuntur, sed Franciscus¹³ quotidiana impudentia seipsum superat. quia omnia quę vult sibi licere iam intelligit. Scripsit¹⁴ ad me hisce 9 nundinis Dominus Caluinus qui hunc nebulonem suis coloribus ad viuum expressit, quas literas Domino Glaubergo¹⁵ communicauī, sed ita bonus ille vir Franciscana illa hypocrisis est dementatus, vt in meridiana luce cæcutiat. Gratulor Gisbeto Wolfio 10 suam pecuniam, quam vt continua morum integritate non furatam

¹¹ id est Seb. Pech, see Letter No. 39, note 1.

¹² See Letter No. 10, note 1.

^{12a} MS. *quinquaginta* after 150, but crossed out.

¹³ François Perrucellus, or Pérussel, diet de a (or de la) rivièr, bachelor of theology in the Sorbonne, was gained for the reformation in 1542, but contrived to conceal his opinions till 1545, when on 4 February he was forbidden to lecture any longer. He very soon retired to Basel and some assert that in 1550 he was appointed pastor of the French Church in London, under the name of La Rivière (see Burn, *Hist. of the Protestant refugees in England*, p. 34). But this seems to be a confusion between Franç. Martoret du Rivier (a Rivo, Rivius, Rifius, Riparius), for whom see Letter No. 7, note 7, and Franç. de la Rivière of Perucello. However this may be, Perussel was minister of the "banished French Church" at Wesel in 1556, 1557; but was elected in the latter year in the same capacity at Frankfurt. Here he made himself very soon obnoxious to certain members of his surrounding and to Calvin and Beza. He became some time after chaplain to the prince of Condé. After 1565 no more is heard of him; see Haag, *La France Protestante*, first edition; *Thesaurus Epistolicus Calvinianus*.

¹⁴ Calvin's letter, written 15 March 1560, to which Dathænus refers, is lost. But Dathænus' reply, dated 11 April, in which he gives some particulars regarding the religious disturbances at Frankfurt, is printed in *Thesaurus Epistolicus Calvinianus*, xviii. col. 43.

¹⁵ Joannes Glauberg; see Dathænus' Letter in *Thes. Epist. Calvinianus*, xviii. col. 44. The Glaubergs or Glauburgs were a noble family of Frankfurt. Johann von Glauburg was one of the "Vorsteher der Adlichen Gesellschaft Alt Limpurg" there in 1560 (see Lersner's *Chronica der stadt Franckfurt*, i. 309).

fuisse probet, Deum obtestor. Nouis rumoribus de Galliæ tumultibus hîc *omnia* perstrepunt, sed cum *incertj* sint, nolo vt me autore pro certis vel referantur vel credantur. Raptissime Francofurtj, 11 Aprilis.

Tuus Petrus Dathænus.

Salutare multis *verbis* quam poteris officiosissimè non grauaberis Ecclesiæ istic nostræ ministros et seniores *omnes*. 12

Addressed :

Magnifico et verè Nobilj Viro,
Domino Iohannj Vtenhouio,
Domino et amico suo perpetua
obseruantia colendo. 13
Londinj.



42.

**The MINISTERS, ELDERS &c. of the GENEVAN CHURCH,
to the
MINISTER and ELDERS of the FLEMISH CHURCH,
LONDON¹.**

Geneva, Saturday, 4 May 1560.

§ 1. *Although the wish of our brethren, as to the selection of a minister to their Church, would always have great weight with us, yet your support in this matter has encouraged not only ourselves but also the brother whom we have elected. 2. We have not spared ourselves, inasmuch as we send one of our brethren, Nic. Gallasius, who has undertaken the duty of Pastor. 3. We trust that he will prove useful not only to our countrymen, but also to you.*

S. Etsi satis apud nos ponderis habiturę erant fratrum ¹ nostrorum preces quibus petebant in deligendo pastore Ecclesię suę consuly: non tamen parum valuit tam ad nos acrius incitandos, quàm ad fratrem, quj electus est, confirmandum vestra suffragatio: quia persuasi sumus non vulgarj adminiculo fore sanctam vestram conditionem ad tuendum et fulciendum Ecclesię illius statum, quem inter principia discordijs et simultatibus labefactare conatus est Satan. Quo maiore studio nos quoque pro virilj adnixa sumus ad ędificium hoc Templi Dei, quod tam fœliciter inchoauit, promouendum. Ac ne nobis quidem pepercimus, Fratrem nostrum ² Nicolaum Gallasium² mittendo, qui Pastoris munus obeundum

¹ This Letter is in answer to a recommendation written by the Dutch Church of London under a Letter written by the French or Walloon Church of London to Calvin and his colleagues on 18 March 1560, asking the latter to supply them with a minister (see *Thesaurus Epistolicus Calvinianus*, vol. xviii, col. 29 sqq. The request of the French Church was also supported by the Bishop of London.

² Nicolas des Gallars, Sieur de Saules, appears as minister of the Reformed Church at Geneva in 1546 (see *Thesaurus Epistolicus Calvinianus*, xii. 318). In 1553 he was called in the same capacity to Jussy (*ibidem*, xv. 3). But in 1556 he was again at Geneva (*ibid.* xvi. 280); in 1557 at Paris (*ibid.* 696, 712); in 1560 (May 16) at Strassburg (*ibid.* xviii, 91), and in June of the same year in London, where the French community had elected him as their minister according to the present Letter (see his Letter to Calvin in *Thes.* l.c. xviii. 134, in which he relates what had happened in the French Church since his arrival). His condition in London does not appear to have been very satisfactory to him (see *Thes.*, xviii. 165). In 1561 he was sent to the colloquium at Poissy, but determined to return to London (*ibid.* xix. 19, 93), where he was again in the beginning of 1562 but thinking of

suscipiat: quod egerrimè, aut nullo modo eramus facturj, nisi id nobis tenere adhuc et destitutè Ecclesiè Dilectio extorsisset. Speramus verò non popularibus modo nostris vtilem fore eius operam, sed partem etiam aliquam fructus ad vos peruenturam: quia sicutj libenter morem geret faustis votis, et vestris consilijs placidè obtemperabit, pro sua modestia: ita vicissim, quoties ita res vestrè postulabunt, per eum non stabit, quominus fidelis sit vobis adiutor. Valete Integerrimj Viri, nobisque ex animo colendi, fratres. Dominus vos semper regat, confirmet sua virtute, spiritualibusque Donis in dies locupletet. Amen. Genevè .4. nonas Maij. 1560.

Fratres vobis in Christo coniunctissimi

4

Johannes Calvinus

Petrus Viretus³

Franciscus Bourgoinus⁴

Remondus Caluetus

Michael Copus

Joannes Macarius

Lodoicus Enocus⁵

Franciscus Morellanus⁶

Nicolaus Colladonius⁷

Theodorus Beza⁸

Jo. Reymondus Merlinus⁹

Addressed:

Eximijs viris et fratribus in

Christo colendis Ecclesiæ Flandricæ

quæ Londinj est, pastorj et senioribus.

leaving it altogether (ibid. xix. 226). He remained for a little while longer, but left England in July 1563, and after having been for some time at Geneva, became minister of the reformed Church of Orleans in 1564; see *Thesaurus Epistolicus Calvinianus*; Henry Gough, *Index to the publications of the Parker Society*.

³ On Pierre Viret, see Haag, *La France Protestante*; *Thesaurus Epistolicus Calvinianus*.

⁴ François Bourgoïn; see Haag, *La France Protestante*.

⁵ Louis Enoch or Henoeh; see Haag, l. c.

⁶ François Morel; see Haag, l. c.

⁷ Nicolas Colladon; see Haag, l. c.

⁸ See Letter No. 39, note 11.

⁹ Jean-Raimond Merlin; see Haag, l. c.

43.

SUPPLICATION

of the **MINISTERS, ELDERS &c.** of
the **COMMUNITY of STRANGERS in LONDON**
to **HER MAJESTY QUEEN ELIZABETH¹**.

London, Saturday, 29 June 1560.

[For summary see the Dutch text, No. 40.]

Majestati Reginali.

Serenissima Regina ac Domina, Domina multo clementis-¹
sima: Supplicant Ministri, Seniores et Diaconi Ecclesie Pere-
grinorum, quę est Londinj: subindicantes membra quędam
Ecclesie sue hinc subinde à nonnullis inquietari, prætextu statuti
cuiusdam, quo caueri fertur, ne quis peregrino, regni *Majestatis*
Tuæ multo florentissimi municipio nondum donato, domum ullam
elocare præsumat, adeo ut isthac municipandorum Peregrinorum
suspensione, ipsi hinc nec quietē habitare, nec sua ad familiarum
suarum sustentationem, subsidiorumque Reginalium persolutionem
exercere quietē possint. Porro statutum hoc si non tam iuxta²
iuris æquitatem (qua causę fauorabiles veniunt amplificandę)
quam iuxta eius rigorem urgeatur, intelligunt supplices Prædicti,
et suis fratribus, aduersari posse, posteaquam ad omnes in genere
Peregrinos, sine ulla omnino exceptione, referri alioqui uideatur.
Verum dum *Majestatis Tuæ* pietatem propius intuentur, non³
existimant eius mentem esse, ut ij qui verę Religionis nomine,
fiducia pietatis ipsius freti, huc tanquam ad tutum receptaculum,
iam confluxerunt, aut in posterum forte confluxuri sunt, regno
suo protinus excludantur, ne² Christus ipsemet Dominus³ in

¹ See No. 40 where the same Supplication is printed in Dutch. Cf. also note 1 there.

² MS. *quo*, but crossed out and *ne* written above it.

³ After *Dominus* the MS. has: (*non sine certissima diuinę irę prouocatione*), but crossed out.

membris suis⁴ excludi⁵ vnquam videri possit. Quam de *Majestate* 4
Tua existimationem ipsis alioqui confirmat, quod templum per
Diuum (pię memorię) Eduardum, Peregrinis nomine Religionis
huc profugis, olim concessum, et Ipsa autoritate sua Reginali
non ita pridem eis benignę permisit, ad Diuini cultus, patria
ipsorum lingua, peractionem. Quo nomine immensas sane ei
gratias agunt, orantes Deum ut hanc *Majestatis Tue* bene-
ficientiam omnimoda benedictione locupletare dignetur. Quę sanę 5
templi permissio concessioque, parum Peregrinis ipsis esset pro-
futura, si nulla interim habitandi, nullęque exercendorum opifi-
ciorum suorum libertas eis simul permitteretur. Itaque quo huic 6
fidelium Peregrinorum malo maturę occurratur, ne ad sua demum
redire cogantur, ceruicesque suas Tyrannorum gladijs, ac sese
mille vitę periculis (unde diuina gratia semel sunt liberati)
rursum exponere, [sup]plicant prędicti supplices ut *Majestas*
Tua eos qui se, sub certo ipsorum testimonio atque adeo Reue-
rendissimi Domini Episcopi Londinensis, ipsorum Supplicum
Ecclesię cum fidei suę confessione adiecerint, Disciplinęque Ec-
clesiasticę ex Dei uerbo subiecerint, liberę, quietęque (sine ulla
rerum⁶ suarum⁶ iactura, inquietationęue eorum⁷ à quibus ædes⁸
suas⁸ conducunt) hic habitare, opificiaque sua uel intra parietes
suos exercere permittat, donec libertas municipalis à *Majestate*
Tua impetrari possit. Quo fiet ut *Majestas Tua* Christum 7
Dominum in membris extorem hospitio excipiat: tandemque in
die illo iueundam illam Christj Dominj vocem audiat: venite⁹
benedicti patris mei, possidete regnum paratum vobis à primordio
mundi: Peregrinus enim fui, et hospitio excepistis me. Quam
ipsam vocem, ut *Majestatem Tuam* olim audire contingat, sup-
plices prędicti precibus ardentissimis apud Deum contendunt:
Eum orantes, Serenissima Regina ac Domina, Domina clemen-
tissima ut *Majestatem Tuam* spiritu¹⁰ prudentię, consilij ac forti-
tudinis donare pergat magis magisque ad Regni sui florentissimj

⁴ MS. *haud dubię* after *suis*, but crossed out.

⁵ MS. *excluderetur* altered to *excludi* and *vnquam videri possit* added above the line.

⁶ MS. *elocutorum domiciliorum ipsorum*, but crossed out and *rerum suarum* written above the line.

⁷ MS. *eorundem* altered to *eorum*.

⁸ MS. *ea*, but crossed out and *ædes suas* written above it.

⁹ Matth. xxv. 31. 35.

¹⁰ Isa. xi. 2.

salutarem prosperitatem. vtque clemens ac benignum responsum hic referant à Majestate Tua suppliciter, quamque omnino possunt humillimé, in Christo Domino obtestantur. Actum Londini. 29 Junij die. Anno 1560.

Vide responsum¹¹.

¹¹ There is no reply; see note 1 to No. 40.



44.

**STANISLAUS LUTHOMIRSKJ¹,
to JOANNES UTENHOVIUS².**

Little Cazimirza, Sunday, 28 July 1560.

§ 1. *A short time ago I sent you a letter through Seb. Pech, and this one goes through Varner, who has brought us John, Jerome and Thomas, the sons of à Lasco. 2. As you are a joint-guardian of these relations of mine, I inform you that their father, while still at Frankfurt, made a will in German, in which he bequeathed half his property to his wife, the other half to be divided in equal shares among his nine children. You can now understand what fortunes these orphans have. The mother has accepted the greater portion of all goods, and we only divide among the children those things which she points out; we also leave to her all her toilet ornaments. 3. Stancar creates serious disturbances here, and his madness is favoured by Ossolinus and others. 4. We other ministers firmly maintain the mission of the only-begotten Son of God and His humiliation for our sake, which Stancar opposes and denies. 5. The papists already hold meetings with him, and he stirs up archbishops and others against us. 6. Since à Lasco's death there is no one to cope with the efforts of this worthless man. Meantime Ossolinus has begun to repent.*

S. P. Clarissime vir. Non ita longo tempore dedi ad te literas, per Sebastianum Pechium³. Nunc has per Varnerum

¹ A minister of the reformed Polish Church. He was the son-in-law of John à Lasco, and the guardian of his children; see Herm. Dalton, *Johannes a Lasco*, p. 553; Stan. Lubieniecius, *Hist. reformationis Polonicae*, p. 43 sqq.; Krasinski, *The Reformation in Poland*, i. 359, 360, and 364, where he is said to be superintendent of the Anti-Trinitarian Churches of Little Poland.

² See Letter No. 2, note 2.

³ See Letter No. 39, note 1.

Embdanum scribo: qui ad nos adduxit Joannem⁴, Hieronijmum⁴, et Tomam Lasci filios: sed quia te audiendi esse auidum scio, de ² fortunis eorum. Scio enim te esse vnum contutorem affinium⁴ horum meorum. Pater adhuc Francofurti condidit Testamentum Germanico Idiomate⁵ conscriptum. Quo mediam sortem, omnium facultatum suarum, Coniugi tradidit: reliquam vero medietatem per nouem liberorum capita, æquis portionibus dispertiri iussit. Iam æstimare potes quantę sint horum orphanorum fortunę. Accepit enim mater potio^{re}m partem omnium bonorum: sine vlla exceptione. Et illa tantum partiui^{mus} inter eos: quę ipsa met mater protulit. Mundum etiam muliebre^m suum: quem sane copiosissimum habuit: sub censum diuisionis non reuocauimus. Hunc illa sola integrum habet. Stancarus⁶ turbas hic excitat ³ graues. Cuius delirium: imo potius venenum Ossolinius⁷ Hieronimus, Stanislaus Stadnichki⁸: et Stanislaus Droiwski, ex nobilitate præcipui viri, cum alijs multis, cupide sane, odio veritatis, amplexi sunt. Querunt enim et venantur isti centauri, sub nomine Christi, licentiam viuendi sine vlla lege. Tu potes æstimare frater, quanto merore hic simus, nunc in hac prima herba Ecclesiolę affecti. Sed sit EMANVELI nostro summa gratia. Nos omnes reliqui ministri (excepto Martino illo Wlodislauiensⁱ ⁴ pseudopastore:) firmiter tuemur: missionem ad nos filij Deij Vnigeniti: et eius humiliationem nostri causa in Diuinitate susceptam. Quam Stancarus Iudeus et Machometi discipulus impugnat et⁹ omnino negat⁹, summam consolationem nobis eripere studens. Deitatem enim filij Deij domini nostri Jesu Christi hic Sathanę Apostolus nobis nititur abolere, astu mirabili. Ora pro nobis, patrem domini nostri Jesu Christi, cum Vniuerso sanctorum cœtu. Furit Sathan pro impotentia animi sui. Pon- ⁵

⁴ John and Jerome à Lasco had accompanied their father on his flight from England to Denmark in 1553; see John Utenhove, *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, p. 97; cf. also Dalton, l. c., p. 275. À Lasco had been twice married: at Louvain in 1539 to a native of that place, who died while living with her husband in London in August 1552. His second wife named Catherine, who was probably an Englishwoman, he married on 29 January, 1553; cf. *Epistolę Tigurinę*, p. 378, and *Original Letters relative to the English reformation*, ii. p. 581; Krasinski, *the Reformation in Poland*, i. 283.

^{4a} So in MS. ⁵ MS. *Idomate*.

⁶ See Letter No. 39, note 6.

⁷ See Letter No. 39, §§ 11 and 13.

⁸ See Krasinski, *the Reformation in Poland*, i. 175; Herm. Dalton, *Johannes a Lasco*, p. 531.

⁹ *et—negat* added above the line.

tificij cum Stancaro clancularios, imo iam manifestos habent congressus. Instigat Archiepiscopos, Episcopos Papisticos, et legatum Pontificium in nos: Arrij, Eutichetis, Nestorij, Macedonij, et omnium aliorum Hereticorum erroribus impudenti et mendaci suo ore nos infamando et onerando. Quum ipse met horum omnium heresum sit scaturigo. Impostor enim sceleratus Sacrosanctæ Trinitatis gloriam obliquo impetu euertere conatur. Percutiat eum Dominus. Tu nosti copias nostras: Lascio erepto, ⁶ nemo est qui conatus huius nebulonis eneruare possit. Ex¹⁰ ore tamen infantium et lactentium suorum producit suam laudem clementissimus Emanuel noster: ita: ut Osolinus⁷ pœnitentia cœpti sui incipiat affici. Nos: cuius gloria impetitur, certi sumus nobis non defuturum. Vale et nos Patri Domini et Dei nostri Jesu Christi commenda. Datum in parua Cazimirza 1560 Julij 28.

Tuæ præstantiæ animo et corpore totus Stanislaus Luthomirskj minister verbi æterni incarnati scripsit.

Addressed:

7

Ornatissimo

Insigni pietate, et doctrina uiro:
Domino Joannj Vtenhouio: peregrinarum Ecclesiarum Londini fidelissimo ministro. Domino et fratri
obseruandissimo.

¹⁰ Matth. xxi. 16.



45.

EDMUND GRINDAL¹, Bishop of London,
to PETRUS DELÆNUS² and JOANNES UTENHOVIUS³.

Fulham, Wednesday, 4 September 1560.

§ 1. *I send you a request forwarded to me by some anonymous persons, apparently Anabaptists. I have had it translated into Latin, and send you the original, which please*

¹ Edmund Grindal was born at Hensingham in the parish of St Bees, Cumberland, about 1519. He was educated at Cambridge, where he became fellow of Pembroke Hall in 1538, and president in 1549. After having discharged various clerical duties he became prebendary of Westminster in July 1552. On the accession of Mary in 1553 he took refuge on the Continent, staying chiefly at Strassburg. At the accession of Queen Elizabeth in 1558 he returned to England and assisted in the preparation of the new liturgy. In 1559 he was appointed to the mastership of Pembroke Hall, and in the same year succeeded Bonner as Bishop of London. In 1570 he was appointed to the See of York, from which he was translated to Canterbury in February 1576. In the same year he incurred the displeasure of the Queen, and in June 1577 was confined to his house, and sequestered for six months. His suspension was continued for several years, but it would appear that in 1582 he had resumed, at least partially, the exercise of his ecclesiastical functions. In April, 1583, he retired on a pension on account of his blindness, and he died 6 July of the same year. See John Strype, *Life of Grindal*; *Encyclopædia Brit.*; Cooper's *Athene Cantabrigienses*, i. 470, &c. &c.

As bishop of London Grindal was Superintendent of the Foreign Churches, an office to which John à Lasco had been appointed by king Edward VI in 1550, and which he held till the accession of Queen Mary, when he took refuge on the continent (see Letter No. 10, note 1). When in 1559 a great many protestant foreigners had again settled in London and other parts of England, among whom were several who had been here before, John Utenhove and others endeavoured to obtain from Queen Elizabeth a confirmation of the charter which King Edward VI had granted them. But, as Strype says (*Annals of the Reformation*, chapt. viii.), "the matter being referred to her council and the bishops it was refused at first for certain reasons. As because the queen thought it not convenient in her kingdom to have another to be superintendent over a church, and that a stranger, besides the bishop of the diocese. But", continues Strype, "to take off this objection, this church soon after chose Grindal, bishop of London, their superintendent". Strype does not give his authority for any of his statements. Grindal certainly acted as superintendent of the Foreign Churches, and had even the power to excommunicate and depose the ministers, as is clear from several Letters and Documents which follow; but it does not appear anywhere that he was "chosen" as such by the Foreign Churches. That these Churches were, however, allowed a free choice in the matter, and were not bound to have "the bishop of the diocese" seems clear from Calvin's letter to Gallasius (minister of the Walloon Church in London) of 16 June, 1560, where he says: "Intelleximus quosdam e coetu vestro satagere, ut superintendentis munus, quod reverendo fratri episcopo Londi

preserve carefully. Not knowing to whom to reply I have not yet answered it. 2. Some think that Adrian [Gorinus] is the author of it, for I hear that he, on one occasion said, in the hearing of some persons, that he would write a supplication to me in the name of the Anabaptists. 3. I think, therefore, that it will save time if I send my reply to him that he may forward it to the anonymous persons. But before doing so I wished to communicate with you, as you are better acquainted with this sect than I. 4. The brethren whom you have sent to me will tell you the rest.

S. in Christo. Mitto exemplar Supplicationis cuiusdam ad me missæ per quosdam (vti apparet) Anabaptistas, sed anony-
mos. Curavi Latine vertendam, Archetypon⁴ ad vos misi, quod
diligenter vti asseruetis, oro. Nondum respondi, quia nescio
quibus responderem. Sunt qui Adrianum⁵ authorem existimant. ²

nensi a Regina eiusque consilio mandatum erat, in alterum transferatur. Id si verum est, danda erit opera ut importuna eorum studia cohibeas, quorum non alius fons reperietur quam privata cupiditas. Nam quod obtundunt, certum non esse qualis futurus sit huius episcopi successor, nullius apud nos est momenti, quando inspectio in vestras ecclesias non Londinensi episcopo qualiscunque sit, sed hinc probo, fideli et sincero libertatis vestrae patrono data est. Si quis alius aequè idoneus ad manum esset, nostro tamen iudicio praestat nihil mutare..." (*Thesaurus Epistolicus Calvinianus*, xviii. col. 116). To which Galliasius replied: "De munere superintendentis, quod aliquem e nostris ambire intellexistis, nescio an inanis et falsus rumor fuit. Audivi quidem libellum supplicem reginae oblatum fuisse ante adventum meum ab Utenhovio, ut peregrinis ecclesiis pristinam libertatem restitueret. Simul postulatum ut qui olim iis praeerat superintendens huc revocaretur atque interea quispiam eius vices obiret..." (*ibid.* col. 165). It is, however, certain that Grindal's successor also exercised the functions of Superintendent and that the foreign churches were also placed under the authority of the Archbishop of Canterbury (see *Kerkeraads-Protocolten der Londonsche Gemeente, 1569—1571*, p. 193). Afterwards the more direct superintendence seems to have fallen into abeyance, though it remained customary for some time for the ministers of the foreign churches to congratulate and salute any newly appointed Archbishop of Canterbury and Bishop of London. Strype has preserved some of the speeches used on such occasions, as (I) the address of the Dutch church in London to Bancroft, bishop of London, upon his remove to Canterbury anno 1604, when monsieur de la Fontain, preacher of the French church, made this speech to him: "Reverendissime Pater, observande Domine: Quod iam pridem moris fuit. et instituti nostri, quos divina Providentia, et regis voluntas ad archiepiscopatus functionem exegerit, eos ecclesiarum nostrarum nomine, quam officiosissime salutarem, id nunc in dignitatis vestrae gratiam praestamus," etc. (*Annals of the Reformation*, iv. 549 [391]; (II) the speech of monsieur de la Fontain to Dr Vaughan, now the succeeding bishop of London, anno 1604, in which the superintendents are said to have been: (1) Johannes à Lasco; (2) Johannes Utenhovius; (3) Edmundus Grindal; while de la Fontain adds: "ab eo tempore reverendissimos patres, Londinenses episcopos, quamprimum ad hoc munus capessendum accesserunt, officiose salutavimus, nobis patronos benevolos, et nostri studiosos experti sumus"; and ends: "Haec pauca honoris causa, Flandriae et Gallicae ecclesiae nomine, dignitati vestrae dicenda habuimus" (*ibid.* 550 [395]). Then follow "the Bishop of London's answer" and "De la Fontain's present reply to the bishop's speech".

² See Letter No 15, note 1.

³ See Letter No. 2, note 2.

⁴ There is no such document now among the Letters and other writings in the possession of the Dutch Church, Austin Friars, London.

⁵ At first sight one would think that Adrianus Haemstede (see Letter No. 41, note 8) was meant here, who just about this time was suspected of almost anything wicked (see his

Is enim (vti audio) quodam tempore, quibusdam audientibus, dixit, se velle Anabaptistarum nomine supplicem Libellum ad me conscribere. Itaque puto compendio me facturum si ad ipsum Adrianum Responsionem meam destinarem, vt is fratribus illis Anonijmis tradendam curaret. Sed tamen decreui, nullo illos responso dignari nisi prius communicato cum vobis consilio, qui huius sectæ profunditates melius nouistis quàm ego, propter diuturnam experientiam. De cæteris, fratres quos ad me misistis, certiores vos reddent.

Opto Vos in Domino quam optime valere
Fullhamiæ, 4. Septemb. 1560.

Vester in Christo

Edm. Grindallus

Londinensis Episcopus

Addressed:

5

Domino Petro Delæno, et Domino

Joanni Vtenhouio, fratribus

et Amicis in Domino

Charissimis.

Londinj.

Endorsed:

Receptæ 4. Septembris

Anno 1560.

Letter to Acontius, No. 54). But Ed. Meiners (*Oostvrieschlands kerkelyke Geschiedenisse*, i. 405) says that it was "Adrianus Gorinus, who was born at Perone in France, and had served the French communities at Antwerp and London, but being suspected of favouring too much the Mennonites [who were sometimes confused with the Anabaptists] he was deposed. In the *Bremer Biblioth.* Cl. vi., Fasc. vi., p. 1171 is a letter of Bishop Grindal, in which this Adrianus Gorinus (and not Adrianus Haemstede) is thought to be the author of a supplication delivered by the Mennonites. After having been deposed he went to Emden where the French community elected him as their minister in 1561. He left again in 1568". To this Adrianus refers, it seems, the *Epistola* iv published (p. 31) in *Epistolarum Theologicarum Theodori Bezæ Vezelii, liber unus*. Secunda editio, Geneva, 1575.



46.

**EDMUND GRINDAL¹, Bishop of London,
excommunicates ADRIANUS HAEMSTEDIUS².**

London, Saturday, 16 November 1560.

§ 1. *To all ministers of churches in our diocese and especially to Petrus Deelen, minister of the Flemish Church, health. 2. Inasmuch as we have ordered Adrian Haemstede to revoke certain erroneous dogmas; 3. and the said Adrian has obstinately refused to obey an injunction of this kind, we pronounce him contumacious, and in punishment of his contumacy excommunicate him in writing. 4. We, therefore, command you, on our authority, to excommunicate the said Adrian and to denounce him, or cause him to be denounced as an excommunicate in a full congregation of the members of your church. 5. And let him, who shall execute our mandate, certify to us in person or by letters patent whatever shall have been done in the aforesaid matter.*

Edmundus miseratione diuina Londonensis Episcopus vniuer- 1
sis et singulis ecclesiarum ministris quibuscunque per diocesem et
iurisdictionem nostras londonenses vbilibet constitutis et eorum
cuilibet ac nominatim Petro Deleino³ ecclesie Frandrie⁴ ministro
Salutem. Quum nos in quadam causa erroneorum dogmatum 2
rite et legitime procedens⁵ contra Adrianum Haemstedium, eidem
Adriano Haembstedio male sentire de fide orthodoxa convicto
inter alia iniunxerimus vt modo penitentiali in ecclesia Flan-
drica quedam erronea sua dogmata per eundem asserta reuocaret
et ecclesie in hac parte lese satisfaceret eundemque huiusmodi 3
monitioni parere contumaciter recusantem pronunciamus contu-

¹ See the preceding Letter, note 1.

² See Letter No. 41, note 8. Baup in his *Discours historique* says that the sentence of excommunication was first pronounced in Flemish, after which it was ratified in English by the Bishop of London, "montant en chaire, faisant une bonne et sainte exhortation à tout le peuple de vivre charitablement et selon la vérité et de considérer les bénéfices que Dieu leur fait en ce pays de les recevoir amiablement, à cette fin de ne donner scandale à ceux du pays". See J. S. Burn, *History of the Foreign Protestant refugees in England*, p. 29.

³ See Letter No. 15, note 1.

⁴ So in MS.

⁵ So in MS. for *procedentes*.

macem et in penam contumacie sue huiusmodi excommunicamus
in scriptis iustitia id poscente. Vobis igitur *continuatim* et 4
diuisim committimus ac mandamus quatenus eundem Adrianum
Haemstedium sic vt præfertur auctoritate nostra excommunicatum
et pro excommunicato fuisse et esse in ecclesijs vestris sacri con-
uentus tempore dum maior in eijsdem adfuerit populi multitudo
palam et publice denunciatis et declaretis seu sic denunciari et
declarari faciatis cum effectū sub pena iuris. Et quid in premissis 5
feceritis nos debite certificet ille *vestrum* qui *presens nostrum* man-
datum fuerit exequutus *personaliter* vel per suas litteras patentes
vnacum *presentibus* auctentice sigillatas. Datum in Palatio nostro
Londoniensi sub Sigillo nostro xvj^o die mensis Novembris Anno
domini millesimo Quingentesimo sexagesimo Et nostre Consecra-
tionis Anno Primo.

P. Johnson

Presens copia concordat cum originale,
examinata per me Willelmum Softlay
Notarium publicum Ciuitatis londonensis vicesimo
primo die Novembris 1570.

Willelmus Softlay^a
Notarius publicus.^a

Endorsed:

Edm. Lond.
Excommunicatio Hamstedij
16 Nov. 1560.

^a The notarial mark is written between these four words.



47.

ADRIANUS HAMBSTEDE¹,
to MAYKEN the wife of JACOB COOL².

Emden, Monday, 10 February 1561.

§ 1. You will have heard what has happened to me, as I have written to several of the brethren. But I must tell you how the Lord has strengthened and comforted me. 2. When the Bishop of London banished me as a heretic, I felt sure that the world would revile me, but what has it done that I desired not myself? For I pray daily with all saints that we may be slandered, and that the name of God may be made holy and glorious. Again Christ says (Matth. 5 vv. 11 and 12): Blessed are ye when men shall revile you.... 3. This promise is our consolation. Have not our forefathers done the like to the prophets? 4. On sea, when our ship ran full of water, I was permitted to behold the miraculous deeds of the Lord, and the sea brought us safely to land. 5. On land men sought my life, but God protected me and my family, though He allowed them to rob us of our clothes, books and furniture. 6. But He who had given us these things is rich enough, and has caused us not to be in want of anything. 7. When we arrived at Emden, we were forbidden to enter the town; but it is a poor bird that has but one nest. The earth is the Lord's, and all that is in it. If they deny me one town, the Lord has many thousands, and I shall live wherever He desires. 8. In my pilgrimage He has blessed me, as my wife gave birth to two boys and a girl at one time; one of the boys died, the other is called Emanuel, and the daughter Charitas. 9. The boy was born with a helmet, whereby the Lord signifies that I must arm myself for the struggle. 10. My wife salutes you and your husband and daughters &c. 11. Salute all our friends, especially the woman who gave us the butter.

De vrede des Heeren zij mit v myn lieue Suster Maijken ¹
Kools ende mit v huysghesin ende kinderen: Hoe dattet mit mij
vergaen is, vermoede ick wel dat ghij wel ghehoort hebt. want
ickt tot verscheijden broeders gheschreuen hebbe. Maer hoe
ons de Heere in het cruce versterckt ende vertroost heeft zult
ghij moghen weten. Als de Bisschop van Londen³ mij als een ²
ketter verbannede, zoo dacht ick wel dat mij schande ghesproken
zoude werden van de wareld. Maer wat heeft hij mij anders

¹ See Letter No. 41, note 8.

² This Jacob Cool is probably the father of Jacobus Colius Ortelianus whose correspondence with his uncle, Abraham Ortelius, and other learned men of his time is published in the first volume of the Archives of the Dutch Church, published last year, and where further particulars about Jacob Cool senior may be found.

³ See the preceding document.

ghedaen, dan dat ick zelfs begheerde. Want ick bidde daghelicks mit alle heijlighen .Dan. 9. dat ons schande gheschie ende dat gods naem mach heijligh ende heerlick worden. Wederom zeght Christus .Matth .5.⁴ zalich zijt ghij als de menschen v vermaledien, ende v veruolghen, ende alle quaed van v spreken, lieghende om mynent wille, verblijt ende verhueght v, want v loon is overvloedigh in de hemelen. Deze toezegghinghe ende belofte Christi ³ is onzen troost. Hebben hare voorvaders alzo de propheten niet ghedaen? ia is Christus zelf niet als een verleijder, ende de apostolen als ketters ter dood ghebracht? Voorwaer een discipel is niet beter dan zyn meester. Hebben zij mij ghehaet (zeght hij) zoo zullen zij oock v haten. Het is voorwaer ghenueghlick dat wij Christo ghelyckformigh werden want wij zullen oock zynder heerlickheijd deelachtich zyn.

In de zee als ons schip vol waters wierd, zoo mocht ick de ⁴ wonderdaden des Heeren aenschouwen. Want hoe zouden mij de wateren kunnen verdrincken, die in de handen mijns vaders zijn, die om zyns Zoons Christi Jesu wille, een vaderlick herte ende ghemoet tot ons draeght, ia mit zulcken liefde ons omvanght, dat hij ons Christum gheschoneken heeft. Hoe en zoude hij ons mit Christo niet alles schencken dat ons van noode is? Hemel ende aerde moet zijn wtuerkorenen te dienste staen. Wij betrouwent hem wel toe. Daerom heeft de zee ons schadeloos te lande ghebracht. Als wij aen land ghekomen waren, zoo zochten de ⁵ menschen myn leuen, maer god hadde dat in zyn bewaernisse, niemand heeftet wt zijner hand kunnen ontweldighen. Hij heeft mij ende myn huijsghesin bewaert, ende alle myner vianden raedslagh ende voornemen idel ghemaeckt. Hij heeft haer ghewelt ouer mijn kleederen, lijnwaet, boecken ende huijsraet ghegheuen, dat zij dat mochten roouen ende plonderen. Maer hij is rijk ⁶ ghenoech die ons dat ghegheuen hadde. Want hij maeckt dat wij niets ghebrek en hebben, hoe wel dat wij gheen eijghendom en hebben, ende dat wij in als wel gherust ende wel ghemoet zijn, dwelek den meesten ryckdom is. Als wij tot Embden quamen ⁷ zoo ward mij de stad verboden. Maer het is een arm voghel die maer een nest en heeft. Het aerdryck behoort den Heere toe ende alles dat daer in is. Verbieden zij mij een stad: myn god

⁴ Verses 11 and 12.

ende myn vader heefter zoo menigh duijzent ende waer hij wil, daer zal ick wonen. Ick weet dat hij mij wel een plaetze versorghen zal, oft myn vianden wel leet is.

Ende in deze mijne pelgrimage heeft hij mij den zeghen ⁸ ghegheuen, dat myn huysvrouwe mij drye kinderkens te ghelycke ghebaert heeft twee knechtken ende een meijken. Het ionckste knechtken is ghestoruen. De andere is Emanuel gheheten. Want god is warachtigh mit ons. De dochter is Charitas gheheten, want god heeft zyn vaderlicke liefde ouer ons bewezen, dat hij ons in Engelland van de bloedgierighe ende oock in Holland van de handen der ghener die myn leuen zochten beschermt heeft. Het knechtken quam mit een helmet ter ⁹ wareld, waer mede mij de Heere betuijght dat ick mij ten strijde wapenen moet. Want de duuel heeft zyn krijghsknechten teghen mij opgherust, welcke alle tzamen myn verderfnisse zoeken. ick moeder teghen stryden mit een vast ghelooue ghewapent mit den helm des zalicheijds. De Heere wil ons verstercken ende in vasten ghelooue behouden. Myn huysvrouwe doet v, ende v ¹⁰ man ende dochters, ende Jan, ende Lysken, ende alle andere vrienden hertelicken zeer groeten. Zij is redelicke wel te passe, ende wel ghetroot in den Heere. Groet ons de vrienden alle, ¹¹ ende byzonder dat vrouke die ons de boter gaf. Gheschreuen int heijmelicke tot Embden, den thienden february 1561.

V broeder inden Heere Adrianus Hambstede.

Addressed :

12

Aen Maijken Jacob Cools
huysvrouwe wonende
in Engelland
Tot Londen.



48.

**ERICUS XIV¹, KING OF SWEDEN
ALLOWS CERTAIN RELIGIOUSLY DISPOSED
STRANGERS TO RESIDE IN HIS DOMINION.**

Holm, Wednesday, 5 March 1561.

§ 1. *As we have often been told by trustworthy men and also by our servants and subjects who visit foreign countries, that many persons are compelled, for the sake of devotion and truth, to live in exile from their native land and wander in strange countries; and that, if they could find localities in which they would be permitted to live in peace according to the Gospel and the true religion of God, they could repair thither, 2. we, moved by compassion for them, grant to all persons, of whatever condition and quality they may be, who desire to live peaceably and religiously, free ingress into, and residence in, our kingdom. 3. And we undertake to defend and protect them, and to allow them to use and enjoy the same privileges and right as our own subjects and vassals, provided they are no exiles on account of crimes and misdeeds, submit to the laws of our dominion, conduct themselves like Christians, and swear and preserve fealty to us and our kingdom. 4. And, in order that they may not, after their arrival, find the burthens, taxes and laws of our dominion very heavy and onerous and think that we demand more from them than from our own subjects, we have forwarded certain conditions and articles to Dionysius Burrius our Ambassador in England, according to which it will be permitted to the persons alluded to above, to reside and travel in our kingdom, and to use and enjoy its laws and privileges like our own subjects.*

Ericus² huius nominis Quartusdecimus DEI gratia Suecorum, r
Gotthorum, Wandalarumque Rex et heres, vniuersis has nostras
presentes literas inspecturis Salutem. Cum multotiens nobis a

¹ Eric XIV was born 15 December 1533 and succeeded his father Gustaf Wasa in 1560. At first he ruled with energy, promoted arts and trades and commerce on land and sea, raised the maritime power of Sweden and ameliorated the administration of justice. But his violent passions, gradually degenerating into madness, led him on to injustice and violence and after various excesses and cruelties, which alienated all his subjects, he was deposed and imprisoned in 1569, and finally poisoned on 26 February 1577. He was one of the unsuccessful suitors of Lady, afterwards Queen Elizabeth; see "her answer given at Hatfield, to Sir Thomas Pope, as to the proposal of marriage made by the king Elect of Sweden," in *Calendar of State Papers, Domestic, 1547—1550*, under date 26 April 1558, p. 101. On 1 October 1559 he came over to England on a visit for some months; *ibid.* p. 110, 111, 157, 158.

² This Charter has been translated into Dutch in Sym. Ruytinek's *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 11 sqq.

plerisque viris bonis et honestis verumetiam a nostris seruis et subditis alienas terras et regiones peragrantibus significatum sit: multos esse qui ob pietatis et veritatis studium ex naturali sua regione exulare, et in alias terras diuagari coguntur. Ipsosque si certas sedes in quibus tranquille, pie, secundumque DEI Euan- gelium et puram religionem eis viuere permetteretur possent inuenire, libenter se eò profecturos et recepturos, Nos ipsorum ² miseratione commoti, et vt³ piorum saluti, afflictioni et necessitati consulatur⁴, atque ne illi posthac incertis ita sedibus cogantur diua- gari, aliquod inueniatur refugium et solamen, Ex nostra singu- lari gratia, vniuersis et singulis personis cuiusuis conditionis, status et qualitatibus fuerint, qui pie, tranquille et religiose viuere cupiunt, seque vt christianos, piosque homines decet gerere, concessimus atque per has nostras presentes literas concedimus et permittimus liberum ingressum et mansionem in totius Regni ac ditionis nostrę terras vbinamque locorum fuerit eisque commo- dius et vtilius videbitur, nosque libenter ipsos in nostram tutelam ³ protectionem et defensionem veluti nostros proprios subditos et vassalos suscipiemus, iisdemque priuilegijs iure et præeminentijs vti ac frui, sicut nostris subditis et vassalis, permittemus, dum- modo propter aliqua scelera, et facinora minime toleranda non exulent, ac seipsos nostris, Regniue nostri legibus et iuri se submittant, et vt pios et christianos decet se gerentes, omnem nobis ac Regno nostro fidem et fidelitatem iurent, polliceantur et seruent. Verumetiam ne quum huc venerint, grauiora forsitan vel ⁴ duriora sibi nostrę Regionis onera et vectigalia consuetudinesque et leges videantur, nosque aliquid magis quam a nostris subditis velle expetere⁵ putent: Nos certas condiciones et articulos dilecto nostro viro ac in Angliam legato Domino Dijonisio Burræo⁶ misimus sub quibus vniuersis præfatis licebit tute, tranquillè et pacificè viuere, ac in Regno terrisque nostris versari, manere et habitare, iisdemque vt dictum est legibus, iure, priuilegijs et præeminentijs vti et frui, qualibus nostris penatibus subditis et vassalis fas est et licitum, In cuius rei maiorem fidem nos has

² Added above the line.⁴ MS. *consuletur*.⁵ MS. *expete*, and *re* added above the line.⁶ Probably a member of the Swedish family Bure, of whom Andreas and John Thomä were men of considerable literary merit; see Ersch und Gruber's *Encyclopädie*.

nostras patentes subscripsimus, atque nostro Sigillo mandauimus muniri. Datum in Regia nostra Holmensi, v, Martij, Anno 1561.

Ericus.

Added in another hand: eum adiuncto sigillo Regio⁷.

No address.

⁷ There is no seal attached to the document, which is evidently a transcript.



49, 49^a, 49^b.

DOCUMENTS CONCERNING ADRIANUS HAMSTEDE¹.

49.

London, Saturday, 19 April 1561.

§ 1. Two conditions to be proposed to certain members of the Dutch Church, who have hitherto adhered to Adrian Hamstede and have disturbed the church by scattering rumours as to the said Adrian not having been expelled in due form: 1^o that they confess publicly before the congregation, that the doctrine of Adrian, asserting that the article on the incarnation of Christ from the virgin is secondary not fundamental, is erroneous and antichristian; 2^o that those who have spread the rumours and disturbed the Church confess publicly that they too have sinned in this respect. 2. As they have given some indication of submission and a better disposition, and if any others who have been denounced, may wish to-night or to-morrow morning, before the service, to give similar indications of submission and repentance, their excommunication may be deferred for fifteen days. Those who persevere in their obstinacy may be excommunicated to-morrow. 3. Acted before the Bishop of London with the consent of the ministers of the Flemish and French Churches, and in the presence and with the consent of the Bishop of Durham.

Conditiones duæ offerendæ quibusdam in Ecclesia Germanica. 1
qui hactenus uisi sunt adhærere Hadriano et ecclesiam perturba-

¹ See Letter No. 41, note 8; cf. also Sym. Ruytinek, *Gheschiedenissen der Nederduytsche natie in Engelant*, p. 49 sqq.

runt rumores spargendo, quasi non recte atque ordine eiectus fuerit Hadrianus.

1° Vt publicè coram ecclesia confiteantur doctrinam Hadriani, qua asserit articulum de Christi incarnatione ex uirgine non esse fundamentum sed circumstantiam, esse erroneam et Antichristianam.

2° Vt qui rumores illos sparserunt et Ecclesiam ita perturbarunt, publicè fateantur se in eo quoque peccasse.

franciscus Vranck
Johannes Blauwerer
Cornelius van etten
franciscus gheuers.

Quia aliquam submissionis et melioris mentis significationem dederunt, et si qui alij denuntiati uoluerunt hac nocte aut cras mane ante concionem similia indicia submissionis et resipiscentiæ coram² ministro et senioribus Ecclesiæ dare, poterit differri eorum excommunicatio ad xv. dies. Qui uero in sua pertinacia perseverint ij cras poterunt excommunicari.

Actum decimo nono Aprilis .1561³

3

Coram Edmundo Episcopo Londinensi cum consensu ministrorum utriusque Ecclesiæ peregrinorum, Flandricæ scilicet et Gallicæ, presente etiam Domino Episcopo dunelmensi⁴ et consentiente.

² MS. *minist* after *coram*, but crossed out.

³ MS. 1562, altered into 1561.

⁴ James Pilkington, bishop of Durham.

49^a.

London, Friday, 2 May 1561.

§ 1. *The accused brethren here present confess and testify before God and His Church, that our Saviour is both God and man, and assumed His human nature, through the power of God, of the substance of Mary, without the cooperation of a man, and is found to be similar to us in everything except in sin, and that anything written or taught by Adrian Hamstede or anybody else, contrary to this doctrine, is erroneous and antichristian.* 2. *As regards the manner in which the ministers of the said church have*

expelled or excommunicated the said Adrian, the denounced brethren declare, that, after having been publicly admonished by the said ministers to testify their opinion about it, they discussed and considered that manner, not only among themselves but also with other brethren, and are unable to understand that the said ministers have acted, in all articles required for this measure, duly according to the Scriptures. 3. Wherefore they ask the brethren to bear with them in this respect, and if any be offended by their contradiction or otherwise, they ask to be forgiven.

Prima reconciliationis forma senioribus oblata. 2^a. Maij 1561.

Denuntiati fratres hîc præsentes fatentur ac testantur coram 1
Deo et sua ecclesia quod Christus Jesus servator noster, Deus est
atque homo, et suam naturam humanam per uirtutem Dei absque
cooperatione uiri suscepit ex substantiali semine Mariæ, quæ fuit
de progenie Davidis, et inuentus est in omnibus nobis¹ similis
excepto peccato, iuxta testimonia scripturarum: et quod quecum-
que Hadrianus Hamstedius aliusue quicumque fuerit quantumuis
doctus ac prudens habitus fuerit, aut habeatur, in contrarium
prædictorum scripsisse aut docuisse compertus fuerit, est erroneum
et Antichristianum.

Quantum ad modum attinet tractationis, quo ministri dictæ 2
ecclesiæ usi sunt in eiectione uel excommunicatione dicti Hadri-
ani, declarant ac testantur dicti denuntiati fratres, quod postquam
a dictis ministris publicè admoniti fuerunt ad declarandam super
eo sententiam suam, ipsi eandem tractationem tam penes semet-
ipsos, quam etiam cum aliquibus fratribus qui se admonuerant
perpenderunt ac perserutati sunt in timore Dei et charitate
proximi iuxta exiguum munus sibi a Deo datum; sed nondum
assequi possunt dictos ministros in omnibus articulis ad eam
tractationem requisitis iuxta scripturas debite uel iuste egisse.
Quare rogant omnes fratres dictæ ecclesiæ ut uelint se in ijs ferre, 3
et si qui fuerunt ob contradictionem aliquam aut quoquo modo
dictæ² rei occasione offensi, maioremque asperitatem minusue³
charitatis seu in uerbis seu in factis experti sunt ab ipsis fratribus
quam a Christianis expectandum fuerit, rogant ut sibi condonare
uelint propter Christum.

MS. nobis omnibus, but marked for trans-position.

² MS. dicta.

³ MS. minusue.

49^b.

London, Tuesday, 1 July 1561.

§ 1. *After ascertaining the faith of those brethren and sisters who were suspected, on account of the disturbances caused by Adrian Hamstede, of entertaining erroneous opinions regarding the doctrine of the incarnation of our Lord, and on that account were recently suspended from the communion of the faithful and from participation in the sacraments, we have found that, with respect to the word "circumstantia", they think aright and have confessed to us: 2. that they understand Christ to be the foundation of our salvation, namely Christ the true God and true man, from the seed of the woman promised to David, and that anyone denying this is manifestly in error. 3. As regards our dealings with Hamstede, they cannot as yet think that we have proceeded in every respect in accordance with the Scripture and the ordinances of our Church. But they are satisfied and will say no more about it, asking forgiveness if they should have offended in any way. 4. Wherefore we advise you to pardon them and to acknowledge them as brothers and sisters, all the more as we ourselves may have given offence by too great harshness.*

Scriptum senioribus Ecclesiae germanicae in urbe
Londinensi oblatum prima Julij 1561.

Isti fratres et hae sorores qui propter motus quos intulit in 1
Ecclesiam causa Hadriani suspecti fuerant quod male sentirent
circa doctrinam incarnationis Domini et propterea superioribus
diebus suspensi fuerunt à communione fidelium et participatione
sacramentorum. Postquam saepius cum illis actum esset ut pro
certo cognosceremus quænam esset eorum fides super puncto de
quo erat suspitio, nempe super uerbo circumstantiæ, tandem inue-
nimus magno nostro gaudio et consolatione eos bene sentire, nam
confessionem nobis exhibuerunt quemadmodum præsentibus testa-
buntur et affirmabunt in hæc uerba.

Nos salutis nostræ fundamentum integrum Christum esse 2
intelligimus iuxta scripturas nempe uerum Deum ac uerum
hominem mulieris semen habere et Dauidi promissum cui incu-
buit Patriarcharum et Prophetarum Ecclesia. Qui hoc promissum
semen negant, docentes tantum circumstantiam esse quasi uelint
inferre rem leuem aliquam neque ad nostram salutem necessariam
dicimus manifeste errare et fundamentum ipsum negare et talem

doctrinam tanquam erroneam et Antichristianam corde et ore detestamur.

Et quanquam circa tractationem habitam cum Hadriano adhuc 3 non possunt compræhendere quod nos omni ex parte debite uel iustè processerimus iuxta scripturas et Ecclesiæ nostræ instituta, tamen contenti sunt et promittunt rem omnem ex sua parte silentio consopire et consciencijs suis quantum poterunt quietem dare et si uerbis aut quocunque modo fratres offenderunt aut se super eiusmodi controuersijs aliter gesserunt quam christianos decuerit rogant Deum et totam Ecclesiam ut sibi parcat^{ur}. Quamobrem 4 hortor uos omnes ut patrem nostrum imitantes qui condonat nobis non tantum ea delicta que intelligimus et confitemur, sed plura etiam que non intelligimus iuxta prophetæ¹ dictum (delicta quis intelligit) eis ignoscatis et ut fratres et sorores agnoscatis, quod eo magis facere debemus quod fieri possit ut etiam ex parte nostra aliquid humanitus admissum fuerit, cum simus homines et non angeli, forte enim aut nimio rigore aut animi alteratione uerbis² ac moribus usi sumus ex quibus offensionem dedimus, quod si contigit ipsi uicissim nobis³ libenter⁴ ignoscunt.

¹ Ps. xix. 12.

² MS. *aut* after *uerbis*, but crossed out.

³ MS. *no* after *nobis*, but crossed out.

⁴ MS. *ag* after *libenter*, but crossed out.



50.

**PETRUS DATHÆNUS¹,
to GODFRIDUS WINGIUS².**

Frankfurt, Tuesday, 22 April 1561.

§ 1. *Pray excuse my long silence. 2. As regards the burdens and difficulties of your office I fully realize them, for even here, in a free region, our troubles are many and great. But the Lord will strengthen you. 3. You know the perils and dangers that threatened St Paul on sea and land, but our Heavenly Father was always with him, and He will not forsake you. 4. We too have our burdens to bear, although to you it may seem otherwise; in truth you are the overseer of a people sighing under the Egyptian load, I preside over a people in the wilderness, free from the yoke of tyrants, but querulous, inflexible, arrogant and murmuring. 5. As regards the books which you wished me to buy, I could not obtain a copy of the "loci communes" of Musculus, but he promises a second edition next fair; at the same time you might have his commentary on St Matthew. 6. I now send you his Commentary on St John and other works of Calvin, Beza &c. 7. Also some "Judicia" of Philippus [Melancthon]. 8. I send you the books unbound, as binding is here twice as expensive as in your place. 9. You receive also what you required on the Apocalypse.*

Gratia et pax in Jesu Christo.

Tam diuturnum silentium meum vt excusare non possum, ¹ ita etiam nolo etsi possem frater in Christo obseruandissime, quare si quam hac in parte culpam in me hærere putas, eam vt remittas ignoscasque ex animo postulo, quod peccatum est hactenus mea cessatione, deinceps maiorj diligentia resarcietur. Porro quantum ad muneris tuj onera³ et difficultates infinitas ² attinet, de ijs nunquam dubitauj, cùm enim hic tot tantæque in libera regione nobis sese offerant molestiæ⁴, facilè mihi est

¹ See Letter No. 25, note 7.

² See Letter No. 18, note 2.

³ Godfr. Wingius, at the time that this letter was written, probably resided in London, but it cannot be stated with certainty.

⁴ These "molestiæ" had already become much greater a few days afterwards; see the next Letter and Letter No. 58. On the troubles experienced by the Foreign reformed Churches at Frankfurt (established there in 1554) on the part of the Lutherans, which had already begun in 1557 and culminated on 23 April 1561, when the Reformed were forbidden to exercise their religion any further, consult: *Franckfurtische Religions-Handlungen*. Franckfurth, bey Frantz Barrentrapp, 1735. Fol.

colligere ac etiam credere grauissimam durissimamque prouinciam tuis humeris esse impositam, cui sustinendæ etsi ex te impar sis, non deerit tamen deus Opt. Max. quo te confirmante omnia poteris qui alioqui nihil potes. Non ignoras pericula ac 3 præsentissima vitæ⁵ discrimina in quibus perpetuò terra marique versatus est Paulus, ita vt interdum vitæ tædium obrepserit, sed in his difficultatibus omnibus non defuit illj Deus Pater misericordiarum et omnis consolationis. In prima inquit defensione mea nemo mihi adfuit, sed omnes me dereliquerunt sed dominus mihi astitit et confirmauit. Is ergo sine dubio tibi aderit, et addet animum ac facultatibus ijs te instruet, quas ad tale ministerium necessarias esse cognoscit. Populus enim ipsi in ea regione multus est, quare te etiam in media luporum arce conseruabit. Non est abreniata manus domini, viuitt adhuc ille qui Mosen defendit à Pharaonis tjrannide, sine cuius etiam paterna voluntate ne capillus^{5a} quidem ex Capite tuo defluet. Interim mi frater, nec nos hic infinitis molestijs caremus, etiamsi 4 aliud tibi videatur, nam vt verum fatear, tu præfectus es populo sub Ægyptiaco onere gementj, ego libero et in deserto excusso tjrannorum iugo, quærule, præfracto, superbo, murmurantj, cui nunquam deest quod obstrepat. sed ita visum est Deo, te in illis angoribus, me autem inaudita ingratitude ac impudentj confidentia exercere, et oro Deum Opt. Max. vt nos omnes in statione nostra confirmare dignetur. plura iam non possum, nec volo. Quantum ad libros eos attinet quos per me tibi emj optaras, 5 sic accipe. Musculj locos communes⁶ hoc tempore habere non potuj, eo quod nullum iam adesset exemplar, pollicitus est autem proximo mercatu secundam editionem eamque prima auctiorem. Igitur proximis nundinis si voles locos habebis et Musculum item in Mattheum⁷, qui nec iam etiam adfuit. Habes autem 6 eum in Joannem⁸ pro 18 batzeis^{9a}. Calvinum in Acta⁹. pro 9

⁵ MS. *pericula* after *vitæ*, but crossed out. ^{5a} Luke xxi. 18.

⁶ The first edition of this work was published at Basel in 1560 (a copy of which is in the British Museum), the second at the same place in 1561 (a copy in the Cambridge University Library). Other editions were published at the same place in 1573 and 1599.

⁷ Published at Basel in 1551, 1556, 1562 &c.

⁸ Published at Basel in 1545.

^{9a} See Letter No. 41, note 10.

⁹ Published at Geneva in 1552, 1551; a second edition in 1560; a third in 1573 etc.

batzeis. Bezam¹⁰ de prædestinatione. 4. assibus seu stuferis. Bezam¹¹ de cohærendis hæreticis pro 4 assibus. Calvinum de prædestinatione¹² 2. assibus. Ad nebulonis calumnias Calvinum¹³ 1. asse. Antidotus—2. assibus. Tractatus Bullingerj—j asse. Summa totalis est 2. tallerj. Habes aliquot Philippj iudicia¹⁴ quæ 7 tibj grata esse patieris. Compactura librorum hic duplò quam 8 apud vos charior est, ideoque incompactos ad te mitto. Tu igitur hoc quaecunque hoc officium et studium meum bonj consulas. Habes item quod in Apocalypsi requirebas. Vale mi frater nosque 9 mutuis præcibus apud deum juuemus. Raptim Francofurtj 22 Aprilis 1561. Tuus P. Dathænus.

Addressed:

10

Ornatissimo Viro, Domino
Godfrido Wingio
Domino et amico suo.

¹⁰ *Ad sycophantarum quorundam calumnias quibus unicum salutis nostrae fundamentum, id est æternam Dei prædestinationem evertere nituntur*, [Gen.], Conr. Badius, 1557, in 8°. The book is a reply to Ant. Catelan, see below, note 13.

¹¹ *De hæreticis à civili magistratu puniendis*, [Geneva] Rob. Estienne, 1554. A reply to Ant. Catelan (see below, note 13).

¹² Calvinus, *De prædestinatione*. The editors of Haag, *La France Protestante*, record, under Calvin, III. 597, two treatises on predestination: (a) *De prædestinatione et providentia Dei libellus*, an extract (the chapters 14 and 12) from his *Institutes*, which was published in 1550, at Geneva, in small 4°, and a second edition in 1552; (b) *De æterna Dei prædestinatione*, Geneva, 1552, 8°, also published the same year in French.

¹³ The "nebulo" is Antoine Catelan, who had been a Franciscan monk, but had gone to Geneva, to find there employment as a teacher of children. But his knowledge and behaviour did not commend themselves to Calvin, Beza and other ministers of Geneva, and he was forbidden to remain in the town. He returned to France, joined the secular clergy and endeavoured to avenge himself on the ministers of Geneva by the publication of a pamphlet, in which he attacked their doctrine, morals &c. No copy of this pamphlet is now known to exist. Calvin's answers, to one of which Dathænus alludes, are entitled: (1) *Brevis responsio Joan. Calvini, ad diluendas nebulonis ejusdam calumnias, quibus doctrinam de æterna Dei prædestinatione foedare conatus est*, Genève, Crispinus, 1557. (2) *Calumnie nebulonis ejusdam quibus odio et invidia gravare conatus est doctrinam Joh. Calvini de occulta Dei providentia; Johan. Calvini ad eandem responsio* (Fleuron), 1558. Ex officina Conradi Badii. See Haag, *La France Protestante*.

¹⁴ On the *Judicia* of Philippus Melanchthon cf. *Corpus Reformatorum*, vol. x, coll. 433—442.



51.

PETRUS DATHÆNUS¹,
to JOANNES UTENHOVIUS².

[Frankfurt], Monday, 28 April 1561.

§ 1. *I wish that I had more joyful news to write, but it pleases God to punish our ingratitude. 2. Franciscus Philippi, one of the two ministers of the French Church, has been banished after an imprisonment of fifteen days. 3. On the 22nd inst. the German ministers, seeing that the Senate were exasperated on account of the continuous dissensions in the French Church, accused us before the Senate, whereupon the Ministers of the refugee Churches were ordered to desist from further service until they agreed, as regards the Lord's Supper and the ceremonies, with the preachers of the city. 4. We are, therefore, obliged to cease all further work, and as on May first new councillors will come into office we will wait. 5. If no church will be open to us unless an agreement with the Germans in doctrine is come to, which I think out of the question, we shall have to seek another abode. But we have not yet abandoned all hope and trust that our adversaries will be caught by their own snares, for we mean to challenge them to a public disputation, which they detest. 6. Therefore, after eight days we shall present a request for a colloquy with the preachers and the granting of a church. 7. I pray Christ to favour our efforts. 8. I recommend the bearer of this letter, who comes over to you with his wife in quest of more profitable employment, as a good and honest man. 9. Salute your wife and your colleagues. 10. There is nothing certain as to a Diet to be held here.*

S. P. Optarem lætius³ ad te scribendj argumentum mihi iam¹ offerrij Vtenhouj clarissime, sed ita visum est Deo, ingratitude-
nem nostram summam in hoc sæculo punire, ne eum reprobo mundo
pereamus. Verum si bona⁴ hætenus de manu Domini suscepimus,
mala cur non suscipiamus? Statum igitur nostrum paucis
sic accipe. Franciscus⁴ Philippi, alter Ecclesiæ Gallicæ minister,²
post 15. dierum carceres in exilium missus est. 22.⁴Tandem³
Aprilis die Concionatores Germanj oportunitatem nactj, ob con-
tinua Ecclesiæ Gallicæ dissidia Senatū exulceratum videntes,
accusationes contra nos apud Senatū instituunt, ad quas nobis
in defensione nostra nunquam auditis decernitur et statuatur, vt
peregrinarum Ecclesiarum Ministrj tantisper omni ministerio super-
sedeant, donec cum Concinatoribus vrbis in doctrina de Cœna

¹ See Letter No. 25, note 7.

² See Letter No. 2, note 2.

³ See the preceding Letter, note 1.

^{3a} Job ii. 10.

⁴ On these events see *Frankfurtische Religions-Handlungen*. Franckfurth, bey Frantz Barrentrapp, 1735, fol., 22 sqq. and Beylagen p. 59 sqq.

et ritibus consensum et concordia rationem aliquam inueniant. Itaque iam omni functione cessare cogimur, et quia Cal. Maij 4
 novos Consules habituri sumus, nihil adhuc mouemus, sed tempus paulò commodius expectamus. Deus misereatur Ecclesiae suae. Si hoc omninò firmum manet, ut non pateat hic nobis 5
 templum nisi constituto cum Germanis in doctrina consensu, quod nunquam futurum puto, aliae sedes nobis erunt quaerendae, nam à vera c[on]fessione nost[ra]⁵ ne latum vnguem⁶ statuimus Dej gratia discedere. Sed non destituimur spe. Confidimus fore ut aduersarij nostrj suis laqueis capiantur, nam ad publicam disputationem prouocabimus, quam cane peius et angue⁷ oderunt. Post dies itaque octo supplicem libellum⁸ exhibebimus, 6
 quo colloquium cum concionatoribus, et apertionem interea templj propter grauissimas rationes petemus. Oro filium Dej ut cona- 7
 tibus nostris adsit consiliaque nostra omnia ad nominis suj gloriam et Ecclesiae suae aedificationem virtute Spiritus sanctj dirigat. Amen. Frater hic noster, qui cum legitima sua vxore 8
 ad vos venit quæstum vberiore quæsiturus, bonus est et honestus quantum mihi quidem constat: sit ergo tibi et ministris commendatus. Vale mi Domine nosque Ecclesiae vestrae precibus publicis iuuat. Raptim 28. Aprilis 1561.

Saluta meis verbis vxorem tuam et collegas tuos omnes. 9
 De Comitij hic habendis nihil adhuc certj constat. 10

Tuus vt suus

P. Dathænus.

Addressed:

11

Clarissimo Viro Domino
 Joannj Vtenhouio Ecclesiae
 Belgicae Seniorj detur
 hoc epistolum
 Londinj.

⁵ A few letters are worn away.

⁶ Plaut. Aul. 1. 1. 17.

⁷ Hor. epist. 1. 17. 30.

⁸ The text of this "libellus", dated 7 May 1561, may be read in *Franckfurtische Religions-Handl.*, p. 61 sq. It is said there on p. 63 that the document was read on 15 and 16 May following, and that the Senate decided to abide by their decision, and to send the document and the confession of the Foreign ministers to the (Lutheran) ministers of the town to learn their opinion in the matter. The Foreign ministers requested the Senate once more on 20 May and several times afterwards to be allowed to hold their religious services, but without avail (*l. c.* p. 23 etc.).

52.

PHILIPPUS MARNIXIUS¹,
to PETRUS DELENUS².

Antwerp, Saturday, 3 May [1561].

§ 1. *Your solicitude, and that of your church, for the glorification of the Divine name and the preaching of the Gospel, is so great that I wish to tell you the condition of our Churches.* 2. *You have heard no doubt of the serious disturbance that took place at Valenciennes, when two believers were led to the stake. The spectators intended to sing Psalms in praise of God after the event had passed off.* 3. *Meantime, some of the people crowding accidentally against the wooden posts of the scaffold, destroyed the structure by their weight. The magistrates, not knowing how it had happened, felt alarmed, and while the clamour and tumult was increasing, ordered the guards to take the condemned men back to prison again.* 4. *Soon afterwards, when the voices, demanding the deliverance of the prisoners, became louder and more general, some members of the family of Doigny, or of their escort, cried out asking why the people, since they wished the prisoners to be restored to them, did not break the doors of the gaol open.* 5. *Encouraged by this cry the people destroyed the doors with the very posts of which the scaffold had been built, led the condemned, almost against their wish, out of prison, and carried them on their shoulders to a smith to have their chains taken off; after which they escaped unharmed on a vessel.* 6. *Afterwards the court sent Berghanus, the governor of Hainault, and several others to quell the disturbance.* 7. *I hope that you and your church will remember them and me in your prayers,* 8. *and my aunt Walcyck likewise.* 9. *I hope to go with her on the journey which I had intended, not only because I wish to act on behalf of the*

¹ Philip Van Marnix, seigneur of Mont St Aldegonde, was born at Brussels in 1538. His parents sent him soon to Geneva, to be educated by Calvin and Beza. In 1560 he returned to his native country and from that time till his death took an active part in resisting the tyranny of Spain, devoting his whole life to the service of the Netherlands and the reformed church. When the Duke of Alva arrived in the Netherlands Marnix and many other nobles left the country. He found an asylum with the Count Palatine who kept him in his service till Prince William of Orange recalled him. He was repeatedly sent over to England on political missions, as, in 1575, to offer Queen Elizabeth the sovereignty over the Netherlands, in 1581 to negotiate the marriage of the Duke of Anjou with Elizabeth, in 1587 to negotiate between the same queen and the king of Spain. He died 15 December 1598. See Van der Aa, *Biogr. Woordenboek*; Motley, *Rise of the Dutch Republic*; *Archives de la Maison d'Orange-Nassau* (index); Henry Gough, *Index to the publications of the Parker Society*; Herzog, *Real-Encyclopädie* (Marnix), second edition.

² See Letter No. 15, note 1.

Church, but also because several wicked people have endeavoured, in my absence, to create serious danger to me, and make it necessary for me to leave.

Philippus Marnixius *Domino* Petro Deleno fido Jesu Christj
ministro, Gratiam et pacem a Domino.

Tanta est tua totiusque ecclesiæ in prouehenda Diuinj ¹
nominis gloria propagandaque Euangelij prædicatione sollicitudo,
vt non dubitarim his literis de nostrarum Ecclesiarum statu
te commonefacere, quia certò mihi persuaseram vestris ad Deum
optimum ac benignum Patrem precibus magnam illis opem
afferrj posse :

Non dubito quin vel incertis rumoribus, vel certis nuncijs ²
perlatum sit ad vos, tumultum non leuem Valenchienis fuisse
excitatum. Is quos habuerit exitus si nescis accipe: Deduce-
bantur a Magistratu fideles duo ad extremum ignis subeundum
supplicium: Cæteri qui aderant spectatores, omnino, pacatè
atque tranquillè re confecta, in Dei laudes Psalmos decantare
constituerant. Interea quidam fortè ligneis postibus aut palis ³
quibus erat tragica illa *σκηνή* confecta innixi, suo pondere
illos confregerunt. Hinc primum tacitum murmur. Tum a
magistratu (sibi vt res ferebat non satis conscio), trepidatio
exoritur. Mox clamor atque tumultus frequentior ille quidem
sed tamen incertus increbrescit: Satellites autoritate magis-
tratus damnatos in vincula reducunt commiiente plebe: Paulò ⁴
post cum populares illæ voces vinctos iam audacius reposcentes
vndique ferrentur, nonnulli ex *Domini* Doigny³ nel familia uel
comitatu cœperunt occlamare fortasse sibi veriti, Quid esset
quominus plebs carceris portas *quandoquidem* vinctos restituj
sibi volebant non confringerent: Hac voce *omnium animi* con- ⁵
firmati: vno impetu *omnes* palis illis quibus erat confecta *σκηνή*
portas confringunt, suos penè reluctantes educunt atque in
humeros ad fabri cuiusdam (cuius opera compedes soluerentur)
ædes deducunt. Inde nauigio uecti incolumes euaserunt: Hinc ⁶
illæ turbæ, Post enim missi sunt ex aula qui eos coërcerent.
In his est *Dominus* Berghanus⁴, cui cessit Hannoniæ admini-

³ Perhaps Gilbert d'Oignies, who was bishop of Tournay from 21 October 1565 to 25 August 1574. There were, however, several other men of that name in the Netherlands.

⁴ The Marquis Van Bergen, who was appointed governor of Hainault in 1559.

stratio, ac nonnulli alij, quorum autoritate permulti fideles in vincula coniecti sunt. Eos vt precationum vestrarum fructu 7 priuari non velitis etiam atque etiam vehementer et te et tuam ecclesiam, et Christi et omnium piorum nomine etiam atque etiam rogo, Vt quando incredibili sua clementia atque admirabili ac penitus diuina potentia, superiores illos ex tyrannorum crudelibus flammis ereptos Deus voluit in horum etiam vel⁵ ab omni vi vindicanda innocentia, vel omnibus impijs declaranda constantia et suæ gloriæ, et suorum salutis velit habere rationem. Me ipsum etiam ijsdem precibus commendatum habeas velim. Matertera mea quam nosti Walwyck suo 8 idem nomine a te postulat. Spero cum ea me⁶ suscepturum eam 9 profectionem quam institueram, tum quod nihil queat esse iucundius quam in Ecclesiarum consuetudine me agere, tum etiam quod permulti homines improbi qui non leue periculum absenti mihi creare conati sunt, nomine illius quam ad vos institueram profectionis⁷, eam pene necessitatem mihi imposuerunt. Tu quæso fratrum tuorum memineris. Vale. Deus Christi Jesu optimus Pater te suæ Ecclesiæ diu seruet incolumem, ad nominis sui laudem atque gloriam Amen. Antwerpia. V. NON. MAIAS.

No address.

⁵ MS. *asserenda* after *vel* but crossed out.

⁶ Added above the line.

⁷ MS. *profectione*.



53.

CAROLUS UTENHOVIUS¹,
to [JOHANNES UTENHOVIUS²].

Antwerp, Friday, 16 May 1561.

§ 1. *As I have spent six weeks in Brabant, and a former servant of mine, the bearer of this letter, intends to go to England, I wish to write you a letter.* 2. *Especially as I have heard that Adrian Haemstede, for very slight not to say frivolous reasons, has been expelled from your Church. He seems to believe exactly what you do, or if he dissents in anything it is so slight that it seems nothing.* 3. *Nay, his judgment appears to be better and sounder than that of his adversaries. What will his hearers say when they learn that the man, who educated two thousand people at Antwerp and acted there with great satisfaction as a minister for some years, has been expelled? And your enemies? Surely they have reason to laugh and boast that you, wishing to remove, have certainly caused, a very grave offence.* 4. *Believe a friend and relative (who surpasses you in age if not in prudence and learning), that it was wrong to accuse him inconsiderately and expel him forthwith with such harshness. People ask: is no one free to say what he thinks, provided he does not entertain an erroneous dogma? Or must we condemn a man by our vote whom our conscience does not condemn?* 5. *Consider the matter carefully, and temper justice with mercy.* 6. *What I have said proceeds from an independent, candid and friendly mind, therefore, take it in good part.* 7. *I recommend to you the bearer of this letter, who has served me a long time.* 8. *Salute Jacobus Acontius and Petrus Delænus.* 9. *My sons Nicholas and Jacobus salute you, as also my daughter and son-in-law, who are now at Cleve, and* 10. *the family of Bruning.*

S. Cum heptomadas sex hesissem in Brabantia, et is qui¹ has fert quondam famulus meus, se Angliam cogitare diceret, esse non potui, quin ad te mi cognate literarum aliquid darem. Hoc² incitatus magis, quod intellexissem Hadrianum Hamstedium³, à uobis isthic proscriptum, uel certe è uestro cetu, hoc est Ecclesia eiectum, idque ob causas parum idoneas, ne dicam friuolas, ut quidam hic iudicant. Mirum id omnino nobis uisum est cum is uideatur uobiscum prorsus sentire, aut si quid dissentit id adeo exiguum est ut nihil esse uideri possit, si uos placidi magis et

¹ See Letter No. 3, note 5.

² See Letter No. 2, note 2.

³ See Letter No. 41, note 8.

indulgentes eſſe malletis quam rigiduli, Parum diliquit^{3a} profecto. uos torquete rem ut uultis. Imo rectius ac ſanius iudicare uidetur 3 (uenia id ſit dictum ueſtra) quam tota aduerſariorum illius phalanx. Sic enim hic iudicant qui ſanioris iudicij ſunt omnes. Vos parum perpendiſſe uidemini qualem perſonam hic ſuſtinerit iſte. Quid putas dicturam promiſcuam turbam auditorum illius, in qua infirmi plurimi, cum audient eiectum illum, qui Antwerpiae duo milia hominum eduxit et tanto cum applauſu ibi ad annos aliquot eccleſiaſtem egit? Rurſum quid nunc hoſtes? certe habent quod rideant, et iactent, Vos certe uolentes auferre offendiculum ſummum omnino praeſtuiſtis. Crede amico ac conſanguineo, qui 4 (tametsi neque prudentia nec eruditione fortassis) certe aetate te ſuperat⁴. Factum omnino male eſt et quod tam temere accuſatus ſit, et tanta ilico ſeueritate eiectus, clamant omnes indignum eſſe facinus, quid? Licet ne homini iniquum libere quae ſentit proloqui dummodo⁵ nullum erroneum ſuſtineat dogma? An quis cogitur ſuo damnare calculo quem conſcientia non condemnat, preſertim cum errori non aſſentiatur? Et dominus dicat, nolite condemnare⁶ et Paulus⁷ Ne ante tempus quicquam iudicetis, donec uenerit dominus, qui illuſtraturus eſt occulta tenebrarum: Perpendite 5 iſta diligenter queſo et iudicate rectum iudicium, cum miſericordia. Nam inquit Iacobus⁸ iudicium abſque miſericordia erit illi. qui non preſtiterit miſericordiam et gloriatur Miſericordia aduerſus iudicium, inquit. vos ſcio (quibus nunquam deſunt argumenta) habetis quae pro uobis afferatis non pauca. Ego cum ueſtris ingenijs conſtrictari nolo. Nos inquit Paulus⁹ huiuſcemodi conſuetudinem non habemus, neque eccleſiae Dei. Ea quae à me dicta 6 ſunt ab animo libero¹⁰, candido, ſyncero ac amico, proficiſcuntur, quare ut ea in partem ſuſcipias bonam praeſcamur. Niſi ita de tuo candore fuiſſem perſuaſus, ut tantum mihi apud te licere putarem, tanta libertate, haud quaquam fuiſſem uſus. Noni enim quam ſit hodie prumptum¹¹, in altercationes, lites, iurgia, bella, odia, incidere. ſed apud te¹² putaui nihil non mihi licere. Sperabam enim certoque confidebam te ut ſoles noſtram in

^{3a} So in MS. for deliquit.

⁴ MS. *superat*, but the ſign of contraction over the *a* croſſed out.

⁵ MS. *domodo*.

⁶ Nolite iudicare, Matt. vii. 1, Luc. vi. 37, John vii. 24.

⁷ 1 Cor. iv. 5.

⁸ Jac. ii. 13.

⁹ 1 Cor. xi. 16.

¹⁰ MS. *libibero*.

¹¹ So in MS.

¹² Added above the line.

dicendo parresiam boni consulturum, quę ne me spes fallat da
operam queso. Reliquum est vt tibi comendem eum qui has fert 7
qui mihi iampridem inseruiuit liberaliter. Alias scribam ad te
latius si deus dederit. Saluta diligenter meis uerbis Dominum 8
Acontium¹³ et Magistrum Petrum Delenum¹⁴ et vale in eo qui
dilexit nos Christo domino. Filij mei Nicolaus, et Iacobus, qui 9
apud me hic erant te officiose salutant et se tuę dignitati comen-
dant; idem optant filia mea et gener, qui hinc modo profecti in
Cliuiam sunt. Salutat te Bruningi familia. Rursus vale. Ant- 10
werpię tumultuanter (ut uides). Nam sepius hic interpellor.
postridie Idus Maias.

Anno 1561.

Tuus agnatus, amore ac
religione frater *Carolus Vtenhoviuss*.

¹³ Jacobus Acontius, whose real name was Giacomo Contio, was first pastor of a church in the diocese of Trent, his native country. Afterwards his inclination for philosophy and free thinking led him to take refuge in Switzerland and he became a follower of Calvin. From thence he went to Strassburg and finally to London. He received a pension from queen Elizabeth, but as an engineer, not as a theologian. His work: *De Stratagematibus Satanae in religionis negotio*, dedicated to the queen, was published at Basel in 1565. In London he was one of the principal defenders of Adrian Haemstede (see Letter No. 41, note 8 and Letter No. 54) and his explanation of this position may be read below under the year 1564 (No. 73). There is a manuscript treatise by him in Italian, on the use and study of history, dedicated to Sir Robert Dudley, afterwards Earl of Leicester, in the Rolls' office; see *Calendar of State Papers, Domestic*, 1547 to 1580, p. 243 (August 1564). He seems to have died in England about 1565. See *Biographie Universelle*.

¹⁴ See Letter No. 15, note 1.



54.

**ADRIANUS HAMBSTEDIUS¹,
to JACOBUS ACONTIUS².**

Oldersheim, Saturday, 14 June 1561.

§ 1. *I greatly rejoiced to see by your letter that you still remember me. I am, indeed, overwhelmed by great calamities, but they are not of such a nature as to compel me to return to England. 2. I enjoy peace here, and am content with my lot. It is true, my studies are neglected, and I cultivate gardens and sometimes pass the time in walking. But this leisure, although fruitless, I prefer to employment full of jealousy amongst you. 3. As regards past misfortunes, let them not trouble you, but rejoice with me that God has made us conform to the image of His Son. 4. I am excommunicated as a heretic, but Christ has received me under the victorious banner of His cross. I am banished, deprived of my goods and precluded from all intercourse with the brethren; but all this Christ suffered likewise. 5. Moreover, how little loss has been caused to me. I was driven from England; Holland would not receive me; Emden expelled the stranger. But I never wished to remain in England; among the Hollanders I had no desire to dwell long, and they relieved me of the baggage which impeded my journey, while the people of Emden cast me out when the dearth in their town compelled me to look for another abode for myself and my family. 6. I knew that I had no right either to dwell or to tarry in those places; therefore nothing was taken from me, and I have abundance of all things in Christ. 7. As regards those who say that they disapprove of my opinion and can only befriend me if I retract, I esteem their good will towards me, but would rather renounce all friendship, than utter one word against my conscience. 8. As to what you say that the return to England is open to me, I have no longing for that country; I would only return if our people were in the utmost distress and desired my return unanimously. I have experienced nothing in England that attracts me, and I will bide my time to see whither God will call me. 9. That they accuse me of Arianism is no novelty, for when I replied to the Elders, I wrote in the Seventh Article: "that among the Anabaptists, as well as among the papists and other sects, weak members of Christ are found". From this they drew, as is their wont, conclusions. But I know the errors of Arius only from the account of others, and if he denied the divinity of Christ, that is certainly very far from my own opinion. 10. Do not fear that I shall ever entertain an opinion differing from the truth.*

S. Plurimum. quantopere gaudis sim mi J. Aconti, quum
te mei adhuc meminisse viderem ex tuis literis, non³ crederes³.

¹ See Letter No. 41, note 8.

² See Letter No. 53, note 13.

³ Added above the line.

Verum quidem est, me magnis calamitatibus fuisse obrutum sed profecto, nequaquam tantæ fuerunt, vt me in Angliam redire compellerent. Ego semel e carcere illo liberatus sum, nec eo reuocari spero, nec cupio. Hic summa fruor pace, sorte contentus mea. Hoc vnum me male habet, quod me non exerceam. studia mea languent, quum eorum nullum præ oculis fructum videam. adde quod *omnis* penè librorum copia mihi sublata sit. Hinc est, quod agricolam ago, hortos colo, ac interdum deambulando tempus tero. hoc tamen otium, licet infructuosum, laudo magis, quam illud inuidiæ plenum negocium apud vos. non est mihi animus redeundi. quantum ad iam passa infortunia attinet, non est quod te illa 3 excrucient, sed potius quod mecum læteris. Agimus enim gratias Deo et patri Domini nostri Jesu Christi qui nos idoneos reddidit vt conformes fiamus imaginis filij sui. Hoc illud plus nobis animi et consolationis addidit, quam *omnis* aduersariorum inuidia, quam tot hac hieme perpersæ calamitates frangere nos potuerunt. quid enim nobis accidere mali potuit? quid obesse quum Deus sese a parte nostra adiunxerat? Illi me tanquam hereticum sua ex- 4 communicatione e cælo excluserant: sed Christus me sub victorioso crucis suæ vexillo suscepit, vt per multas tribulationes ad regionem suam deduceret. Illi me in exilium eiecerunt, alij me omnibus meis bonis priuarunt, alij fratrum communioni interdixerunt. nonne hæc eadem passus est antesignanus et dux noster Christus, qui non habebat, quo caput reclinaret, cuius vestimenta militibus prædæ fuerunt, et qui ipsum confitebantur e Sinagoga eieci sunt? Non est igitur triste cum Christo pati, sed potius summum gaudium. Non enim sunt condignæ istæ passiones, ad futuram gloriam, quæ reuelabitur in nobis. præterea, quantulum 5 queso detrimenti est, quo me affecerunt? ex anglia eiectus sum, Hollandia aduenam me passa non est, Embda peregrinum eiecit. Sed ego apud anglos sedem figere nunquam volui, nec Ecclesiæ omnibus votis exoptanti, me obligare. non erat etiam animus mihi apud Hollandos diu herere. illi me vltro abeuntem et fugientem. persequabantur. grauis sarcina susceptum iter impediēbat, illi me hac molestia leuarunt. Embdani quum omnia in ipsorum ciuitate cara essent, ita vt cogerer præ penuria alias sedes mihi familiæque meæ quærere expulerunt. Scio etiam neque ad habi- 6 tandum neque ad manendum in his locis me quicquam iuris

habere: nec plures diuitiæ ad me pertinere quam moriens Christus in cruce suis testamento dedit. Nihil igitur meum mihi abstulerunt illi. In Christo autem omnium rerum abundantiam habeo, quam mihi nemo inimicorum eripere potuit, hac ego quoque contentus vivo, nec mouent animum meum Diuitiæ illę mundanę, quarum etiam copia mihi tanta est quanta ad liberaliter viuendum sufficit.

Quod plerique sint qui meam sententiam dicant se non posse 7 non explodere, neque etiam mihi fauere posse nisi retractauero, sequę nullum non officium in me collaturos id si fecero &c. ego illorum beneuolum erga me animum amplector. sed tantum abest vt ob ipsorum fauorem aut officium retractarem, vt potius omni amicitię valedicerem, quam contra testimonium Dei in conscientia mea quicquam loqui. Sunt illi forte mihi amiei, sed amica magis Dei veritas⁴. non constabit mihi tanti ipsorum fauor. sequar potius Christi doctrinam, si oculus⁵ tuus scandalizet te, erne eum ac⁶ abs te projice. quod scribis vt reditus mihi in Angliam pateat, non 8 teneor mi Aconti anglię desiderio. necessum esset vt nostri summa quapiam necessitate laborarent, ac tum omnibus votis reditum meum exoptarent, antequam eo redire vellem. Nam nihil apud Anglos⁵ reperio quod me tantopere delectet. nec sane ventris curam ago. desideo iam, et expecto quo tandem me Deus vocabit. ambiuerunt plerique hic meum ministerium, sed quum viderem parum vtilitatis ad regnum Christi ex meis laboribus prouenturum esse statui potius abstinere, donec maiore ædificatione et fructu facere potero.

Quod me Arrianismi insimulant nouum non est. nam quum 9 Senioribus aliquando responderemus, scripsimus septimo articulo: Inter Anabaptistas atque etiam inter papistas et alias alioqui pestiferas sectas infirma Christi membra reperiri. ex his more suo collectiones et consequentias faciebant, ac me tum cum Arrio quippiam commune habere dicebant. Sed non est illis insuetum meam famam mendacijs denigrare. Ego certe errores Arrij needum noui, nisi ex aliorum relatu. ac si is Christi domini diuinitatem negauerit, longe certe abest ab opinione mea. Sed mentiantur quantum libet, Deus aliquando innocentię meę vindex futurus est.

⁴ Alluding to the proverb: *amicus Plato, sed magis amica veritas.*

⁵ Matt. xviii. 9.

⁶ Added above the line.

Quod videaris vereri, ne inimicorum odio incitatus diuersam 10
a veritate *sententiam* amplecterer. nihil est, mi Aconti, quod vere-
are. ego quum mihi crux ferenda erit, malim eam veritatis ergo et
ob conscientię meæ testimonium ferre. Non cupio aduersarios
meos maledictis, iurgijs, aut iniquis disputacionibus vincere aut
saltem in furorem redigere, aut irritare. Nam ego didici a
magistro meo non malum malo rependere, sed patiundo vincere,
et alteram maxillam percutienti dare. et quæ tandem mihi conso-
latio esset in omnibus meis calamitatibus, si tam iniqua et iniusta
conscientia causam meam propugnarem? hoc absit nephas. Oro
Deum meum ne eo dementiæ me labi permittat.

His vale mi J. Aconti et me vt soles ama. Olderssemi 11
14. Junij anno 1561.

Tuus totus et ex animo Adr. Hambstedius.

Addressed:

12

Ornatissimo doctissimoque Viro
Domino Jacobo Acontio
amico integerrimo
Londini.



55.

**PETRUS DATHÆNUS¹,
to JOANNES UTENHOVIUS².**

Frankfurt, Monday, 7 July 1561.

§ 1. *We have been expecting the end of our tragedy, but nothing has as yet been decided, wherefore we are in great straits. The ministers of this town are furious against us, and the greater though not the best part of the Senate is on their side; hence we have little hope, unless the Lord aid His Church.* 2. *We have heard that the Elector Palatine and the Landgrave of Hessen will write to the Senate in our behalf; if, by their patronage, we do not obtain anything, I fear that we are done for.* 3. *We have written to the ministers, but, without producing the least particle of the word of God, they merely demand that we should (a) subscribe to the Augsburg Confession, the "Apologia", and the agreement of Wittenberg; (b) approve of the articles of Ratisbon, and the agreement of Bucer; (c) condemn the doctrine of Zwinglius and Calvin on the Lord's Supper, and (d) conform entirely to their ceremonies.* 4. *We replied most temperately, but they have censured and perversely interpreted our answer. In short, they will not part a finger's breadth from their demand; hence we are preparing our last reply and commit the whole cause to God.* 5. *Meanwhile I thank the Lord for having rendered His Church so constant, that it would rather go into exile than concede anything as regards the doctrine of the Lord's Supper.* 6. *There is no news here, for what is done in France you will know better than we do.* 7. *You will soon receive, through a certain Abel, a letter from Poland, and he will tell you more.* 8. *A certain nobleman in the county of Burgundy has suddenly taken from the Duke of Württemberg, a castle in the county of Mümpelgard, and plundered it, but the Duke has recovered it by force of arms, which affair may cause another German war, as we hear that Philip II, the king of Spain, will protect the Burgundian.* 9. *I hear that the Council of Trent has been adjourned till next August.* 10. *On the third instant there was such a tempest here, about five o'clock in the afternoon, that many people imagined that the end of the world was coming. The storm passed over in half an hour.* 11. *We will let you know as soon as anything is decided in our cause; do you, on the other hand, inform us as regards the state of England and the London Churches.* 12. *Salute your wife, Petrus Deelen and all your colleagues.*

S. P. Expectauimus hactenus extremum huius tristissimę¹ Tragœdię nostrę³ actum Vtenhouj ornatissime, sed nihil adhuc certi constituj potuit, quare inter saxum et sacrum⁴ adhuc dubij hæremus. Habemus huius vrbis concionatores nobis infensissimos, qui maiorem etsi non potio-rem Senatus partem sibj addictam

¹ See Letter No. 25, note 7.

² See Letter No. 2, note 2.

³ See Letters No. 50, note 4, and No. 51, notes 4 and 8.

⁴ Proverb, Plaut. Capt. 3, 4, 84; App. M. 11, p. 271 fin.

habent, in quo non ponderantur sed tantum numerantur suffragia, quare parum ſpej nobis hîc reliquum eſſe videtur, niſi Deus Opt. Max. aliundè ſuppetias Eccleſiæ attulerit. Diſplicet hæc tota agendi forma cordatis in Senatu et doctis, ſed cum ſint numero impares, nihil hîc poſſunt efficere. Audiuimus Electorem⁵ Palatinum et Lantgranium Helliæ⁶ pro nobis apud Senatum ſuis literis interceſſuros, quorum patrocinio niſi quid obtinuerimus, de nobis actum eſſe metuo. Nos iam aliquot ſcriptis cum Concionatoribus⁷ noſtris egimus, ſed illj nullo producto verbj Dej apicè ſimpliciter vrgent Auguſtanæ Confeſſionis ſubſcriptionem, Apologiæ quoque⁸, ac Witenbergensis cuiuſdam concordiæ⁹, Item Articulorum quorundam Ratiſponenſium¹⁰ et Buceranæ concordiæ¹¹ approbationem, vtque præterea Zwinglij et Caluinj doctrinam de Cœna Domini publico ſcripto et pro Concione ad populum damnemus, ac in ceremonijs nos prorsus omnique ex parte ipsis conformemus, quibus⁴ modetiſſimè reſpondimus, ſed illj pro Satanica illa virulentia qua pleni ſunt, ita reſponſionem noſtram exagitarunt, tamque ſiniſtrè interpretati ſunt, vt mirari ſatis nequeamus. Vt breuiter dicam, ab hac iam commemorata petitione ſua ne latum vnguem¹² cedere volunt, itaque nos iam vltimam reſponſionem noſtram paramus, et cauſam totam Deo commiſimus, quem per Chriſtum oramus, vt Eccleſiæ ſuæ miſereatur. Ago interim gratias Deo, 5 qui Eccleſiæ ſuæ hanc conſtantiam largitur, qua paratior eſt vt ſolum veritat¹³, quam vt in vera de cœna doctrina minimum cedat. Novarum rerum nihil hîc habemus, nam quæ in Gallia geruntur, 6 vobis iſtic, quam nobis notiora ſunt. Quo loco reſ veſtræ ſint, nobis quæſo ſignifices. Habebis breuij ex Polonia per quendam 7

⁵ Frederik III, called the Pious.

⁶ Philip, the Magnanimous.

⁷ On the Augsburg Confeſſion compiled by Melancthon (1530) and its defence (Apologia Confeſſionis), by the ſame in reply to a profeſſed confutation of the original document by certain Roman Catholic divines (1531), ſee Herzog's *Real-Encyklopädie* (article *Augsburgiſche Confeſſion*); C. A. Salig, *Vollſtändige Hiſtorie der Augſpurgischen Confeſſion*, Halle, 1730, 4^o.

⁸ On the Concord of Wittenberg (1536) ſee Herzog, l. c. (article *Wittenberger Concordie*).

⁹ On the Articles of Ratiſbon (1541), alſo called "the Regensburg Interim", ſee Herzog, l. c. (article *Regensburger Interim*).

¹⁰ On the "Bucerana Concordia" (1530), commonly known as the *Confeſſio Tetrapolitana*, ſee Herzog, l. c. (article *Bucer*), and H. A. Niemeyer's *Collectio Confeſſionum*, p. LXXXIII. and 740, where the text is printed.

¹¹ Plaut. Aul. 1, 1, 17 ſq.

¹² Cic. Caecin. 34, 100; id. Quint. 28, 26; id. Phil. 5, 5. 14 &c.

Abelum¹³, *Dominae* famulum Phrijsium *litteras*, quas tibi his inclusas mittere volui, sed ille ipse eas tibi reddere, et de nonnullis copiosius coram agere constituit. Nobilis quidam in Comitatu 8 Burgundiæ Ducj Wirtenbergensi arcem quandam Comitatus Montis Belligardj ex improviso abstulit ac spoliauit, quam Dux Wirtenbergicus armata manu recuperavit¹⁴, quæ res noui alicuius bellj Germaniej seminarium videtur; audimus enim Philippum Hispanum Burgundj illius patrociniū velle suscipere; hoc si verum est, maiora Germaniæ impendere metuo Concilium¹⁵ in 9 mensem Augustum reiectum audio, et iam Tridentj aliquot Carnales et Apiscopos (sic) hærerere¹⁶ intelligo, qui huius tragoediæ initium acturj sint. Tertia huius mensis Julij hic grauissima 10 fuit ventorum, fulminum, tonitruum, grandinumque intemperies, circa horam quintam vespertinam; in momento oculj factæ sunt densissimæ tenebræ quas subsecutus est¹⁷ ventus tanto impetu strepituque¹⁸ obuia quæque secum rapiens, ædificia omnia conueniens quædam euertens, vt hic non viuatur, qui similem se audiuisset inmeminisse potest. Sed nostrj Dej beneficio nihil senserunt incommodj. Putabant plerique Christum Dominum huius mundi finem facturum venturumque ad iudiciū. Sed semi-horæ spacio tempestas hæc præterijt. Vbj in causa nostra aliquid constitu- 11 tum fuerit, omnium te certiore reddere conabor; tu vicissim de rebus Anglicis et Ecclesiarum Londinensium statu aliquid nobis significes. Salutem ex me multam dices optimæ vxorj tuæ, 12 Domino Petro Deleno¹⁹, omnibusque collegis tuis. Valeas felix in Christo. Raptim Francofurtj 7. Julij 1561.

Tuus

Petrus Dathænus.

No address.

¹³ A John Abel occurs frequently in the letters of this period, and he is often entrusted with the delivery of letters, but he is described as an English merchant: see Henry Gough, *Index to the publications of the Parker Society*. And is the "Domina" of whom Dathænus speaks the Countess Anna of Oldenburg?

¹⁴ MS. *recuperavit*.

¹⁵ On the Council of Trent, see Letter No. 12, note 6.

¹⁶ MS. *audio* after *hærerere*, but crossed out.

¹⁷ Added above the line.

¹⁸ MS. *strepituque*.

¹⁹ See Letter No. 15, note 1.



56.

AEGIDIUS BECIUS¹,
to JOANNES UTENHOVIUS².

Frankfurt, Tuesday, 8 July 1561.

§ 1. *Last fair I received your welcome letter, and that I have hitherto not answered it is owing, not only to my having been for some months almost overwhelmed with ecclesiastical business, but also to the sad state of our Church, which I would rather have you learn from rumours or the writings of other people than from me, as I shudder at the remembrance of it.* 2. *In this way the Lord punishes the profanation of His Word and Sacraments.* 3. *Our dissensions, which have caused numerous scandals throughout Europe, will, I trust, have the effect of making other Churches more careful.* 4. *I have long been tired of this place and looking out for another abode, but my age and the helplessness of my family impede me.* 5. *I know that others inform you of what is done here. Those who are friendly towards us regret that the greater part of the Senate overpowers the better. And though nothing has as yet been decided, there is no hope left, on account of the ill-will with which the ministers of this town inspire the Senate against us; hence I expect nothing but the dispersion of our Churches.* 6. *In France the word of God is in a better position, though not entirely out of danger.* 7. *At Metz the Gospel may be preached outside the town, and more than five thousand people attend the services. There are two ministers there: Petrus Coloneus and John Taffin.* 8. *May the Lord continue to bless their holy work and preserve your Church.* 9. *Salute your wife and [Pierre Alexandre] the minister of the French Church; your own minister is unknown to me. My whole family salute you and your wife.*

Gratia et Pax per Christum Dominum.

Superioribus Nundinis ex³ Podagra³ decumbenti³ redditę¹ mihi sunt humanissime literę tuę, optime Vtenhoui, quę mihi, vt par erat, fuerunt longę gratissime. Iis quo minus hactenus responderim, quum negocia ecclesiastica quibus tantum non obrui-mur menses iam aliquot, tum ipsa Ecclesię nostrę conditio⁴ in causa fuit, de cuius calamitate malui te ex rumore hominum, aut ex aliorum scriptis certiore*m* quam ex meis fieri. abhorret enim à commemoratione imò à recordatione ipsa tam tristis euentus animus. Sic tandem vleiscitur verbi et sacramentorum² suorum prophanationem Deus. Sic hostiles contentiones, et plus-

¹ See Letter No. 38, note 1. ² See Letter No. 2, note 2. ³ Added above the line.

⁴ On the religious troubles at Frankfurt see Letters No. 50, 51, 55.

quam Vatiniana odia⁵, sic æmulationes, obtrectiones, et indignam Christi seruis *φιλονεικίαν* vindicat. Quam vera est illa, quamvis prophani hominis, sententia. Lento⁶ quidem gradu diuina procedit ira, sed tarditatem grauitate compensat. Quum autem ex dissidijs 3 nostris innumera scandala extiterint, quibus Europam propè vniuersam repleuimus, hoc tamen boni spero inde exoriturum, quòd nostro exemplo alię Ecclesię cautiore factę pacis studiosiores futurę sunt. Scitum⁷ est, inquit Terentianus ille, ex alijs periculum facere tibi quod ex vsu siet. Me quidem huius 4 loci pridem pertæsum est, et quasi talem exitum præ sagiret animus, ita iam diu circumspexi quòd me hinc reciperem. Sed quantò facilius est videre⁸ quos fugias quam quos sequaris? nam vt isthuc me conferam, hac ætate mea⁹ et imbecillitate meorum difficilius est quam vt animo præsumere audeam. Scio 5 te aliorum literis edoceri de omnibus quę hic magno nostro dolore, magna solitudine et acta sunt et adhuc aguntur. Qui nobis aequiores sunt, nihil aliud quam dolere se significant, maiorem Senatus partem vincere meliorem. Et quamvis de summa rei nondum pronunciatum sit, nemo tamen est qui tantillum spei ad extremum nobis relinquat. tanta nos grauauerunt¹⁰ apud Senatum inuidia huius ciuitatis Ministri. Itaque præter miserrimam Ecclesiarum dissipationem nihil iam expectandum videtur, nisi diuina clementia præter omnem hominum opinionem auxiliij aliquid cœlitus attulerit. In Gallia satis felicitate 6 hactenus cucurrit verbum Domini, nondum tamen extra omnem (quod aiunt) aleam¹¹ positus est verę religionis status. Magna est hostium copia, magna autoritas, magnum

⁵ Catull. 14. 3.

⁶ "Lento enim gradu ad vindictam sui diuina procedit ira: tarditatemque supplicii gravitate compensat," Valer. Maximus, 1. 1. Ext. 3. See also Horace III. Od. 2. 31: "Raro antecedentem scelestum Deseruit pede Poena claudo." Juven. Sat. XIII. 100: "Ut sit magna, tamen certe lenta ira Deorum est." Herbert, *Jacula Prudentum*: "God's mill grinds slow but sure." Fried. von Logau, *Retribution, from the Sinngedichte*, transl. by Longfellow: "Though the mills of God grind slowly, yet they grind exceeding small; Though with patience He stands waiting, with exactness grinds He all."

⁷ Terent. Heaut. 210 (1. 2. 36).

⁸ Cie. ad Atticum, VIII. 7: "Ego vero, quem fugiam, habeo, quem sequar, non habeo." Quintilian quotes it twice over: VI. 3, § 109 and VIII. 5, § 18; see also Becius' Letter of 5 April 1562, § 8 (below No. 63).

⁹ Added above the line.

¹⁰ MS. *grauatrunt*, but the first *t* crossed out.

¹¹ Plin. Praef. § 7.

plærisque in locis obsistendi Euangelio studium. Sed hæc tibi quam mihi notiora sunt. Apud Metenses verò extra ciuitatem 7 facta prædicandi Euangelii potestate à loci Præfecto, tantus est concursus hominum vt ad publicas conciones conueniant tam ex ciuitate ipsa quam ex propinquis et longinquis locis vltra 5000 hominum. Duo sunt Ministri: alter Dominus Petrus Coloneus¹² Gandauensis, alter Dominus Taffinus¹³ noster, iuuenis verè ad vnguem factus¹⁴, et promouendo Christi regno (vt videtur) natus. Dominus sanctis illorum laboribus benedicat, vt coepit. Idem 8 vestram isthic Ecclesiam conseruet in pia et durabili pace. Saluta meo nomine charissimam vxorem tuam, et Ecclesię Gal- 9 licę Ministrum¹⁵, nam vestrę mihi ignotus est¹⁶. Salutat te tuamque vxorem tota mea familia. Bene et feliciter vale in Christo Domino. Francofordię ad Moenum. 8^a. Julij. 1561.

Aegidius Becius verè tuus.

Addressed:

10

Natalibus, literis, et Pietate
præstanti Viro, Domino Joanni Vtenhouio
in ecclesia Flandrorum, Domino
ac fratri suo obseruando
Londini.

¹² Petrus Colonius, or Coloneus, or Van Ceulen, or De Cologne, was born at Ghent, and became, as we see from this Letter, minister of the Reformed Church at Metz, in Lorraine, till 1561, when he was imprisoned and expelled. Soon, however, the exercise of free religion was allowed, and Colonius returned to Metz. But in 1569 the Church of the Protestants was destroyed, and he himself was in great danger of being murdered. He escaped, however, into the Palatinate, and was appointed minister at Heidelberg, where he died; see Van der Aa, *Biographisch Woordenboek*; Haag, *La France Protestante*, 2nd ed.

¹³ Jean Taffin, born at Tournay (Doornik) about 1528, was first librarian of Cardinal Granvelle, studied theology at Geneva, under Beza, and devoted himself afterwards to the advancement of the Reformation, first (as we learn from the present Letter) at Metz, while from 1558 to 1566 (the year of the iconoclasm) he seems to have been minister at Antwerp (see Ed. Meiners, *Oostvrieschlands kerkelyke Geschiedenisse*, i. 376; Mertens and Torfs, *Geschiedenis van Antwerpen*, iv. 338, 358, 388, 610). Afterwards he became minister to the French Protestants at Heidelberg, thereupon court-preacher to the Prince of Orange, afterwards minister to the French Protestants at Haarlem and in 1590 at Amsterdam. He died in 1602 at the age of 73. See Van der Aa, *Biographisch Woordenboek*.

¹⁴ Horat. Sat. 1. 5. 32.

¹⁵ Pierre Alexandre, see Letter No. 17, note 6.

¹⁶ He was Petrus Delenus, see Letter No. 15, note 1.



57.

**JACOBUS BUCERUS¹,
to PETRUS DELÆNUS².**

Sandwich, Wednesday, 1 October [1561].

§ 1. *The day after I left London I arrived at Sandwich, everything going well, except that Gerard Matterus, contrary to a promise made to you, had removed to our house before we arrived. As he left it at the request of the brethren, I was accused of having forced him to act in this way. 2. Gerard himself has said so to some, and yet the day that I arrived at Sandwich I urged several persons, especially Thomas Thomaszn, that I might not live in the building. After hearing all this I refused to occupy the house, in order not to give offence. 3. Thereupon the Consistory convoked the brethren, explained the matter to them and declared my innocence, and Gerard testified that he had left of his own free will; in this way the dispute was settled. 4. On Monday I spoke to Poel, to whom Utenhore has given a book in your name, for which he thanks you; he will shortly be in London and confer with you more at length. 5. I cannot write anything about our Church, but there is hope that all will succeed. 6. We expect Godfried Wing here every day, who with several ministers, some of whom have landed here, has been compelled to leave Flanders, some*

¹ Of Jacobus Bucerus not many particulars are found. Strype (*Memorials*, Bk. i., chap. xxix.) says "he cannot affirm whether he were a son of Martin Bucer". Jacobus himself speaks of his mother, in a letter dated 27 April 1562 (see No. 61 § 10), as having just then left popery, which seems to show that she could not have been the wife of Martin Bucer. When the foreign refugees multiplied in London, Queen Elizabeth and the magistrates of Sandwich allowed two hundred families to settle in the latter place in 1560, and the London Church sent Jacob Bucer, then a Bachelor of theology, to preach the Gospel to them (Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 43, 162). The year 1560 given by Ruytinek seems a mistake, as the *Calendar of State Papers, Domestic*, 1547 to 1580, records, on p. 179, under date 6 July 1561, from Greenwich a "Warrant for a grant to the Mayor, &c. of Sandwich, authorizing them to allow a limited number of foreigners to inhabit the town and port of Sandwich, and to pursue the art of making says, bay and other cloths there". In the same Calendar (p. 310) there is a note from William Cryspo to Lord Cobham, saying there was "no truth in the report of foreigners passing over to the Low Conuntries. Muster of strangers, Flemings or Walloons, near Sandwich". See further p. 326, 411, 528. See also Letters No. 64, 68, 72.

² See Letter No. 15, note 1.

false brother having accused them. 7. Utenhove, my wife, and many of the brethren send you their greetings. 8. Salute your wife, John Inghelram &c.

Salue charissime Petre. Postero die quam soluimus Lon-
dino saluj ac incolumes (laus Deo) venimus Sandwijcum, omni-
bus pro voto nobis fluentibus: nisi quod Gerardus Matteus
præter promissj fidem tibi præstitam, demigrauerat in nostras
edes antequam huc veneramus: ex quibus dum fratrum preci-
bus ultro nobis cedens rursus demigraret, orta est quædam
inter fratres quosdam de me sinistra suspitio, et ex suspitione
(ita vt fit) calumnia: quasj ego eum imperiose ad illud agen-
dum impulsissem: Nam et Gerardus idipsum sparserat apud
quosdam: cum ego eo quo Sandwycum venj die apud plures
instabam, et imprimis apud Thomam Thomę ne omnino in illis
edibus agerem. Id postquam rescuiueram, recusavi omnino has
edes occupare, ne cui materiam offensionis præberem. Hijs
cognitis ministri conuocant fratres omnes, iisque rem ordine
pandunt, meamque innocentiam declarant: simulque Gerardus
qui tunc præsens erat coram omnibus contestatur, se non coac-
tum sed voluntarium mihi cessisse, ac sic omnis controuersia e
medio sublata est. Die Lunę locuti sumus cum Poelio, cuj
tuo nomine librum dedit Dominus³ Vtenhouius³ agitque tibi pro
illo immensas gratias: Verum dixit se breui venturum Lon-
dinum, atque tecum acturum pluribus. Quod ad Ecclesiam
attinet, de qua vixdum aliquid tibi possumus perscribere: spes
bona tamen³ est omnia (auxiliante Deo) feliciter successura.
Godefridum Wingium⁴ hic indies expectamus, qui iam (vt fertur)
cum plerisque Neoclesianę Ecclesię ministris, quorum huc qui-
dam appulerunt, ob persecutionem seuitiam cogitur Flandria
excedere. Sunt enim omnes per falsum quendam fratrem delatj.
Salutat te imprimis Dominus Vtenhouius, atque Vxor mea
alijque fratres quamplurinj. Saluta mihi tuam charissimam
coniugem: Joannem Inghelramum⁵ cum vxore: Adrianum Dore-

³ Added above the line. For John Utenhove see Letter No. 2, note 2.

⁴ See Letter No. 18, note 2.

⁵ Johannes Inghelram or Engelram, or de Enghelram, was at one time an Elder of the Dutch Church, London; see W. J. C. Moens, *The marriage...Registers of the Dutch Church*, p. 209. In 1566 he was sent on a mission to the Church of Geneva; see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 67, and again in

num: Joannem Beaugrandium⁶ cum vxore: ac reliquos omnes ministros. Vale: ex domo nostra raptim Sandwycj primo Octobris 9

Per me tuum fratrem ad omnia paratissimum

Jacobum Bucerum.

Addressed:

10

Docto imprimis ac pio

Domino Petro Deleno Ecclesiastę

Ecclesię Londinogermanicę

diligentissimo præsentes reddantur

In manus

proprias.

Londinij.

Endorsed:

Anno 1561. Octob. 4.

1568 to the Church of Geneva and other communities on the continent, see below, Letter No. 88. During the years 1569 to 1571 he caused or at least took part in causing considerable disturbances in the Dutch Church (see *Kerkerands-protocollen der Londensche Gemeente, 1569—1571*, published by the Marnix Society, Utrecht, 1870, Ser. 1. Dl. 1.) and in April 1571 took up his residence at Canterbury (ibid. p. 315).

⁶ Jean Beaugrand occurs as an Elder of the Dutch Church, London, under the year 1571, in the list of Elders published by W. J. C. Moens, *Marriage-registers of the Dutch Church*, p. 209. He appears to have resided at one time at Sandwich; see *Kerkerands-protocollen der Londensche Gemeente, 1569—1571* (quoted above), p. 108.



58.

[EDMUND GRINDAL]¹ Bishop of London,
to the SENATE of FRANKFURT².

London, Wednesday, 12 November 1561.

§ 1. *The Flemish brethren who, for the sake of religion, live here in exile, have asked me to recommend to you Godfried Wing, the bearer of this letter, and the small Flemish congregation, which has for some years past been hospitably entertained by you. 2. I willingly take this opportunity of writing to you, not only to gratify them, but also to thank you, in the name of all English exiles, for the kindness and devotion which you have shown to them in these unfortunate times, and which the English people will never forget. 3. England owes it to Strassburg, Zurich &c., but especially to your republic, that it has so many bishops and other ministers who preach at present the pure Gospel. You have entertained them, received them with kindness and protected them. 4. Godfried Wing is a learned, devout and quiet man, who has preached the Gospel in Flanders for a long time and amid great dangers, wherefore I believe that he will be most acceptable to you. 5. I also pray that you will continue to protect the Flemish Church, which has been at work among you for seven years, but is now threatened with expulsion. 6. Although about one article, which has been a matter of dispute for many years, they may not agree entirely with some people, yet as I trust that they have not disturbed and will not disturb the peace of your Church, we hope that you will not deal harshly with them. We all acknowledge the true and saving presence of Christ in His holy Supper; there is only discussion as to the manner. 7. Though we in our Church hold the same doctrine, we have never persecuted anyone, who thinks with Luther, as a heretic or nefarious person. 8. Would, that in the conditions agreed upon in the conference at Marburg, it had been stipulated that both sides should cultivate peace till the Lord had revealed something to both sides. 9. If you expel these brethren, they must necessarily fall into the hands of Antichrist's executioners; for whither will they flee? Expelled by you they will be nowhere received in Germany. In France affairs are not yet settled. If they came over to us, they would be received with open arms, but such a multitude would be seized on their journey, as happened lately to some brethren of our London-Dutch Church, who, travelling in Flanders, were arrested and condemned to the stake. 10. Pray consider how sad it would be to see so many members of Christ involved in one conflagration, as certainly would happen if you closed your gates against them. 11. But I feel sure that this will be far from you.*

¹ See Letter No. 45, note 1.

² On the religious disputes between the Lutherans of Frankfurt and the Foreign Churches established there see Letters No. 50, note 4 and 51, notes 4 and 8. This Letter was written to the Senate of Frankfurt, but the copy, from which the following text is printed, was sent to Petrus Deelen, the Minister of the Dutch Church, Austin Friars, London, as will be seen from the address below, § 14, and the latter forwarded a transcript of it to the Ministers of the Flemish Church at Frankfurt, see the next Letter. The document is duly mentioned in *Franckfurtische Religions-Handlungen*, i. p. 23, and printed in the same work in the Appendix to part i. p. 80, No. xlviii. It has been translated into Dutch by Sym. Ruytinek, in his *Gheschiedenissen der Nederd. Natie in Engelant*, p. 47.

I pray you, therefore, to continue to protect for Christ's sake those whom you have preserved such a long time. 12. You will thereby not only be the cause of the Gospel being promoted in Flanders, but also experience the blessing of God in this world and the world to come. 13. Relying on your devotion I have ventured to write this in behalf of the Flemish race living among you as exiles, not doubting but that they will experience your good-will.

[*Exemplar literarum Episcopi Londinensis ad Senatum
Franckfordiensem.*]³

Gratiam et pacem in⁴ Christo: Rogarunt me fratres Flan-
drenses qui Religionis nomine hic apud nos exulant, vt et
Gottfridum Wingium⁵, qui istas defert, et Ecclesiolam Flandri-
cam, quæ in vrbe vestra collecta est, quæque iam per aliquot
annos benignissimè apud vos hospitium inuenit, Vestræ Ampli-
tudini commendarem. Ego verò Clarissimi atque Amplissimi²
viri, hanc scribendi occasionem libenter arripui, non solum vt
illis gratificarer, verum etiam vt meo, atque adeo omnium Anglo-
rum exulum nomine, vestræ Amplitudini, pro vestra summa erga
nos afflictissimis nostris temporibus benignitate ac pietate, gra-
tias agerem. Nulla vnquam dies, hoc vestrum beneficium Anglo-
rum animis eximet. Argentinensi, Tigurinæ, Basiliensi, Wor-³
maciensi, sed antè omnes vestræ Inclitæ Reipublicæ debet
Anglia, quod tot habeat Episcopos, cæterosque verbi Diuini
ministros qui hodiè puram Euangelij doctrinam annunciant. Vos
illos hospitio exceperistis, exceptos summa humanitate complexi,
atque authoritate tutati estis. Nisi igitur istam vestram pietatem,
gratis animis agnosceremus, et prædicaremus, essemus omnium
mortalium ingratis. De Gottfrido Wingio⁵ hoc habeo quod⁴
scribam, hominem esse doctum, pium, ingenio moderato ac paci-
fico, quiq̃ue diu in Flandria sub cruce, et quasi perpetuò animam
in manibus habens, Christi Euangelium prædicauit, quo nomine
non dubito, quin vestræ pietati erit acceptissimus. Oro etiam,⁵
idque in visceribus Christi, vt Flandrensis Ecclesiæ iam inte-
grum septennium apud vos agentis, nunc vero de eiectione
nonnihil sollicitæ, tutelam et patrocinium perpetuetis. Valeat
in illos Charitas vestra: Nihil enim vel⁶ apud homines glorio-

³ Exemplar—Franckford., added in a different hand.

⁴ The *i* at the beginning of words is almost everywhere a capital in the MS.

⁵ See Letter No. 18, note 2.

⁶ Added above the line.

sus, vel apud Deum acceptius facere potestis, quam si tot membra Christi, in pristino suo hospitio retineatis. *Quanquam* fortassis 6 in vno articulo, iam per multos annos, inter doctissimos alioqui viros, controuerso, cum quibusdam, per omnia non consentiant, tamen si Ecclesiarum vestrarum pacem non perturbent: quod spero eos neque fecisse hactenus, neque postea facturos, orandi estis ne ad extrema remedia descendatis, sed potius vt Christiana lenitate, et mansuetudine, in suo sensu ipsos toleretis. Christi Domini presentiam in sua sacra cœna, eamque veram et saluificam omnes fatemur, de modo tantum est disceptatio. Nos in nostris Ecclesijs, *quanquam* eandem cum Flandrensibus 7 istis, doctrinam et⁷ apud vos professi sumus, et etiamnum hic profiteamur, nunquam tamen aliquem, qui cum Luthero sentiret, si pacificè se gereret, pro hæretico, aut nephario homine persecuti fuimus. Vtinam conditionibus in Marpurgensi⁸ colloquio 8 conclusis statum fuisset, vt pacem vtraque pars coleret, donec vtrisque Dominus aliud reuelaret. Sed præterita facilius defleri possunt, quam corrigi. Si vos fratres istos eieceritis, necesse 9 est in Antichristi carnificum manus eos incidere: quo enim miseri fugient? In Germania, à vobis eiecti nusquam recipiuntur: In Gallia nondum sunt res constitutæ: si ad nos penetrare vellent, vbi obuijs vlnis reciperentur, media in via tantam multitudinem intercipi necesse est: Nuper enim aliquot fratres Ecclesiæ nostræ Londinogermanicæ in Flandriam, quam poterant occultè, atque pacificè profecti, comprehensi sunt, atque incendio absumpti.

Reputate animis vestris Clarissimi et pientissimi viri, quàm 10 triste esset spectaculum, tot Christi membra, omnium ætatum ac sexuum, simul vno incendio conflagrantia conspicere. Tale autem aliquid futurum, sine dubio existimare poteritis, si illos portis Vestris excluderitis. Sed hoc quàm longissime à vestra 11 pietate abfuturum, certissimè mihi persuadeo. Iterum igitur ad preces conuersus oro vestram pietatem, quàm possum demississimè, vt quorum patrocinium, et tutelam tam diu benignissimè suscepistis, quosque et misera et crudeli Anti Christi tjrannide saluos et incolumes Dei Opt: Max: beneficio conseruastis, tantaque cum clementia et humanitate hactenus fouistis, pro vestro

⁷ Added above the line.

⁸ The Marburg Colloquium was held in October 1529; see Herzog, *Real-Encyklopädie*.

in Christum, eiusque Religionem sincero studio retineatis, ac hospitio dignos, licet non propter se, propter eundem tamen Christum, ducatis. Quo fiet, vt non solum veritatis Euangelicæ, in gentem Flandricam propagandæ, tanquam authores futuri sitis, gloriæ Christi singularem in ea parte operam nauaturi: verum etiam cum in hoc seculo benedictionem Domini, quàm amplissimam, omni bonorum genere locupletati (pietas enim, teste *Dino* Paulo etiam præsentis vitæ promissionem habet⁹) experiamini: tum in futuro à Christo Domino hospites, vt qui eum collegistis¹⁰, et hospitio accepistis, agnoscamini.

Hæc in Flandricæ gentis, quæ apud vos exulat, gratiam Euangelij propagandi studio, ad vos Clarissimi viri, pietate vestra fretus, scribere sustinui, non dubitans quin pro vestra in Christi afflicta membra humanitate et clementia, benignitatem vestram in ipsos largiter effusam sentient. Si qua verò in re ego vobis aut Reipublicæ vestræ, opera vel studio gratificari, aut vsui esse potero, diligentiam, promptamque in ea parte voluntatem, vobis ipsi de me polliceri poteritis. Deus Amplitudinem vestram et Ciuitatis vestræ statum, quàm florentissimum diutissimè conseruet. Londini, duodecimo Nouembris. 1.5.61.

Addressed :

14

Domino Petro
Dekeno.

Endorsed above the address :

15

Copie of the
letters to Frankfurde.

And in another hand below the address :

16

Copia literarum Episcopi Londinensis
ad Magistratum Francofordiensem.

⁹ 1 Tim. iv. 8.

¹⁰ Matth. xxv. 35.



59.

PETRUS DELÆNUS¹,
to the
MINISTERS of the FLEMISH CHURCH at FRANKFURT.

London, Wednesday, 12 November 1561.

§ 1. *As our Bishop of London has written to your Senate, and sent me a copy of his letter, I enclose a transcript of it, which please preserve in secret, unless necessity demand otherwise.* [2. *Petrus Dathænus testifies that the letter of the Bishop was delivered to the Senate on 17 December 1561.*]

Petrus Delænus, Ministris Ecclesię Flandricę, agentibus
 Francofortj ad Menum. S.D.P.

Quandoquidem Optimus ille noster Episcopus Londinensis, ¹ non modo ad vestrum isthic Senatū literas misit, sed earundem etiam exemplar scribi procuravit, mihiq̃ exhibendum, non inconsultum putavi huius vobis copiam facere propria verbotin manu exaratam secretissimè² servandam, nisi necessitas aliud suadeat². Deus Opt. Max. suo vos Spiritu regere et consolarj dignetur. Amen.

Here follows, in the handwriting of Delænus, a copy of the Letter of the Bishop of London, printed above as No. 58, and which, therefore, need not be repeated here. Immediately after the Letter follows:

Ego Petrus Dathænus Flandricę ²
 Ecclesię minister³ hac subscriptione mea omnibus

¹ See Letter No. 15, note 1. See also the preceding Letter, note 2.

² *secretissimè*—*suadcat* added in the margin.

³ Added above the line.

testatum facio, hanc Reuerendissimj
Episcopj londinensis Epistolam, Senatuj
Francofurtano esse traditam 17.
Decembris 1561, qua integritatj
optimj et doctissimj viri Godfridj
Wingij, ad eiusdem Ecclesiæ ministerium
vocatj, testimonium perhibet.

Petrus Dathænus manu propria
scripsit.

Addressed :

Ad Ministros Ecclesię Belgicę
Francoforti, ad Menum.

Endorsed in the handwriting of Dathænus :

Literæ Episcopj Londinensis
Receptæ 17 Decembris 1561.



60.

**NICOLAS CARINÆUS¹,
to CORNELIS COOLTHUYN².**

Jenlet³, Thursday, 26 March 1562.

§ 1. *I have consulted Jonker (Christopher van Eeuwsom), and find that I cannot leave this place without rousing his displeasure against us and the whole Church. 2. And as the brethren of London do not wish me to come unless with his consent, I cannot accept their offer, unless they give reasons why his displeasure should be disregarded or considered of less importance than their request. 3. When the men of Enkhuizen arrive let your servant conduct this messenger to Meynard Peterszn, that he may forward to me the things which*

¹ Nicolas Carinæus, born at Edam in Holland, was minister of the Reformed Church at Emden in 1558, and when the Protestants, who resided at Amsterdam and secretly held their religious services there, asked the community of Emden to send them a preacher, Carinæus was sent thither; see Meiners, *Oostrieschlandts kerkelyke Geschiedenisse*, i. 397, the same author adding that Carinæus did go to Amsterdam and Holland, as appears from the Elder Gerard Ten Camp (see Letter No. 16, note 9) having been ordered by the Emden Consistory to write on 25 July 1558 to the communities of Amsterdam and Alkmaar about the support of Carinæus. If this is correct he must have returned from Holland to accept the ministry at Jenlet or Jennelt. After Adrian Haemstede had been deposed from the ministry of the Dutch Church in London, on 19 August 1562 (see Letter No. 41, note 8), Carinæus was appointed in his stead, though the negotiations about this appointment were somewhat protracted (see Letters No. 62, 65). He and his colleague Petrus Delænnus (see Letter No. 15, note 1) died of the plague which raged in London in 1562, 1563 (see Sym. Ruytinek, *Geschiedenissen der Nederduytsche Natie in Engelant*, p. 59).

² Cornelis Cooltuyn, or Kooltuin, or Colthunius was born at Alkmaar in North Holland, and became a Catholic priest there and afterwards at Enkhuizen. After a while he began to favour the reformation, though he remained apparently in communion with the Roman Church till 1558, when he took refuge at Emden. His property was confiscated 7 February 1559. In January of the same year he was invited to the ministry at Jennelt in East-Frisia, but he accepted that at Emden, where he died in 1567. See Van der Aa, *Biographisch Woordenboek*; Meiners, *Oostrieschlandts kerkelyke Geschiedenisse*, i. 355 sqq.

³ The place is also called Jennelt, see Zedler's *Universal-Lexicon*, where reference is made to Abel, *Preuss. und Brandenb. Staats-Geographie*, i. 12, p. 468.

I am to receive from him. Tell them also that I greatly desire and expect their arrival among us.

S. P. Egi cum Ionchero⁴ *frater* Charissime videoque me hinc 1
non posse discedere, quin maximam eius indignationem in nos
adeoque totam ecclesiam concitem; At cum fratres Londinenses 2
me non cupiant, nisi quatenus cum bona Nobilis⁴ nostri pace
fieri queat, iudico me salua conscientia vocationem eorum se-
qui non posse: aut si omnino sequenda sit, ipsos prius rati-
onibus euincere debere Ioncheri⁴ iram et offensionem grauis-
simam hic non attendendam vel saltem eorum petitioni post-
ponendam esse. Hęc fratribus discutienda proponere poteris.
Raptim ex Ienlet 26. mart. anno 1562.

Tuus Et omnium fratrum

Nic. Carinæus.

Si Enchusani venerint, ducat quęso ancilla tua hunc 3
nuncium, ad Meynardum Petri, ut hic ad nos vehi curet quę
ab eo sum recepturus. Dicas quoque illis me summopere ad-
uentum eorum ad nos desyderare, atque etiam expectare. Saluta
salutandos omnes.

Addressed:

Mynen seer gheleueden

broeder Cornelis

Coolthuyn, des *goddelyken* woorts

diener thoe Embden

Thoe Embden

int Gasthuys.

⁴ The Joncher (=Junker) or nobleman was Jonker Christopher van Eeuwsum; see Meiners, *Oostvrieschlandts kerkelyke Gesch.*, 1. 359; Van der Aa, *Biographisch Woordenboek*; cf. also Letters No. 62, § 3, and No. 65, which latter is addressed to him in connexion with the appointment of Carinæus to the ministry in the Dutch Church, London.



61.

**PETRUS SCAGIUS¹,
to GODOFREDUS WINGIUS².**

London, Friday, 27 March 1562.

§ 1. *I venture to ask you to do me a service. 2. A young man, named Andrew Bertheloos, who lately arrived here, has asked my sister in marriage. 3. Before I ask the consent of my parents, I should wish to learn something from you about his parents, his character, his vocation, his former life in Flanders, and his present condition at Sandwich. 4. As regards his religion I am satisfied. I thought that you could tell me something certain, as you have been for some time in the locality where he has lived a long period, or you might ask others who are acquainted with him. 5. You might also speak to Jacob Bucer about the matter. 6. Farewell; salute your wife, and 7. Jacob Bucer, and ask him to tell me something about the said Andrew.*

Petrus Scagius Domino Godofredo Wingio Ecclesiæ
Sanduicanæ Ministro Salutem in Christo.

Quandoquidem mirificum tuum erga me amorem semper ¹ perspexi, frater in Domino observande, eumque indies propter fidei communionem accrescere non dubito, statui pauca ad te scribere, et quasi meo iure charitatis abs te officia postulare. Quæ cum honesta, necessaria, et vtilia planè sint, spero te hîc mihi, sicuti aliàs præter omne meum meritum fecisti, non defuturum. Nam si in omnibus proximo benefacere debemus, certè vel in eo maximè elaborandum est quod et ad Dei gloriam, et ad ædificationem Ecclesiæ pertinet. Quod cum te in primis studere certò sciam, rogo, vt nunc quoque beneuolentiam tuam apertè mihi declarare non dedigneris. Venit ² nuper ad nos Andreas Bertheloos, iuuenis (vt mihi quidem videbatur) spectatæ pietatis et probitatis, ignotus mihi tamen.

¹ There seems to exist no notice of him anywhere.

² See Letter No. 18, note 2.

Is, sicuti a fratre quodam qui cum illo venerat intellexi, non obscure visus est olim amorem suum sorori meæ declarare, cuius etiam beneuolentiam ardentius hîc ambire coepit, adeo ut eam sibi dari coniugem postularit. Ea quoque de causa me accedit, amorem suum erga sororem in Domino narrat: quem equidem nullo modo impedire volui, quatenus a Deo (cui nemo resistere potest) conglutinatum esset istud amoris vinculum. Sed priusquam ulterius procederetur, aut Parentum meorum consensum in tam sancto, honorando, et graui negotio requirerem, vestrum de illo testimonium libenter audire volui, ne illud temerè susciperetur, quod maximè in deliberationem cadere debet. Nam quicquid aut præcipitanter, aut inconsultò fit, rarè foelicem exitum habere solet. Velim igitur (ni molestum fuerit) te isthic diligenter explorare quibus parentibus Andreas ille ortus, quibus moribus præditus sit, quibus artibus se exercuerit, quomodo hactenus ætatem suam in Flandria transegerit: quomodo denique omnes vitæ suæ actiones Sanduici instituerit. Quod religionem attinet, equidem nihil in eo desidero. Existimo autem te aliquid certi de eo habere, quod et ipse aliquando eas partes frequentaueris, in quibus ille dudum versatus est: sin minus, rogo te ut ab alijs, qui familiariter eius consuetudine olim vsi sunt, et adhuc vtuntur, exactius omnia quæ scitu necessaria sunt cognoscas. Non enim ignoras, quàm magna et sancta res sit coniugium, quantaque vigilantia et cura in eo sit opus. Vnde optarim etiam te idem communicare Domino Iacobo Bucero³, collega⁴ tuo mihi longè charissimo, ut et ipse aliquam huius negotij partem sustinere non grauetur. Equidem in animo habebam ad illum scribere, sed superuacaneum fore putavi idem argumentum repetere quod vtrique vestrum commune esse posset. Quare per Christum te etiam atque etiam oro, mi frater, ut hoc negotium libenter suscipias, meque de omnibus quàm potes celerrimè certiolem facias. Nam res ipsa longam moram non patitur. Id si feceris, (quod te facturum fideliter non dubito) magna beneficia tua magno cumulo auxeris, meque tibi perpetuò in omnibus deuinctissimum reddideris. Vale. Dominus 6

³ See Letter No. 57, note 1.

⁴ So in MS.

Deus regat te suo Spiritu ad conseruationem Ecclesiæ suæ. Amen. Salutabis ex me plurimùm dulcissimam tuam coniugem. Salutabis et *Dominum* Iacobum Bucerum³ cum tota 7 familia, eumque vehementer rogatum velim, vt et ipse (si graue non fuerit, aut si me amet) de eodem Andrea certum aliquod testimonium ad me scribat. Quod erit mihi tam gratum, quàm quod gratissimum. Iterum vale in Christo. Londini 27 Martij anno 1562.

Tuus, vt suus, Petrus Scagius.

Addressed :

8

Ornatissimo viro *Domino*
Godofredo Wingio,
ministro Ecclesiæ
Sanduicanæ vigilantissimo
Sanduici.

In manus proprias.



62.

**NICOLAUS CARINÆUS¹,
to the MINISTERS, ELDERS and DEACONS of the
NETHERLANDISH COMMUNITY in LONDON.**

Emden, Wednesday, 1 April 1562.

§ 1. *Although I ought to reply to your letter in a worthy manner, certain reasons induce me to answer it in a simple way. 2. Since I abandoned papacy, I have always been ready to serve the Lord Jesus and His holy community, howsoever and wheresoever it was possible, but, knowing that I do not possess the talents required to serve you, I dare not accept the ministry which you offer me. 3. But, even if you would be content with my slender gifts, I could not gratify your wish, inasmuch as you do not desire to have me against the wish of Jonker (Christopher van Eeuwsom), and I could not leave him without rousing his anger and that of his house against us and the whole community as well in London as at Emden. 4. Although as far as his household is concerned I remain here reluctantly, because I find that my work among them has little effect, as they remain obstinate and impenitent, and I do not see how I can do anything but preach and baptise, without the use of the Holy Communion and Christian discipline. 5. These are the reasons why I cannot accept your offer, although I feel uneasy in my present ministry. Excuse my bad and simple writing, it is well meant. May the Lord provide you and all His congregations with faithful and sincere ministers.*

Den Dienaeren, Ouderlinghen ende Diaconen der Christelicke
gemeente binnen Londen mijnen eerwaardighen ende lieuen
broederen inden heere: Ghenaede ende vrede van God onsen
hemelschen vader door Jesum Christum onsen eenijghen mid-
delaer, in cracht des Heilighen Gheests Amen.

Eerwaardighe ende mynen hart gheliefde broeders inden
Heeren hoewel ik wel weet dat ick op uwen brief an mij
gesonden weerdelick behoorde wederom te schryuen, nochtans
achte ick om seeckere oorsaecken, nutter te zijn op dit passe
sulekes naetelaeten ende alleen slechtelick ende eenvoudichlick
op uwe eijsschinghe an mij, te antwoorden, Bidde ende ver-
trouwe ghy wilt ende sult dit mijnen slecht eenvoudich ende
kort schrijuen mij ten besten afnemen. Hoewel dan mynen ²

¹ See Letter No. 60, note 1.

lieuen broederen ick in mijnen swacheijt van aenvanck ick het pausdom verlaten hebbe, alle tyt bereijt *ende* gheneijght geweest ben, als ooc noch, om met mijnen cleijne gauen den Heeren Jesu *ende* zijnen *heilighen* ghemeente te dienen, so waer ick sulckes hebbe vermoghen, nochtans dewyle ick mij seluen doorsiende, sodane ghauen in mij niet en beuinde, als ick achte dat in den gheenen die u *mynen lieuen* broederen daer stichtichlick soude dienen, nootsaeckelick moeten beuonden worden, *ende* als ghij oock by mij verhoopt, so isset *mynen lieuen* broederen, dat ick, oft ick schoon an niemant hier verbonden en waer, swaerlicken sodanen hooghen ampte soude doren aennemen, vruchtende ick soude meer op mij² nemen, dan ick wel soude moghen draghen. Daerom ick u mijnen broederen der beroepinghe haluen hebbe te bedancken, *ende* insonderheijt God den Heren, door wiens ghenade ick so goede aensient by u *lieden* vercreghen hebbe. Den ick oock bidde wt gront mijnder herten, dat sulcks warachtichlich bij mij mach stedes blyuen *ende* beuonden worden.

Daer nae oock *mynen Lieuen* broederen, ofte ghij nu rede ³ met mijnen cleijne ghauen medelijdent wouden hebben, *ende* met de selfde u woude beuoeghen laeten, so kan ick nochtans uwe begheerten niet volghen. Want dewyle ghy mij niet en begheert met indignatie *ende* ongunst des Ionckers³ by u te hebben, *ende* ick hier an den Ionckere³ also verbonden ben, dat ick niet² sonder zijnen ongunst *ende* toorne, ia oock niet sonder erghernisse zijnes huijses ouer ons *ende* de gansche gemeente so wel daer by u als hier te Embden, lichtelick scheijden en kan: So achte ick dat ick bouen uwen begheren *ende* derhaluen onbehoorlick doen soude, by aldien ick ijetwat daer in aengrepe ofte volghde; maer ben door uwen eijghen brief ghenoechsaem ghevrijet: Al hoe wel ick so veel den huijslieden ⁴ belanght, eenichsins beswaert ben daer te blyuen, dewyle ick seer weijnich vructes an sij schaffe *ende* sij benaest tegens alle vermaeninghe euen halsterriich *ende* onboetueerdich beuonden werden: *ende* ick tot noch toe niet ghesien en hebbe *ende* oock noch niet en sie, hoe ick den dienst godes volcomelick met alle christelicke ordeninghen, christelick *ende* met goeder

² Added above the line.³ See Letter No. 60, note 4.

geweten by ende aen haer sal moghen bedienen, maer moete by haer alleen preeckende ende doopende sonder het ghebruick des *heiligen* auontmaels ende Christelicker straffe, een ghestuckte dienst hebben.

Siet mynen *lieuen* broederen, dit *zyn* de oorsaecken, waerom 5 ick uwe roepinghe niet volghen en kan, ende nochtans in mijnen dienst alhier niet rustich en ben. Bidde u *lieden* hartgrondelick ghij wilt dit mijnen slecht ende eenuoudich scrijuen mij te goeden afnemen. De Heere weetet, het is mijns herten meeninghe ende tuychnisse voor hem, so ick scrijue. God ende de vader onses heren Jesu Christi besorghe uwe ende alle zynen ghemeenten met getrouwe ende oprechte leeraers ende dienaren, bewaere se in gesonde ende reijne leere, beschutte ende bescherme se voor alle quaet, ende laet se wassen, toemenen ende bloeijen in alle godsalieheijt, Amen. Ick groete u *lieden* ende alle broederen ende susteren inden Heeren wt gront mynder herten. Metter haest wt Embden desen 1. aprilis Anno 1562. bij mij u *lieder*

broeder ende so waer ick vermach, in alles
bereijde dienaer Nicolaus Carinaeus Edamensis
pastor thoe Jenlet.

Addressed :

Den Dienaeren Ouderlinghen ende diaconen
der nederlantsche ghemeente godes
binnen Londen, mijnen eerwaardighen
ende geliefde broederen inden Heere &c^a.
thoe handen
Londen.

6

Endorsed :

Entfanghen 16. April
Anno 1562.
Carineus brief.



63.

**AEGIDIUS BECIUS¹,
to JOHANNES UTENHOVIUS².**

Frankfurt, Sunday, 5 April 1562.

§ 1. *As the bearer of this letter is fully acquainted with the sad condition of our church, which I fear is on the point of being dispersed, there is no need of my writing about it. 2. Posterity will never believe that those who wish to be regarded as teachers of the Evangelical doctrine were so full of hatred and envy. 3. As my old age makes me unfit for such troubles, I have looked out for a place where I might find a little rest. 4. The church at Metz seems the most blessed of all recently established communities. It is served by two excellent young men: Petrus Colonius, a former pupil of ð Lasco, and John Taffin, with so much success that the congregation consists of between fifteen and eighteen thousand members. 5. The magistracy of Metz have engaged () Eustathius, apparently as physician with a decent salary, but really as an assistance to the two ministers. He and the wife of Colonius have gone thither; his family has remained here. 6. Colonius has married Sarah, the niece of Theodoric Alard, your former host. 7. I should wish to go to Metz, if rumours of war did not deter me, which are all the more to be feared in a town, which is always occupied by a strong garrison on account of the vicinity of the enemy. 8. I have had enough of Germany, and a great calamity seems to threaten it; hence I should wish to lead away my children before I die. But although there are many churches to which I should wish to go, they are too far away. 9. Hence I pray for aid to Him who alone can and will vouchsafe it. Assist me by your prayers. My greatest anxiety is about my family. 10. May the Lord preserve you and your wife.*

Gratia et pax per Christum Dominum.

De miserabili Ecclesię nostrae conditione³, Domine Vtenhoui, ¹
et valdè metuenda dispersione, quid necesse est scribere me?
tali præsertim ad te veniente literarum nostrarum gerulo: qui
omnibus rebus non modo interfuit verum etiam plærisque præ-
fuit. Nunquam credet posteritas tantum odii et invidię fuisse ²
in animis eorum qui euangelicę doctrinę professores videri volunt,
et se esse gloriosè prædicant. Sed satius, opinor, fuerit, paternam
hanc Dei castigationem non tam alienę malicię quàm peccatis

¹ See Letter No. 38, note 1.

² See Letter No. 2, note 2.

³ On the religious troubles at Frankfurt see Letters No. 50, 51, 55, 56, 58, 59.

nostris imputare. Video plus esse negotii in Ecclesiarum instau-
ratione, quàm putaram. Nolo hìc domestica vulnera importuna
commemoratione refricare. Illud tamen non possum non in sinum
tuum deponere, expertum me esse ingenia eiusmodi in ecclesia
etiam nostra, quę non tam imprudentia quàm impudentia, et
stulta scientię persuasione ad ecclesię euersionem affectabant
viam, si ab externis hostibus otium fuisset. Faxit Christus ne
quid tale vobis isthic vsu veniat. Mea senectus talibus ferendis 3
molestijs impar, circumspicit locum vbi ad breue tempus respiret,
et tam odiosis contentionibus fatigatam se nonnihil recreet.
Sed nondum video vbi hoc continget. Inter recentiores eccle- 4
sias, nulla est, cui vberius Dominus benedicat, quàm Metensi.
Ei præest egregium atque adeo incomparabile inuenum par,
Dominus Petrus Colonius⁴, vetus Domini à Lasco discipulus, et
Dominus Tafinus⁵: qui pari iugo ecclesię plaustrum tanta animo-
rum alacritate, tanto consensu, atque etiam successu trahunt,
vt breui tempore ecclesia illa ad 15. aut, vt plerique affirmant,
18. millia creuerit. Eò vocatus est, et quidem ab vrbis magis- 5
tratu Dominus Eustathius, titulo quidem medici, proposito
etiam honesto stipendio, reuera autem, vt duobus illis Iuueni-
bus fathiscentibus, et tanto oneri propè succumbentibus, velut
Atlanti illi Hercules succurrat. Is vnà cum Domini Colonij
sponsa eò profectus est, specimen sui ecclesię præbiturus, relicta
interim hic familia. Vxorem ducit Dominus Colonius egregiam 6
sanè virginem, et omnibus probe matrisfamilias futurę doti-
bus pulchrè instructam, tibi quoque et vxori tuę non ignotam.
nimirum Theodorici Alardi veteris hospitis tui neptem nomine
Saram. Nihil est quod malim quàm ad illam Ecclesiam Me- 7
tensem conferre me, nisi scrupulum inijcerent animo bellicorum
tumultuum rumores, et in ea vrbe magis metuendi, quòd propter
vicinitatem hostium valido semper teneatur præsidio. Et nosti
quàm insolens et proteruum sit militare genus hominum. Ger- 8
manię vt ingenuè dicam, satur sum. Et præsagit animus im-
minere illi non leuam calamitatem, et quidem breui, ni frustra
augurem. quò magis studeo liberos meos ante mortem hinc, si
queam, subducere. Sed hoc cogitanti et conanti vsu venit id

⁴ See Letter No. 56, note 12.

⁵ See Letter No. 56, note 13.

quod Romano⁶ illi, quos fugiam enim video, quò me in tutum recipiam non inuenio. Etsi enim ecclesię multę sunt, ad quas me adiungi cupiam, longius tamen dissitę sunt quàm vt ad eas per meam meorumque imbecillitatem, profectionem suscipere audeam. Itaque sic auribus tenenti lupum⁷, vt aiunt, optimum 9 mihi videtur pij illius Regis Josaphat⁸ exemplum sequi, ab eo auxilium petendo, qui solus pręstare et potest et vult. Quòd si tu quoque laborantem et luctantem in hac difficultate amicum precibus tuis iuuare non neglexeris, rem et tua pietate dignam et mihi gratissimam feceris. Valdè enim sollicitum me hæc cura habet, quò potissimum familiam transferam. et manère hîc, an diu licebit nescio, certè animo meo non libet. Dominus Deus noster dirigat pedes nostros in viam pacis propter nomen suum, amen. Is te quoque charissime frater et Domine obser- 10 uande, cum honestissima vxore conseruet, et spiritu suo magis magisque corroboret. Vxor et familia omnis precantur tibi et vxori salutem in Christo. Francofordię ad Moenum .1562. quinto Aprilis.

Verè tuus

Aegidius Becius.

Addressed :

11

Pręstanti et natalibus et
eruditione ac pietate Viro Domino
Johanni Vtenhouio Domino et amico
suo singulari
Londini.

⁶ See Letter No. 56, note 8.

⁷ Ter. Phorm. 3. 2. 21.

⁸ 1 Kings xxii. 7.



64.

[JACOBUS] BUCERUS¹,
to PETRUS DÆLENUS².

[Sandwich], Monday, 27 April 1562.

§ 1. *I should like to hear from you about the state of your church and the health of yourself, your wife and the other ministers. 2. Our affairs and those of the whole Church are prospering. Since the persecutions in Flanders have increased, very many pious and industrious people have sought refuge here. 3. We also expect every day several of the chief people of Frankfurt, and with them Godfried Wingius. 4. You have no doubt heard of the capture of Aegidius Ente, an elder of our church. His brother Francis landed here lately and brought us a letter written by him in prison to our Consistory, indicating what confession of faith he had made at Ypres before Ronsius and how he had been taken to Ghent and kept in chains there. 5. He also desires the Council or the Bishop of London and other leading men to write in his behalf to the chief Council of Flanders at Ghent. We could easily persuade our Council to do so, but it would be labour in vain, for our town is hardly known and rather hated on account of our church, and, moreover, a wretch sent by the Procurator General to watch our church has been kept imprisoned a while. 6. Those three women imprisoned at Hondschooten have been set free. 7. Only two of the prisoners at Hondschooten have adhered to their confession of faith, the other four have relapsed. 8. William Damman is kept in chains at Ypres. 9. Peter Hazard is said to have gone to France and to have left the other churches. 10. My dear mother has renounced papacy and sacrificing all that she possessed has joined me here at the age of seventy-two. 11. Farewell and take care of yourself. I should have written to John Utenhove if I had had time. Salute him and his wife and your own wife and all the ministers. 12. My wife, the ministers and the other brethren send their greetings.*

Salve etiam atque etiam charissime Domine Petre Delène. ¹
De statu Ecclesię vestrę, de tua vxorisque valetudine, ac reli-
quorum ministrorum ex Literis tuis certior reddj pereupio. Nostre ²
res, adeoque totius ecclesię optimo loco sunt. Ex quo Sathan
in Flandria truculentior in pios sequire cepit, huc confugerunt
quamplurimj, quorum alij pietate, alij industria non mediocriter
excellunt. Expectamus et Francofurto³ indies non paucos ex ³
præcipuis, vnaque cum illis charissimum nostrum fratrem God-

¹ See Letter No. 57, note 1. ² See Letter No. 15, note 1.

³ Why Bucer expected these arrivals from Frankfurt is plain from the preceding Letters Nos. 50, 51, 55, 56, 58, 59, 63.

fridum⁴ post diuturnam moram. Nam posteaquam breui tantopere aucta est ecclesia nostra, simul quoque et cum ea creuit Labor noster, vt vix par sim ferendo. Quare me precibus tuis commendo, vt in hoc graui ministerio Dominus per spiritum suum mihi adsit assidue.

De captiuitate charissimj nostrj fratris Ægidij Ente, huius 4 ecclesię nostrę senioris, non dubito quin audiueris. Nuper ad nos appulit huius germanus Franciscus, quj ad nos ab eo tulit literas scriptas ab eo in carcere ad Consistorium nostrum: in quibus indicat quam fidej confessionem coram Ronsio⁵ ediderit, breuem quidem ac modestam, sed piam, idque Ijpris. Deinde quomodo hinc vectus sit Gandauum, assidue compedibus constrictus. Postremo rogat, si qua id ratione impetrarij possit, 5 vt Senatus Londinensis missis literis ad summum συνέδριον Flandrię quod est Gandauj, intercedat pro eo: nam ita se posse iuuarj putat. Sj in Senatu vobis parum spej repositum videtur, poteritis (si ita visum fuerit) adire Episcopum Londinensem vt ipse cum alijs proceribus aut episcopis intercedant pro fratre nostro. Nos hic quiduis facile a Senatu impetrare possimus, verum quoniam hæc ciuitas obscurior est, atque ob ecclesiam nostram odio acerbiorj grauata, postremo quod a Procuratore generalj nuper emissus nebulo quidam procul dubio ad speculandam ecclesiam in carcere aliquandiu captiuus detentus est, haud dubie oleum ac operam perderemus. Si quę erunt ad hoc faciendę impensę, refundentur vobis. Tres illę mulieres 6 captiue in Hondischota, liberatę sunt: Vxor scilicet Wilielmj Dammannij⁶, Ægidij de Quekere senioris (opinor) illius Ecclesię, atque ancilla Georgij Hacke, qui apud vos est. Duo tantum 7 captiuorum Hondiscotę persistunt in verę fidej confessione: reliquj quatuor ad fędam abnegationem lapsi dicuntur: dominus misereatur illorum. Wilielmus Dammannius Ijpris asseruatur stric- 8 tissime in vinculis: dominus illum in constantj fidej verę confessione conseruet. Petrus Hazardus⁷ dicitur in Gallias profectus 9

⁴ id est Godfridus Wingius, see Letter No. 18, note 2.

⁵ The reading may be *Ronsio* or *Rousio*. The name probably indicates the Dean of Ronse in East Flanders; see Letter No. 20, note 7.

⁶ Guillame Dammen is mentioned as a minister of Sandwich in 1570 in *Kerkeraads-protocolen der Londensche Gemeente, 1569—1571* (published by the Marnix-Society at Utrecht), p. 188.

⁷ Pierre Hazard or Hasaert, who had been minister at Comines, took refuge in England

relictis ecclesijs, quod factum virj miramur omnes. Verum ne 10
te hoc gaudium, quo supra modum in hijs grauissimis molestijs
nostris recreatj sumus, lateat, quod et tibi haud exiguum
voluptatem allaturum scio: Charissima mea Mater relicto papatu,
atque alijs omnibus annos nata 72. ad me demigravit, optime
erga veritatis doctrinam affecta: quo, nescio si quid iucundius
aut letius accidere queat mihi in hac vita: Pro hoc ineffabilj
diuino beneficio vestram ex animo gratiarum actionem flagito.
Hijs valetis feliciter in Domino charissime frater, et cura vale- 11
tudinem tuam diligenter. Ad Dominum Vtenhouium^s iamdudum
scripsissem, si per otium licuisset quem meo nomine etiam atque
etiam salutabis: præterea et tuam illiusque vxorem: Postremo
ministros omnes. Salutant vos vxor mea, ministrij ac reliquj 12
fratres. Raptim Ex nostro museo 27. Aprilis anno 1562.

Tuus vt suus [Jacobus] Bucerus.

Addressed:

13

Tam docto quam pio Domino
Petro Dæleno verhj
Dej ministro in Ecclesia
Londinogermanica
Londinj.

Endorsed:

Responsi .2 Maij.
Maij 1
Receptæ.

during the religious persecutions in the Netherlands. Sym. Ruytinek (*Gheschiedenissen der Nederduytsche Natie in Engeland*) speaks of him (p. 135) as one of the ministers of the Dutch Church at Norwich. He returned to his native country, but was arrested and condemned to be burned in October 1568; see Haag, *La France Protestante*.

^s John Utenhove, see Letter No. 2, note 2.



65.

PETRUS DE LÆNUS¹,
to CHRISTOPHORUS EUSAMANUS².

London, Monday, 25 May 1562.

§ 1. *Knowing your piety and zeal for the Church of God, I venture through the bearer of this letter, Arnold Walwic, to write to you. 2. Our church and we desire to have Nicolaus Carinæus as a minister of the word of God and we trust that you will not oppose our wishes, all the more as you regret yourself that he is now minister among so few and such vehement despisers of the word of God. 3. We know that this will be a serious matter to you on account of your attachment to Carinæus, but our necessity and your devotion to the Gospel will mitigate your sorrow.*

Quandoquidem tua in Deum pietas, Ecclesiam item Dei¹ charitas, singularis quoque erga nos beneuolentia et ingens promouendę Euangelicę veritatis studium, nobis satis sunt perspecta atque probata, præstantissimę Domine Christophore³ piorum exulum adiutor atque patrone, minus⁴ veritj sumus ad humanitatem tuam scribere, tam fidelem præsertim tabellarium nacti communem amicum nostrum, virum verè insignem Arnoldum Walwicum quem vt tibi satis alioqui notum in³ Domino³ commendamus, ita hisce nostris scriptis et per illum nostrę Ecclesię statum, et necessariam⁵ illius petitionem significamus, quam ne illj neges (quod tuam quidem beneuolentiam attinet) etiam atque etiam oramus et per Dominum Jesum vnicum Ecclesię suę sponsum obtestamur. Petitio est ad² modum nobis³ necessaria, vtilis Ecclesię Christj maximopere Dei glorię promouendoque Euangelio⁶ coniuncta. Petit enim nostra nobiscum Ecclesia Ministrum verbj Dei vestrum sibi

¹ See Letter No 15, note 1. ² See Letter No 60, note 4.

³ Added above the line. ⁴ MS. *non*, but crossed out and *minus* added above the line.

⁵ MS. *tilj* after *necessariam*, but crossed out.

⁶ MS. *et* after *Euangelio*, but crossed out.

Nicolaum Carineum⁷ obtingere, et non dubitat quin sit impetratura quum tot apud Deum precibus hactenus institerit, et etiam nunc instet, deinde quia tua illj pietas constat vt tu non sis Deo et tam sanctę, utilj et necessarię aequę et bonę petitionj oppositurus. Præterea cum⁸ tibj etiam non sine dolore notum sit⁹, indignum esse ut Carineus⁷ tam paucis et quidem¹⁰ tantis verbi Dej³ contemptoribus inutilj præsit ministerio non sine grau j suę conscientię carnificina. Denique uiribus omnibus adnitendum est, vt maiorem spiritualem ecclesię utilitatem non negligat. Non ignoramus præstantissime Domine Christophore, quin hoc tibi præ tuo in Carineum⁷ amore graue et acerbum primum videatur, sed eam acerbitem non solum temporis diuturnitas, sed etiam magis præsens nostra necessitas, veraque tua erga promouendum Euangelium pietas mitigare debent, cum in his Deo et Ecclesię maximè inseruias cuij te ipsum etiam totum debes. Vale Domine³ Christophore³, Deo commendatus¹¹, qui te vnà cum præstantissima coniuge³ charissimis liberis³ tota denique familia tua omnibusque amicis diu seruet incolumem, in sui nominis adorandj gloriam, Ecclesię Christj suę ædificationem, æternamque animę tuę salutem. Amen. Londinj. Anno 1562. May 25.

Petrus De Lænus verbi Dej
minister in Ecclesia Lon-
dinogermanica, nomine
reliquorum hic Ecclesię nostrę
Ministrorum videlicet Senio-
rum et Diaconorum.

Endorsed:

Literæ Ad Dominum Christophorum
Eusamanum peti-
torię, pro Nicolao Ca-
rineo.

⁷ See Letter No 60, note 1.

⁸ MS. *non*, but crossed out and *cum* written above it.

⁹ MS. *Carine* after *sit*, but crossed out.

¹⁰ *Carineus*—*quidem* written above the line.

¹¹ MS. *erga Ecclesiam nostram beneuolus* after *commendatus*, but crossed out.

The above document is evidently a draft made by Delænus 6 for his Letter to Eusamanus. He first commenced thus :

Domino Christophoro .S.

Quandoquidem suam isthuc profectionem instituit Arnoldus Walwicus.

This was crossed out and another letter drafted as follows : 7

Quandoquidem suam isthuc profectionem instituit singularis amicus noster Walwicus cum nobis tum vobis notissimus, hisce illum onerauimus scriptis nostris, quibus cum illum tibi commendamus, tum nostram quoque necessitatem, Ecclesiæ nostræ vtilitatem Deique optimi Maximi gloriam circa Euangelicę veritatis propagationem significamus. Egemus enim altero verbj Dei preconę qui Petro Delæno adiungatur collega. Ecclesię hęc nostræ status is ut illj vnus non sufficiat. Vtilitas quę ex huius proueniat ministerio in omnes usque inferioris Germaniæ partes maior est quam ut paucis declararj nequeat.

This was again crossed out and replaced by the draft printed above.



66.

**FORM of REVOCATION proposed by the BISHOP
of LONDON to HADRIANUS HAMSTEDIUS.**

[London], Friday, 31 July 1562.

§ 1. *On account of certain assertions and tenets repugnant to the word of God, which I entertained while I was minister in the London Dutch Church, I was deposed and excommunicated by a decree of the bishop of London, but after a consideration of about eighteen months I think differently, acknowledge my guilt and am sorry to have given so much offence.*

2. *These are my errors: I. In one of my works I assert that even boys can understand that the assertion that Christ is born of the seed of woman and made partaker of our flesh, is not a fundament, but a circumstance of a fundament; that therefore, he who denies that Christ is born of the seed of woman, does not deny an essential, but one of the circumstantial of religion. II. I have acknowledged the Anabaptists, who deny that Christ is the true seed of woman, if they do not censure and condemn us, as my brethren and weaker members of the body of Christ, and consequently ascribe to them eternal life. III. I have asserted that those who deny such an incarnation of Christ from the virgin, ground themselves on Christ the only foundation, and have called their error the wood, the stubble and the hay built upon this foundation, notwithstanding which they come themselves to be preserved as were it by fire: of whom I have said that I hope well, just as of all my brothers in Christ. Whereas the Holy Spirit plainly affirms through John the Apostle that those who deny that Christ has come in the flesh, are seducers and Antichrists and have not God. IV. Especially have I sinned in asserting that those who deny that Christ is the true seed of woman, do not necessarily deny that He is our Emanuel, Mediator, Priest and Brother; nor thereby deny that He is true man and the resurrection of the flesh. For I acknowledge that those who deny that Christ is the true seed of woman, must deny also that Christ is our Emanuel, Mediator &c. V. I have often in my sermons made use of arguments, persuasions &c. to bring the people to believe these assertions, as, for instance: it was of no importance of what colour the royal robe is, &c., which all tend to weaken this fundamental article of our faith. VI. I also confess my guilt in having affirmed in my sermons that everybody in the reformed church is free to leave his child unbaptized for some years. And VII. that I have despised the ministers of both churches, who warned me of the above mentioned errors, and also the Bishop of London, the Superintendent of the two foreign churches; nay, even defied them to execute the law; that I have refused to acknowledge my guilt; have accused the aforesaid ministers,*

202 *Form of Revocation proposed by the Bishop of London*

as if I had not been justly and duly expelled and excommunicated; for I acknowledge that I have fully deserved all this and that the Bishop has dealt with me in due form.

BREVIS QVÆDAM FORMVLA¹

Reuocationis Hadriano Hamstedio
per Reuerendum Episcopum² Londinen-
sem oblata vltima Julij,
Anno .M.D.LXII.

Ego Hadrianus Hamstedius propter assertiones quasdam¹ meas, et dogmata verbo Dei repugnantia, dum hic in Ecclesia Londinogermanica ministrum agerem, decreto Dominj Episcopi Londinensis ministerio depositus, atque excommunicatus, nunc post sesquiannum vel circiter rebus melius perpensis et ad verbi Dei regulam examinatis aliter sentio, et culpam meam ex animo agnosco, doleoque me tantas offensiones et scandala peperisse.

Hi sunt autem articuli, seu assertio-²
nes, in quibus me errasse fateor.

1° Primo, quod scripto quodam meo contra verbum Dei asseruerim, atque his verbis usus fuerim, scilicet, Quod Jesus Christus ex mulieris semine natus sit ac³ nostræ carnis³ particeps factus, Id non fundamentum esse, sed ipsius fundamenti circumstantiam quandam, etiam pueri primis literis imbuti agnoscent: Itaque qui Christum ex mulieris semine natum esse negat, Is non fundamentum negat, sed vnam ex fundamenti circumstantijs negat.

2° Secundo, Quod Anabaptistas Christum verum mulieris semen esse negantes, si modo nos non proscindant, et condemnent, pro fratribus meis, membrisque corporis Christj debilioribus, in scriptis quibusdam meis, atque alijs disceptationibus⁴ agnouerim, et per consequens salutem vitę æternę illjs asseripserim.

¹ A copy of this document is in the Master of the Rolls' Office, see *Calendar of State Papers (Domestic)*, 1547—1580, on 31 July 1562). As Haemstede refused to recant he was deposed from his ministry and excommunicated; see Letter No. 41, note 8.

² id est Edmund Grindal; see Letter No. 45, note 1.

³ ac—carnis added above the line. ⁴ MS. *disceptionibus*, with *ta* added above the line.

3° Tertio, Quod negantes huiusmodi Christi ex virgine incarnationem, asseruerim in Christo Domino, vnico^a fundamento fundatos esse, eorum huiusmodi errorem lignum, stipulam et fœnum, fundamento superædificata appellans, quo non obstante ipsi seruandi veniant, tanquam per ignem: De quibus testatus sum me benè sperare, Quemadmodum de omnibus alijs meis charis fratribus in Christo fundatis. Cum tamen Spiritus^b sanctus per Johannem Apostolum manifeste affirmet^c negantes Christum in carne venisse (De ipsa carne loquens quę assumpta erat ex semine Abrahæ, et ex semine Davidis) esse seductores, et Antichristos, et Deum non habere^d.

4° Quarto etiam in hoc grauiter me peccasse fateor, quod constanter asseruerim, negantes Christum esse verum mulieris semen, non proinde necessario, et consequenter, negare eum esse nostrum Emanuëlem, Mediatorem, Pontificem, fratrem: neque propterea negare Ipsum verum hominem esse, carnisue resurrectionem: Nam ipsam consequentiam negantes Christum esse verum mulieris semen, eadem opera negare Christum esse nostrum Emanuelem, Mediatorem &c. plane necessariam esse agnosco, et non minus quam illam, qua usus est Diuus Paulus, prioris ad Corinthios decimo quinto: Si^e resurrectio mortuorum non est, nec Christus quidem resurrexit, Quod si Christus non resurrexit, inanis est videlicet prædicatio nostra: inanis autem est et fides vestra.

5° Quinto, Quod aliquoties in meis concionibus præter officium pij ministri vsus fuerim argumentis, persuasionibus, similitudinibus et dieterijs, ad istas assertiones populo persuadendas, videlicet similitudine, non referre cuius sit coloris vestis Regia, et litigantes de carne Christj, militibus de tunica Christi alea ludentibus comparando, ceterisque huiusmodi, Quę omnia eo tendunt vt hunc fundamentalem fidei nostrę articulum extenuarent, et negantibus salutis spem non præcluderent. Agnosco enim plurimum interesse, vtrum Christus nostram carnem, an aliquam aliam cœlestem, seu ætheream

^a 1 Cor. iii. 11, 12.

^b Spiritus—affirmet added in the margin and above the line.

^c Added in the margin: 1 Johannis 4. [3.] Johannis Epistola 2^a. [7.]

^d Added in the margin: 1 Corinth. 15. [13, 14.]

assumpserit: cum non nisi in nostra carne Iudicio Dei satisfieri, et pro peccatis hostia Deo accepta offerri potuisset⁸.

6° Sexto agnosco etiam in hoc culpam meam, quod in concionibus meis affirmauerim vnicuique in Ecclesia reformata liberum esse, infantem suum sine baptismo, ad aliquot annos reseruare, neque ullius fratris conscientiam hac in re, ad aliquod certum tempus astringi posse.

7° Postremo, Quod horum præscriptorum errorum monitores vtriusque Ecclesię ministros contempserim: atque Ipsum adeo Reuerendum Episcopum Londinensem, vtriusque Peregrinorum Ecclesię⁹ Superintendentem, Imò potius contemptis omnibus admonitionibus ad ius prouocarim: Quo tamen conuictus legitimis et fide dignis testimonijs culpam agnoscere renuerim: quodque prædictos omnes Ecclesiarum ministros, et alios monitores accusarim tam dictis quàm scriptis, et literis Londini, et in partibus vltamarinis, quasi non ordine, iuste et debite eiectus et excommunicatus fuerim: agnosco enim me optimo iure hoc promeruisse, atque ordine à dicto Episcopo mecum fuisse actum.

Cæsar Calandrinus has written on the back of this document: 3

- p. 1¹⁰. Duæ conditiones offerendæ asseclis Hamstedij 19 Aprilis 1561.
 Prima reconciliationis forma senioribus oblata. 2 Maij „
 2¹⁰ Secunda „ „ „ „ 1 Julij „
 3¹¹ Excommunicatio Adr. Hamstedij per Edmundum Episcopum
 Londoniensem 16 Nov. 1560.
 7¹² Formula palinodiæ Hamstedio injuncta ab Episcopo. ult.
 Jul. 1562.

⁸ MS. *possit* altered to *potuisset*.

⁹ Added above the line.

¹⁰ See above documents Nos. 49, 49^a, 49^b.

¹¹ See document No. 46.

¹² Indicates the present document.



67.

CAROLUS UTENHOVIUS¹,
to JOANNES UTENHOVIUS².

Vrimurs, Friday, 4 September 1562.

§ 1. *On the second instant I received your welcome letter dated 28 June and regret that I have no time now to answer it properly. 2. I have written at greater length to my son Carl, who will conceal nothing from you. I commend him to you; he is a youth who occasionally wants good advice. 3. By the help of the ambassador Foze, his master, I believe I might obtain an annual pension for you from the court. I have recommended you to him; write to me whether there is any hope of a pension. 4. I do not understand what you write about Haemstede. If he belonged to the Family of Love, I should have nothing to say, but I can hardly believe it. You, however, appear always to rely upon hearsay, without examining matters closely. I do not think that he has done anything deserving such an outcry. 5. I am very sorry to hear of the death of your daughter. 6. My wife salutes you and your wife; she gives me great consolation in my loneliness and I can miss in her nothing, except perhaps more wealth and a more brilliant pedigree. 7. Salute all who know me. 8. There is, in your place, an inhabitant of Vrimurs, named Andreas. He could easily forward your letter, if you feel inclined to write.*

Salve plurimum, salve milies, agnatorum optime. Literas ¹ tuas quarto Calendas Iulias datas accepi postridie Calendas Septembres. Quę mihi ualde gratę fuerunt, hoc gratiores quod à multo iam tempore, nullas à te acceperam. Doleo quod is nunc nequeam prout merentur respondere: erat enim mihi magna epistolarum farrago in patriam scribenda, et nuntius festinabat et praeterea nescio quibus priuatis negotijs distringebat. Quare maiorem in modum à te peto in partem ut accipias bonam; μάλα λακωνικῶς; modo quod ad te scribam, ²

¹ See Letter No. 3, note 5.

² See Letter No. 2, note 2.

ſcripſi paulo fuſius Carolo¹ filio, qui nihil te celabit³. Ego illum tibi comendo. Iuuenis eſt, bonis monitoribus interdum eget. Ego hoc mihi perſuaſi opera illius heri, oratoris, poſſe 3 impetrari, vt aliqua tibi hinc in aula gratia accedat, vt cotannis honeſta tibi pentio cedat. Comendaui te meis literis obiter Foxio oratori. Tu uide quid ſpei ſit, et de ijs proximis tuis ad me ſcribas *quaſo*, An ullam accipias pentionem, an nullam. De Hamſtedio⁴ quę ſcribis, qualia ſint nescio. Si 4 è domo⁵ (quam Amoris uocant) erat, nihil eſt quod respondeam, ſed id ut credam ægre animum queam inducere. Tibi facile perſuadetur huiuscemodi, qui ex hominum authoritate⁶ mihi pendere ſemper uiſus eſt, non rem ipſam propius examinare, quod iudicium uocamus. Sed quiſque ſuos patimur manes (vt inquit ille⁷). Hamſtedi cauſam haud cepi diffendendam, ſed ex actis cauſę, quę ego quidem uidi, nihil dignum tanto (vt ſic loquar) hyatu^{7a} comiſit. Sed de hoc baſte, vt loquuntur Itali. Mortem filie, de qua ſcribis, quia mecum 5 reliquerat patriam⁸ et ueluti conſors afflixionum mearum fuerat, acerbe tuli, fateor. Sed quod tanta cum fidutia in Deum migrauerit, vt omnibus admirationi eſſet, me conſolatur. Deus det et nobis in die illo, (qui ſane adio⁹ procul abeſſe non poſteſt) animi robur Fidem infractam, longanimitatem et ſummam fiduciam per Chriſtum IESVM, unicum ſaluatorem ac dominum. Bene uale. Vxor¹ mea (quę te etiam 6 nunquam uiſum amat) tibi tuęque coiugi, agnate noſtrę, ſalutem optat plurimam. Ego ſane ex ea in diſertione¹⁰ hac mea multum conſolationis accepi: eſt enim aptiſſima meis moribus, ſic ut aptiorem magisque comodam nanciſci uix po- tuiſſem. Nihil ſane in ea poſſim deſiderare, præter fortassis maiores opes et clarius ſtemma, ſed ſatis clarus ſatiſque diues eſt qui dominum metuit. Mulier (inquit ſapiens) timens dominum ipſa laudabitur¹¹. Hunc timorem domini, largiatur nobis,

³ MS. *celebit*. Other peculiarities of ſpelling will be noticed.

⁴ See Letters No. 41, note 8, No. 45, note 5, No. 46, 47, 49, 54, 66, 73; cp. alſo Letter No. 53, §§ 2—6.

⁵ id eſt The Houſe or Family of Love, founded by Henry Nicholas.

⁶ MS. *authorite*.

⁷ Virg. Aen. vi. 743.

^{7a} Hor. Ars Poet. 138.

⁸ MS. *potiſſimam* after *patriam*, but crossed out.

⁹ So in MS. for *adeo*.

¹⁰ So in MS. for *deſertione*.

¹¹ Prov. xxxi. 30.

qui solus largitur omnia, cui omnis honor et gloria. Saluta
quæso omnes qui istic me norunt propius, et rursus vale.
Vrimurso, pridie Nonarum Septemb. anno .1562.

Tuus agnatus amore frater

Carol. Utenhovius, ipse scripsi.

Agit isthic quidam Andreas apud Bibliopolas (*in* 8
pingui gallina ni fallor), quem aliquando tibi comendaui,
qui mihi inseruiuit aliquamdiu: Vrimursanus est. Is puto
facile uestras literas curabit ad nos deferendas, si quando
libebit scribere.

Addressed :

9

+

Genere, eruditione,
ac virtute, prestanti
Viro Domino Joanni Vtenho-
uio, agnato suo. &c.
Londunum.



68.

**JACOBUS BUCERUS¹,
to PETRUS DELENUS².**

Sandwich, Friday, 23 October 1562.

§ 1. *A letter has arrived from Petrus Dathenus of Frankenthal in which he refutes our writing and asserts that he is not guilty and does not wish to acknowledge himself as such. 2. He also sends the opinion of Calvin, of the minister of the Strassburg French Church and the Heidelberg Theologians, who do not go against us to such an extent as he thinks. We shall send you forthwith a copy of everything. 3. Please write soon about the Colchester affair, because through the persecution in Flanders such multitudes flock daily to us that the town can hardly hold them. We know not what to do. Help us, otherwise we shall be obliged to send you a great number of our brethren. 4. Farewell; salute John Utenhove and his and your own wife. 5. Salute all the ministers; my family and the ministers send their greetings.*

S. P. Charissime Domine Petre, Volui paucis *Claritudini* ¹ *Tuæ* indicare, Literas ex Frankendale á Domino Datheno³ venisse, quibus scriptum nostrum confutat, asseritque se nullam neque culpam habere, nec velle agnoscere. Simul quoque mittit ² *Domini* Caluinj, Ministri Ecclesiæ Gallicæ Argentinensis, ac Theologorum Heijdelbergensium sententias: quæ non ita, vt ipse opinatur, contra nos faciunt: Nam Dominus Calvinus exigit vt qui ad Lutheranicum babtismum <se> offert ingenue profiteretur quid de Cœna sentiat. verum istorum omnium copiam sumus ad vos propediem missurj.

De negotio Colcestriensi⁴ quid de eo erit agendum, velim ³ *quam* ocyssime perscriberetis, nam ob atrocem illam persecutionem grassantem in Flandria tanta indies copia ad nos confluit, vt

¹ See Letter No. 57, note 1.

² See Letter No. 15, note 1.

³ See Letter No. 25, note 7.

⁴ The Dutch Church at Colchester was at first an offshoot of that of Sandwich; see J. S. Burn, *History of the Foreign Protestant refugees settled in England*, pp. 205 sqq., 208 sqq.

Ciuitas illos vix capiat. Igitur quid hic erit agendum, nescimus. Succurrite igitur presentj necessitatj: alioqui cogemur ingentem fratrum turmam ad vos transmittere. Vale, plura scribere non sinit festinans iste nuncius. Saluta Dominum Vtenhouium, eiusque tuamque vxorem.

Raptim datum Sandwiej anno Dominj 1562. Octobris 23. 5
Saluta ministros omnes, salutant vos familia mea, ac ministri.

Tuus vt suus [Jacobus] Bucerus.

Addressed:

6

Docto ac pio
Domino Petro Deleno
Verbi Dei in Ecclesia
Londinogermanica
fidelissimo
Londinj.

Endorsed:

7

De causa Petrj Dathenj
sub prætectu Caluinj
et aliorum doctorum et cele-
brium Ecclesiarum

De Colchestriensi causa.

Receptae Anno
1562. Octobris 25.



69.

**EDMUND GRINDAL, Bishop of London¹,
to JOANNES UTENHOVIUS².**

[London], Wednesday, 10 February 1563.

§ 1. *To-day the Governor of our Merchants, Mr Heton and others dined with me. Some weeks ago they despatched a messenger to the Countess [Anna of Oldenburg], and to-mor-*

¹ See Letter No. 45, note 1.

² See Letter No. 2, note 2. From this and the next Letter it appears that John Utenhove was a mediator in an affair which concerned the trade between England and the Netherlands, which is said to have often amounted to more than twelve millions of money in one year. In 1495 Henry VII, king of England and Philip, Archduke of Austria and Duke of Burgundy, had concluded a treaty of commerce, whereby it was stipulated that on both sides all towns and ports should be open to free trade; that on both sides merchants should only land their merchandise in those ports where the sovereigns had stationed their toll-gatherers, whether they had shipped their own goods or those belonging to another country; that the ordinary duties, fixed fifty years before, should remain, but that the sovereigns might forbid (whenever they deemed it necessary) to export such things as they considered it necessary to retain, as victuals in time of famine &c. &c. (See Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 5 sqq.). In 1562 merchants of the Netherlands complained bitterly about the burdens imposed upon them by the English officials against the treaty of 1495. They wrote to the king of Spain, that the duties on linen and woollen cloth and other things had been raised; that the city of London burdened them with a tax called "seavage"; that they had to bind themselves on bail to purchase English wares for the money which they made by their goods; that much damage was done to them on the coasts by pirates &c., and requested his Majesty to inform Queen Elizabeth of their complaints, that these things might be remedied. But nothing came of it. They then drew up a supplication in Latin which Alvares a Quadra, Bishop of Aquila, the ambassador of King Philip, presented to the Queen. He received many promises, but nothing was done. The merchants residing in London now wrote to

row they will send another. 2. Hence they have asked me to summon you that you may help them in the commercial affair, and as I told them that you were too ill to go out, they have decided to call at your house. 3. Should they do so, I hope that you will assist them, as you know how much the Church is indebted to the Company of Merchants.

those of Antwerp who traded with England, that it was time to urge the Duchess of Parma, the Regent of the Netherlands, to send over Commissioners to repair the injustice. Christopher of Assonville, a counsellor, was sent, but without success (see *Calendar of State Papers, Domestic*, 1547—1580, pp. 328, 329—331; Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*).

But while the Netherlands complained of the bad treatment which they experienced at the hands of the English, the latter were dissatisfied with their treatment at Antwerp, the mart of their commerce with Germany. Strype (*Life of Grindal*, Bk. i, ch. ix, p. 89) says that Cardinal Granvelle hated the English for their religion and had practised to blow the coals between the Low Countries and them. At last the English seriously contemplated choosing another entrepot for their goods. Anna, the Countess of East-Frisia, and her sons had, through the intervention of John Utenhove, offered to Queen Elizabeth the port of Emden for this purpose. Her brother, Christopher, Count of Oldenburg, had, through the same Utenhove, informed the Queen, on 6 August 1562, that he would be willing to serve her in the contest for religion (*Calendar of State Papers, Domestic*, 1547—1580, p. 204). It is not known whether his offer was accepted. In December of the same year, the Countess Anna, at the request of a deputation of English merchants, made a proposal through Utenhove to Bishop Grindal, who, in his turn, sent it to Cecill, the Secretary of the Queen. The English were to have the free use of the ports of the Countess; the two parties should conclude a treaty of friendship and Count John, the son of the Countess, should receive an annuity of a thousand pounds, out of which he was to pay for the arms and ships which he would require for the Queen's service. Grindal was in favour of this proposal. Meanwhile the merchants had begun to move in the matter of changing their entrepot. We see from the above letter that the chiefs of their society had dined with bishop Grindal and had informed him of their wishes. Through him they desired to become acquainted with John Utenhove in order to obtain his advice and help, and when they learned that he was ill, they resolved to call on him with the above letter which the Bishop wrote to Utenhove. They were in a hurry, as they had already some weeks before sent a messenger to the Countess and would send another the following day. The various phases of the negotiation are not all recorded, but on 17 March 1563 Utenhove wrote to the Queen's Secretary (see the next Letter) that three ambassadors had arrived from the family of the Countess of East-Frisia to negotiate with the English merchants concerning the ports. Two of them were at the same time authorised by Count John to discuss his personal connexion with the Queen's service. He asked for a speedy decision and proposed that the Count himself should come over to present himself to the Queen and settle the conditions. The Queen granted a pension of 2000 crowns per annum to Count John (see *Calendar of State Papers, Domestic*, 1547—1580, p. 237, note of Sir W. Cecill to Bishop Grindal, dated 30 March, 1564, and Note of Utenhove to Cecill of 17 July 1564, *ibid.* p. 242). The English government, however, hesitated to accept the East-Frisia ports as they hoped to be able to remove the difficulties with Antwerp. But the tension between the merchants increased. According to Ruytinek (*l.c.* p. 59) the Duchess of Parma forbade in 1563 the importation of English cloth under pretence of fear for the plague which had raged in England, but in reality because grievances reported by the ambassador of Spain to the English government had not been redressed. In 1564 the entrepot was removed to Emden, whereupon the king of Spain prohibited the export of goods to England or Emden &c. Very soon, however, both parties felt the great drawbacks of this kind of warfare, and the treaty of 1495 was renewed at Bruges. See Strype, *Life of Grindal*, Bk. i, ch. ix., p. 86 sqq.; Ruytinek, *l.c.*, p. 54 sqq.

4. *As regards the affairs of your church I will precipitate nothing and will call you when they are to be dealt with.*

S. D. Pransi sunt apud me hodie Gubernator³ nostrorum¹ Mercatorum, vna cum Magistro Hetono⁴ et alijs. Miserunt ante aliquot septimanas Nuncium quendam ad Comitissam⁵ Phrisiæ. Cras alium per Postam missuri sunt. Venerunt igitur ad² me vt te accerserem, quo tuo Consilio atque opera vterentur in illo Negotio Mercatorio. Postquam illis renunciassetem te propter valetudinem in publicum prodire non posse, statuerunt ad ædes tuas venire ac tecum coram colloqui.

Quod si fecerint, oro vt illos tuo consilio, opera et gratia³ iuves quantum potes. Nosti enim quam bene⁶ de Ecclesia merita est illa Mercatorum Societas, vt interim taceam quantum multi boni viri illis priuatim debeant.

³ It would seem that Sir William Garrard was Governor (or the senior of two Governors) of the Merchant Adventurers' Company in 1563. By a charter of Philip and Mary of 1555 re-establishing the Company (*Hakluyt* ed. 1809 vol. 1 pp. 298—304), Sebastian Cabot is appointed "Governor" for life, the four following persons as "Consuls" viz. George Barnes Knight and Alderman, William Garret, Alderman, Anthonie Husie and John Sntheot, together with 24 "Assistants". Cabot died in 1557. In May 1561 (*Cal. of State Papers, Colonial Series, E. Indies*, 1513—1616, p. 4, par. 6) Garrard's signature is found at the foot of instructions to an agent of the Company (printed at length in *Hakluyt*, as above pp. 382—4) as the first of four Governors. In Jan. 1567 (*Cal. of State Papers* ib., p. 7—8 par. 15) Garrard and another alderman write officially to Secretary Cecil on behalf of the Company, and in the two following paragraphs, dated respectively Sept. 1570 and March 1571, he heads two lists of English merchants who are evidently members of the Company.

Sir William Garrard was elected Alderman of Aldgate Ward 26 April 1547 and afterwards removed to the Ward of Broad Street. He became Sheriff, 1 August 1552, and Mayor 29th September 1555. He was a member of the Company of Haberdashers. His mayoralty pageant is described by Machyn, who also gives many other particulars about him in his Diary (*Camden Society* vol. 42 p. 96, 347, biogr. note, &c. &c. see index). He was born in the parish of St Magnus Church where he was also buried, a monument being placed there to his memory. He lived however in St Christopher le Stocks parish, the registers, vestry account and minute book of which have been privately printed by Dr Freshfield. When Sheriff he proclaimed Mary Queen in the City (*Wriothsley's Chronicle*, Camden Soc. N. S. xx. 89). Stow describes him as "son to John Garret citizen and Grocer of London, who was son to William Garret of Seddingbourne in Kent." Towards the City loan to Queen Elizabeth in 1569 Garrard advanced the large sum of £1000. His commercial career is fully detailed in the Colonial Series of the State Papers. He died in 1571.

⁴ Thom. Heton was Governor of the Company of Merchants Adventurers in 1576 (see *Calendar of State Papers, Domestic*, 1547—1580, p. 550).

⁵ Anna, Countess of Oldenburg, widow of Enno, Count of Oldenburg. She is known for the protection which she accorded to à Lasco, Utenhove and other protestants; see Ed. Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, passim; see also above note 2.

⁶ Added above the line.

De rebus ecclesiæ vestræ nolo quicquam præcipitare: et vos ⁴
vocabo, si vestra res agatur. Opto tibi firmiorem valetudinem.
Vale in Christo.

X^{mo} Febr. 1563.

Edm. Lond. tuus.

Added under the signature by another hand:

Manu propria.

Addressed:

5

Domino Joanni Vtenhouio
Amico suo.



70.

**JOANNES UTENHOVIUS¹,
to GULIELMUS CECYLL².**

London, Wednesday, 17 March 1563.

§ 1. *Yesterday I received your letter of the 5th inst. about the Frisian business.* 2. *Four days afterwards the Bishop verbally told me the tenor of your letter to him, namely that the services of Count John [of Oldenburg] would be acceptable to Her Majesty and that she had resolved to take him into her service, if a certain contract, formerly proposed,*

¹ See Letter No. 2, note 2. On the negotiations mentioned in this Letter see the preceding Letter of Bishop Grindal. This document is evidently a draft from which Utenhove must have written his Letter to the Secretary of State.

² William Ceeil, afterwards (1571) Baron Burleigh, was forthwith appointed Secretary of State on the accession of Queen Elizabeth and from this time until the close of his life, on 4 August 1598, directed the affairs of England: see Ch. Knight's *English Cyclopædia; Encyclopædia Britannica* &c. &c.

were signed by him and submitted to her. 3. The annual stipend of a thousand pounds I think reasonable. 4. I thank you and especially Her Majesty for this answer, and I now only wait for a formal and distinct reply, which you promised the Bishop to send, and for which he asked you in his last letter to you more than eight days ago. 5. Further, since the Bishop wrote, Unico à Manninga, Arnoldus Van Walwyck and William Gnaphæus have arrived here on behalf of the Counts of Frisia, to settle that mercantile business (of which you reminded me lately in your letter to the Bishop). 6. The two former are also commissioned to settle the war business, which has hitherto been in my hands. I have explained to them the present condition of affairs and they are glad that all has succeeded. They hope that they will soon receive a final reply in order that their return may not be delayed. 7. For, as regards the treaty between Her Majesty and Count John, nothing more seems required but the signing of the Articles, which were proposed long ago, and their presentation to Her Majesty, which might easily be done if it were certain that the affair would not give rise to further controversy. 8. In case a promise could be obtained from Her Majesty, Manninga and Walwyck are prepared to be detained till the document arrives from Count John, or, still better, till the arrival of the Count himself. 9. I myself would rather see the Count come here than write letters, for I think his presence would heighten his reputation and certain negotiations might be conducted which it would not be safe to commit to letters. 10. Please endeavour to procure an answer for these ambassadors as soon as possible, because I understand from a letter of the Chancellor of Frisia that delay would be detrimental to the Count. 11. [The Chancellor begged me to take the case of Count John in hand so as to obtain an answer whatever it might be, which would enable them to reply to others concerned in the affair.]

Magnifice Domine, Domine ac Patrone obseruande. Literas 1
tuas 5^o mensis huius datas, quibus me à diligentia quadam in
communi illo negotio Frisico nonnihil pro tua humanitate com-
mendare videris, postridie accepi. De quo negotio tu me cum
ita certiorems es facturus in tuis ad Reuerendissimum Episco-
pum Londinensem literis, vt in eo plenè mihi satisfactorus esses.
Quarto verò post die vocor à Reuerendissimo Episcopo nostro, 2
qui tenorem tuarum ad ipsum literarum mihi paucis exponit,
nempe seruitia Illustrissimi Comit̃s Ioannis³ Regiæ Maiestati
imprimis grata acceptaque esse, ac proinde apud eam omnino con-
stitutum esse, ipsum in clientelam suam suscipere, si modò certa
illa pactorum capita in hac causa antea oblata sua ipsius manu
consignentur suæque Maiestati deferantur. Cæterum quod ad 3
annuum stipendium attinet: illud 4000⁴ Coronatorum Anglicorum
fore: quod sanè honorificum fore protinus respondi, et nescio quæ
alia ad eam rem pertinentia. Pro quo clementiore responso, quod 4
mihi (vti futurum scribis) meritò satisfacit, gratiam tibi, mi

³ See the preceding Letter, note 2.

⁴ In the *Calendar of State Papers* the amount is stated to have been two thousand crowns; see the preceding Letter, note 2.

Domine, habeo ac imprimis *Serenissimæ* Reginae nostræ quam possum maximam. Superest itaque vt plenum nunc responsum ad nos transmittas, vti *Reuerendissimo* Episcopo facturum te promisisti. Quod etiam vt faceres, *Reuerendissimus* Episcopus postremis suis ad te *litteris* ante octiduum studiosè contendit.

Porrò post missas *Reuerendissimi* Episcopi nostri *litteras* illas, 5 quidam huc commodùm ab *Illustrissimis* Frisiæ Comitibus è Frisia huc missi in negotio illo Mercuriali (de quo tu nuper in *litteris* ad *Reuerendissimum* Episcopum nostrum me⁵ commonebas), qui cum mercatoribus hic nostris contrahant. Hi verò sunt *Domini* Vnico à Manninga⁶ ex antiqua Frisiorum nobilitate oriundus, mihi à multis annis pulchrè notus, Arnoldus a Walwyck⁷ ac Willhelmus Gnaphæus⁸, qui sperant se propediem negotium illud mercatorium expedituros esse. Duo verò priores pariter huc ablegati sunt à 6 Juniore⁹ *Domino* Comite in altero illo negotio Martiali per me hactenus sollicitato, vt illud eadem opera maturarent. Exposui porrò eis quo loco res sint positæ et quàm fœliciter tandem, diuino beneficio, successerint. Quo nomine sanè admodum sunt exhilarati. Deoque et Patri *Domini* nostri Jesu Christi immortales agunt *gratias*, orantes obnixissime vt primo quoque die absolutum responsum obtinere liceat, ne reditus ipsorum qui diu citra periculum differri haudquaquam¹⁰ posse videtur, huius occasione protrahatur. Nihil autem nunc reliquum esse videtur aut desiderari *Regiæ*⁵ *Maiestati*³ ex capite *Illustrissimi* Comit^{is} *Ioannis*³, quo foedus coeat: quam ut capita in eadem hac causa iampridem oblata, sua ipsius manu consignentur *Serenissimæque* Reginae exhibeantur. Quod facilè futurum est si modo certò constet rem sine vlla controuersia postmodum coituram esse. Quin et *Domini* 8 *Vnico* à Manninga⁶, diues alioqui opum, atque adeo Walwicus⁷ ipse, casu quo certa *Serenissimæ* Reginae hac in parte obtineatur promissio (ne ipsum *Comitem*⁵ temere quicquam aut⁵ frustra⁵

⁵ Added above the line.

⁶ See Letter No. 20, note 13.

⁷ See Letter No. 7, note 8.

⁸ See Letter No. 15, note 7.

⁹ id est Count John, see above § 2. The Countess Anna of Oldenburg (see the preceding Letter, note 1) had three sons: Edzard, the eldest; Christopher, the second, who was paralysed and took very little part in public affairs; and John, the youngest.

¹⁰ MS. haudquam.

occipere contingat, quôque omnes omnino moræ vltiores abrum-
pantur) se hic, si opus fuerit, a *Regia Maiestate* libenter⁵ sinent
detineri donec scriptum ipsius *Comitis Joannis* hic impetretur, aut,
quod magis est, donec ipsemet Comes huc veniat et se *Regiæ*
Maiestati conspiciendum sistat, quod fortasse (quantum ex horum
legatorum verbis facilè conieci) lubentius est factururus ob periculum
quod eiusmodi scriptiones hisce præsertim temporibus secum
subinde trahunt. Et sanè ego, si modo fieri¹¹ queat¹¹, malim 9
ipsummet huc venire, vt à *Serenissima* Regina atque adeo ab Aula
ipsa conspiciatur, quàm literas scribere. Nihil enim metuo, *Illus-*
tris *Comitis* præsentiam quicquàm eius famam minuituram esse.
Speraremque me plane verum veri depræhensum iri: meque nihil
de eo prædicasse, cuius me unquam pudere debeat, sicque quædam
inter *Regiam Maiestatem* ac ipsum *Comitem* communicari clam
possent consilia quæ alioquin literis committi tuto [non] pos-
sent¹². Hæc ego aliqua saltem ex parte ipsorum iussu scripsi.
Tu vide quæso ac da operam vt primo quoque die responsum 10
accipiamus, quod ipsi secum deferant. Quod sine longa morarum
tractione vt facias te obnixe rogamus, quæ *Illustri* *Comiti* admo-
dum noxiæ essent futuræ, vti cum ex prædicto *Domino* *Vnicone*
à *Manninga*⁶ et *Walwico*⁷ intellexi atque adeo ex literis *Domini*
Cancellarij Frisiæ ad me nunc scriptis, vbi scribit hisce verbis.
Hoc nunc breuiter te rogare volui vt negotium tibi cognitum 11
pro nostro iuniore *Comite Janne*³ apud *Serenissimam* *Reginam*
porrò agere non dedigneris quo certum responsum quale quale
fuerit tandem habere possimus. Nostis enim nunc præsertim
temporis nobis necessarium esse vt quid *Regina* facere decreuerit
certò sciamus vt alijs qui operam nostram summis expetunt votis,
respondere possimus. quod hactenus in honorem *Serenissimæ*
Reginæ non est factum: quo nostra in *Reginam Angliæ* propensa
et constans voluntas eo certior esset. Hactenus ille. Plura nunc
non addam ne quid nimis.

Vale mi *Domine*, *Domine* ac *Patrone* obseruande in *Christo* 12
Domino cui ego te, cum *Regia Maiestate* imprimis commendo in

¹¹ MS. has distinctly *fieri queat*, but it is crossed out and *R. M.* written above it. This seems, however, to be a wrong alteration.

¹² MS. *que alioquin literis committi forte non facile neque parum tuto possent*; but *forte non facile* crossed out and again *forte committi* written above *possent*.

vitam æternam Amen. Londini ex ædibus meis 17 Martij die
anno 1563.

Magnificentiæ Tuæ
addictissimus

Joannes Utenhovijs.



71.

PETRUS SCAGIUS¹,
to [JOANNES UTENHOVIUS²].

[], Tuesday, 9 November 1563.

§ 1. *The want of a lettercarrier has prevented me from replying sooner to your welcome letter, in which you evince your great love and care for me. 2. I rejoiced that you urged me to build up the church of God, and I will do what I can to win members for Christ. 3. But in this respect I wish to be assisted by the prayers of all. 4. In this place I begin to experience more and more the goodwill of the brethren and I have resolved to exercise myself here in the word of God till He decides otherwise. 5. Affairs are tolerably quiet here; the wolves are asleep intoxicated with the blood of the pious. The Gospel prospers and would prosper more, but for the multitude of Anabaptists, who cause much trouble and disturb the minds of simple people. 6. Sebastian (Pech) is faithfully discharging his duty as minister here. 7. That you promise me your help if I wish to return after the plague has subsided fills me with admiration for you, and in return for such a favour I can only place myself entirely at your service. 8. I was pleased to hear that nobody in your house had been struck by the plague. 9. I know that the brethren felt greatly aggrieved by the loss of their two ministers and were, on that account, deprived of the word of God. 10. But the Lord has vouchsafed to give His people another devout minister, whom, I hope, He will long preserve. 11. I have heard lately that the plague is somewhat diminishing. 12. I hope soon to receive glad*

¹ See Letter No. 61.

² See Letter No. 2, note 2.

³ The place where the writer resided cannot be stated. He directed a former letter, dated 27 March 1562 (see No. 61), from London. But from paragraph 7 it is clear that he did not reside there when he wrote the present Letter.

tidings. 13. Salute Godfried Wingius, and 14. your wife, family and other friends. 15. Sebastian (Pech) sends his greetings. 16. Salute Carl Utenhove your nephew.

Miraris scio, Domine colendissime quod tam diuturno silentio vsus sim. Verùm id non aliqua obliuione tuj, quem semper in animo meo gero, sed tabellarij penuria accidit. Nam quid ego libentius facere possim, quàm ijs respondere litteris, quibus nihil aut iucundius, aut optabilius in vita fuit? Vt non dicam interim qua loetitia^{3a} animum meum afficiant, cum eas accipio. In ijs enim facilè perspicio singularem tuum amorem, quo me ex mero pietatis affectu prosequeris: præsertim cùm videam quàm sollicitè mei curam geras, quàmque studiosus sis meæ salutis. Non aliter sanè mecum agere possis, si ex te genitus essem. Ex quo me tibi multis nominibus deuinctum, imo totum obæratum censeo. Quod me tam sedulò hortaris ad ædificationem Ecclesiæ Dei, pergratum fuit: et talentum licet exiguum, quod mihi Dominus pro sua infinita bonitate credidit, fideliter (Dei beneficio) foenori exponam, quo plures Christo lucifaciam. Tum enim amplissimus fructus nobis prouenit, cum Domino foeneramus. Præterea cùm in hoc omnes nascimur vt proximj salutem quæramus, impius non immeritò videar, si tuo tam salubri consilio non acquiescam, quo me ad gloriam Dei et vtilitatem Ecclesiæ suæ instimulas. Sed hîc me vestris omnium precibus semper adiutum velim, ne in medio cursu deficiam, sed tantisper in stadio curram, dum ad præmium immortalitatis vocer. Ego me hîc fratribus, vti suades, paulatim insinuare coepi, quorum beneuolentiam indes erga me magis magisque experior. Exercere me hîc in verbo Dei ad tempus decenj, donec aliter Deo visum fuerit. Omnia (laus Deo) sunt hîc mediocriter tranquilla. Dormiunt adhuc lupi, piorum sanguine ebrij: rabies illa, qua hætenus in Christianos vsi sunt, sese nonnihil remisit in magnam consolationem fidelium. Euangelium foeliciter procedit: et bona spes esset fore vt foelicius procederet, nisi tanta obsesset Anabaptistarum copia. Illi non parum negotij fratribus nostris passim facessunt et simplicium conscientias sæpius inquietas reddunt. Sed spero Deum fanaticos illos spiritus semel extirpaturum: aut si illos ad gloriæ suæ demonstrationem adhuc reseruare uolet, suos

interim non deserturum vnquam. Nam oportet hæreses esse, quò quj probati sunt manifesti fiant. Sebastianus⁴ *noster*, quem 6 satis nosti, fideliter hic suo ministerio fungitur, eique me nonnunquam adiungo. Quod verò mihi isthic operam tuam pollicearis, 7 si post pestis sæuitiem redire velim, non mediocriter animum meum in tuj admirationem rapit, quj me post tot, tamque splendida beneficia, splendidioribus beneficijs adhuc cumulare studes. Quid ego tibi pro paterno isto in me fauore tribuam? quo modo tantis meritis respondere vnquam potero? Equidem parem gratiam aut parem animum polliceri non audeo. Hoc vnum superest, vt me totum tibi iure offeram. Tuus itaque sum, vtere me pro arbitrio. O me terque quaterque beatum⁵, quem tam pius et bonus patronus in clientelam suam recipere dignatus est. Equi- 8 dem istud libenter audio, vos omnes adhuc prospera valetudine fruj, et neminem in ædibus vestris peste (qua tam multi in Domino obdormierunt) taetum fuisse. Faxit Dominus Deus vt hoc dono quàm diutissimè et foelicissimè fruaminj ad maiorem nominis suj gloriam. Scio fratres isthic multis angustijs circumseptos fuisse, cùm viderunt sibi vtrumque⁶ verbi Ministrum a Deo eripi. Nam quid tristius, quidue calamitosius fidelibus accidere potest, quàm verbo Dci, quo aduersus omnes tribulationes fulciantur, priuari? O triste spectaculum, o lamentabile oppidum. Quis (nisi omnino ferreus) ad solam miserandæ Ecclesiæ mentionem in lachrymas statim non crumpat? Certè quoties de ea fit mentio (fit autem hic non rarò) nequeo animj dolorem reprimere: quid iam illis contingat quj indies in medijs malis versantur, facilè quilibet animo comprehendere potest. Nam istud verissimum est, oculos semper augere dolorem. Atquj 10 post tot funera, tamque subitam ministrorum mortem, misertus est Deus rursus populi suj, quod in illorum locum alium pium virum⁷ substituere dignatus sit: quem vt diu saluum et inco- lumem seruet etiam atque etiam oro, ne impij cornua sua tollant aduersus Ecclesiam suam, et malum malo addant. Audiuj 11 non ita pridem, pestem isthic se nonnihil remittere, Deumque clementius agere cum populo suo. Et sanè tam misericors est

⁴ Perhaps Sebastian Pech, see Letter No. 39, note 1.

⁵ Virg. Aen. i. 98.

⁶ id est Pieter Deelen (see Letter No. 15, note 1) and Nicolaus Carinaeus (see Letter No. 60, note 1).

⁷ id est Godfried Wingens, see Letter No. 18, note 2.

Pater, vt iræ suæ tandem parcat, et seruos suos oculis misericordiae respiciat, auresque ad ipsorum preces et lachrynas flectat. Nam cùm sit Deus omnis consolationis, non potest non suos in extrema necessitate consolari, et iram suam in impios euomere. Velim me prima quaque occasione et de vobis, ¹² et de Ecclesiæ statu loeta^{3a} omnia audire. Sub spe bona viuam, eaque mentem tantisper alet, dum litteræ vestræ nobis certi aliquid nunciauerint: quas vt quàm libentissimè accipio, ita quàm audidissimè indies expecto. Rogo m^j Domine vt plurimùm ¹³ meis verbis salutes Dominum Godofridum Wingium⁷, quj mihi eò charior est, quod me ad Euangelium genuerit. Salutabis dulcis- ¹⁴ simam tuam coniugem, pulcherrimum piarum matronarum decus. Salutabis totam familiam, aliosque (si lubet) mei nominis studiosos. Salutatur te ex animo noster Sebastianus⁴. His vale mi Domine ¹⁵ obseruande in Christo Jesu Domino nostro, quj omnia tua consilia et facta Spiritu Sancto suo dirigat ad gloriam nominis suj: et me tuum clientem eo quo coepisti amore amare pergas. Iterum vale. Ex ædibus nostris, quinto Idus Nouembris 1563.

Tuus ex animo deditissimus Cliens

Petrus Scagius.

Rogo vt Carolum Vtenhouium⁸
agnatum tuum, adolescentem
eximijs ingenij dotibus præditum,
mihiq^{ue} longè charissimum plurima
salute meo nomine impertias.

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⁸ See Letter No. 3, note 5. This Carl Utenhove was the celebrated poet, who, according to the *Biographie Universelle*, was born at Ghent, about 1536, sacrificed all that he possessed to literature and his independence, spent a part of his life at Paris, and went afterwards to Cologne, where he married and died without children on 1 August 1600. He was the son of Carl Utenhove (see Letter No. 3, note 5), the stepbrother of John Utenhove (see Letter No. 2, note 2), to whom he addressed a Letter in Greek (see Letter No. 76). From the Letters No. 53 § 9, No. 77 (§§ 4 and 5) and 78 (§ 1) it appears that he had at least four brothers: Richard, Nicholas, Jacob and John.



72.

**JACOBUS BUCERUS¹,
to GODFRIDUS WINGIUS².**

[Sandwich], Tuesday, 14 December 1563.

§ 1. Do not ascribe to negligence or indifference for the affairs of yourself and those of your Church, that I do not reply to your letter more satisfactorily. For, as regards the flight of the ministers, the brethren first wish to know who originated this controversy and the causes, circumstances, &c. of the flight. 2. For they consider it allowable to flee from plague, persecution, famine, war &c., if it can be done without serious harm to the church or a neighbour. 3. But if any sin be committed, some distinction should be made, as the one sin is more serious than the other. You will be able to judge better in the affair since you know more than we do. 4. As to your leaving or remaining, the brethren think it advisable for you not to depart, for, besides the reasons which compelled them to send you to London, there is now also the hope of a reformed church. 5. Hence, while endeavouring to find another minister, they advise you to regulate the affairs of the church, to restore what has fallen, and to ordain ministers. 6. They trust that you will bravely tolerate and overcome the evils which they know to be inseparable from your ministry. 7. We too have our troubles, for, not to speak of other calamities, the plague has attacked the wife, the youngest son and one of the younger daughters of Franciscus Bollius; we commend them to your prayers. 8. Salute John Utenhore and his wife; the ministers salute you.

Quod postremis literis tuis ad nos, charissime frater, non ita satisfacimus ut tu postulas, et nos quoque velimus, rogamus ut ne id negligentie, aut remissioni curę rerum tuarum, aut Ecclesię tuę tribuas. Nam quod ad Ministrorum fugam³ attinet primo, existimant fratres se nihil eertj posse statuere, sine pleniorj totius negotij cognitione. Putant enim necesse fuisse quod⁴ sciuissent de quibus hec instituat potissimum controuersia: Deinde, quod cognouissent istorum fugę causas, circumstantias, et similia. Nam fugere siue è peste, siue è persequutione, fame, &

¹ See Letter No. 57, note 1.

² See Letter No. 18, note 2.

³ Reference is made to the flight of the ministers on account of the plague which had raged and still raged in London about this time.

⁴ MS. *ut*, but crossed out and *quod* written above it.

bello, aut similibus calamitatibus per se putamus liberum, vt rem adiaphoram: modo id citra notabile aliquod damnum aut Ecclesię aut Proximj fierj possit: Verum si quid hinc istiusmodj incideret, libertatem eandem non esse quę fuit antea: Deinde si quid hęc accidat delictj, diligenter discernendum inter 3 delictum et delictum: nam aliud alio grauius. Quandoquidem igitur vniuersum negotium melius quam nos habetis compertum, facilius ac commodius de illo iudicare poteritis: Atque vt id cum maiorj autoritate fierj possit, optaremus tuam sententiam suspensam fuisse tantisper dum de negotio serio fuisset tractandum: ac de *Christiana tua* prudentia confidimus parcius posthac te loquuturum de hoc negotio, quo possit tutius ac securius transigj, pręsertim quod ad tumultum vergere videatur.

Postremo ad id quod rogas, suadeantne fratres tibi discere 4 dere an manere, Breuiter respondent, plane ipsis non videri consultum vt discedas: Nam ijs rationibus quibus coactj fuerunt te Londinum mittere etiamnum integris accedit nunc etiam pręter alia spes renascentis Ecclesię: aduersus quę haud leuiter putamus non tantum te peccaturum, si rebus ita constitutis discedas, sed et eum qui tibi discedere suadeat. Itaque hoc 5 consulunt fratres, interea dum sibj de altero ministro providere student, vt tu diligenter cures ordinem constituj in Ecclesia, collapsa restaurare, Ministros ordinarij: vt cum illis vel communem Ecclesię curam subeas, vel vt decenter eam conquisito alio Ministro ipsis resignes: ne Ecclesię illius dissipatio in tuum caput redundet sj aliter discedas, aut in nostrum, sj discedere suadeamus. Rogant itaque te fratres etiam atque etiam, vt forti et infracto 6 animo esse velis in tolerandis ac plane deuorandis malis, quę nihil dubitamus quin plurima in Ministerium tuum incendant. Verum hac cogitatione nosmet armare debemus, vt quemadmodum Christus multa passus est, patiamur et nos: Atquj hoc nos animare debet, quandoquidem nobiscum Christus est vsque ad seculj consummationem, quj omnia vicit, quod in eo de Victoria certj simus: Preterea memores nos esse decet, eum qui legitime certauerit coronandum, non esse quoque condignas passiones huius temporis ad futuram gloriam quę in nobis statim erit reuelanda: Nos hic quoque haud parum premimur, Dominus 7 nouit, quj nostrj misereatur. Nam vt meas varias ac non vnus

generis cruces taceam, præterea multas publicas calamitates, hijs atque alijs pluribus accedit quod Franciscj Bollij familiam pestis inuaserit: Decumbit enim nunc ipsius Vxor satis grauiter, vna cum filiolo minorj natu, ac filia ex minoribus quadam: quam familiam vna et nosipsos vestris precibus commendamus. Vale igitur charissime frater. Raptim. 14. Decembris anno 8 1563. Saluta peramanter Dominum Vtenhouium^s cum Vxore. Salutant te Ministrj nostrj.

Tuus ex animo Jacobus Bucerus.

Addressed :

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Docto ac pio
Domino Godfrido Wingio
Ministro Londino
Germanicę Ecclesię
Londinj.

^s id est John Utenhove, see Letter No. 2, note 2.



73.

JACOBUS ACONTIUS¹,
to EDMUND GRINDAL², Bishop of London.

[London, 1564].

§ 1. *As the Bishop of London forbids me admission to the Lord's Supper in the Italian Church, on account of the support which I have formerly given to Hadrian Haemstede, I request him to read attentively what I wrote last year in order to satisfy him and to be admitted into the French Church, and to consider also what I now add.*

2. *In order that I, who defended Haemstede, might be received into the French Church, I am required, for the removal of all offence, to render an account of my faith, especially concerning those points for which Haemstede was condemned. I certainly wish to remove all offences; indeed I have asked to be admitted for no other reason than that certain religious men informed me, that some feeble persons were offended by my not joining the church to which others of my countrymen belonged.* 3. *It seems to me that my only offence is that of having defended a man, who was condemned as entertaining wicked opinions about religion, and if I were admitted without giving an account of my faith, those dogmas which were condemned in him, would seem, by my admission, to be approved, and simple people might, thereby, be induced to adopt them. This may be avoided by my confession of faith in conformity with the received dogmas.* 4. *Such a satisfaction might easily be given, because Hadrianus declares that he never taught or uttered some of the dogmas for which he was condemned, and that the others did not bear the meaning ascribed to them. Now, I have not defended him as having done well in so teaching or saying, but as having not done so at all, as may be seen from my writing published in his defence. My defence, therefore, is one of fact, not of right.* 5. *Of whatever heresy one might be accused, as long as he denies the fact, even if he were afterwards convicted or regarded as convicted, he that defends him cannot be said on that account to have defended the heretical dogma, but the man, and not a guilty, but an innocent man.* 6. *As Hadrianus was more especially condemned as a heretic on account of his use of the word "circumstantia", I believe that chiefly on this point satisfaction will be required of me.* 7. *Now, although I have defended Haemstede in a lengthy treatise, no mention of that word was made in his condemnation, so that the matter seems to have been considered unimportant. But in speaking of it I say in my defence: "the word seems to contain an absurdity, but there is none, except the defect of the interpreter &c.," from which it appears that I explain Haemstede's words differently from others. Therefore, if the opinion which I deduce from his words and which I have defended, does not contain an impiety, I cannot be said to have entertained or defended any wrong opinion.* 8. *To remove all occasion for offence, it will be sufficient to express my opinion plainly and in accordance with the received dogmas. For there is no irreverence in mere words but in the sense, as, for instance, if anyone believed in the remis-*

¹ See Letter No. 53, note 13.

² See Letter No. 45, note 1.

sion of sins, but considered that this remission was effected by merit, such a person would be said to entertain a sinful opinion on the remission of sins. 9. I have, in my defence, endeavoured to express how I understood the words, but there being, apparently, some doubts as to my meaning, my present interpretation will leave no doubt whatever. 10. The words of Hadrianus were: *ego salutis &c.*; 11. which I understand to mean.... 12. [The meaning of the word "negare"]. 13. My interpretation of Hadrianus' words. 14. In my essay I had no regard to this negation. 15. On the incarnation of Christ. 16. On the word "circumstantia". 17. It is not to be used again. 18. I am ready to repudiate all depraved opinion on it; 19. and to give satisfaction in all other respects, provided I have not to speak falsely. 20. I have not raised any other controversy, and my Italian work on the sum of Christian religion does not dissent in one word from the dogmas received in the churches of Zurich, Geneva &c. 21. The similitude of the limb of a mutilated man. 22. Words want to be interpreted. 23. My response on the article of the incarnation. 24. The above I wrote last year, and I regretted to hear from the French minister (Jean) Cousin that it did not satisfy the Bishop. I was, however, unable to do more as I had to cross the sea. 25. Now that we have an Italian minister, and the Lord's Supper will be administered in the Italian language, many will be offended if I were precluded from it. 26. I cannot add anything to what I wrote to the Bishop last year. In one respect I cannot satisfy him: I cannot hold that those who think wrongly on the incarnation of Christ will have no share in the compassion of God or the salvation through Christ. 27. Let, therefore, the Bishop consider whether more harm will come from my exclusion or my admission. My admission will give no occasion for crying. 28. And unless I am admitted I shall have to narrate the old histories about Haemstede, which will keep the controversy alive. 29. If I am admitted there will be no further word heard about it. And why should I not be admitted? I reject no article of faith. 30. And I am in a much better position than Zuingli, who considered that not only those who were ignorant of the article on the incarnation may be saved, but even those who were ignorant of all others. 31. I am surprised that I, a stranger, am not allowed to communicate with the Churches of the strangers; while the English Churches even invite and compel me and others like me who dissent from the true doctrine of the Gospel.

Quandoquidem Reuerendus Dominus Episcopus Londinensis ¹ uetat me ad Dominicam eęnam admitti in Italica Ecclesia propter patrociniũ a me olim Hadriano Ambstedio³ præstitum: primum rogo Dominum Episcopum ne eum pigeat attentẽ relegere quæ anno superiore ut ei satisfacerem, utque in Gallicam Ecclesiam admitterer conscripsi: deinde ut dignetur etiam expendere quæ additurus sum. illa quidem de uerbo ad uerbum sic habebant.

Vt recipiar in Gallicam Ecclesiam, qui Hadrianum Amb- ² stedium defenderim requiritur a me, ad tollenda offendicula. ut fidei meę rationem reddam, super ijs præsertim quorum nomine fuit Hadrianus condemnatus. Equidem offendicula omnia quæcunque possum, uehementer cupio tollere. neque sanẽ alia me causa impulit, ut peterem me admitti, quàm quod

³ See Letter No. 41, note 8.

a quibusdam bonis ac pijs uiris fuerim admonitus: infirmos quosdam mirari, quod non eidem Ecclesiæ adiungar cum qua alij meæ nationis eandem fidem profitentes communicant: atque eosdem etiam inde non parum offendi. memor enim eius dicti: Oportet⁴ ut ueniant scandala, sed vae illi propter quem uenient, cupio infirmis satisfacere. alioqui mea quidem causa decreueram quiduis potius perpeti, quàm denuo hanc mouere⁵ camarinam. sed infirmorum, ut dixi, causa omnia tentanda esse duxi. Diligenter igitur mecum consideranti quodnam illud esset of- 3 fendiculum, quod, ut in dictam Ecclesiam recipiar, declinari oporteat: aliud non succurrit, præter illud: quòd cum patrocina- tus fuerim homini qui tanquam impiè de religione sentiens condemnatus fuit: si admitterer non reddita meæ fidei ratione: quæ dogmata in illo damnata fuerunt ea, mei admissione, uiderentur nunc approbari. atque inde simplicibus occasio daretur facilius eadem amplectendi: id quod uitari posset meæ fidei, quæ cum receptis dogmatibus consentiat, confessione. cui qui- 4 dem rei sic plenissimè opinor satisfiet: Nam quorum nomine damnatus fuit Hadrianus, eorum alia ille negabat omnino se docuisse aut dixisse: alia negabat se eo sensu dixisse quo fuerant accepta. ego autem illum defendi, non tanquam qui bene fecisset sic docendo, aut dicendo: sed tanquam qui non sic fecisset. id quod ex scripto meo⁶ in eius defensionem edito (si adhuc extat) constare potest. quo fit ut defensio mea facti fuerit, non iuris. Et cuiuscunque aliquis hæreseos accu- 5 satus fuerit: quamdiu negatur factum, etiam si postea ille conuictus fuerit, aut habeatur pro conuicto: qui ei patrocina- tus est non propterea dici potest hæretico dogmati patrocina- tus esse, sed homini: et ei quidem non tanquam reo illius hæreseos, sed tanquam innocenti. quare non ideo rapiendus est patronus in hereseos eiusdem suspicionem. alioqui eodem modo si quis furti accusatum defenderit, et ita defenderit ut non dixerit licitam esse rem furari: sed negauerit commissum ab eo furtum habendus etiam erit pro fure. Me uero in om-

⁴ Matth. xviii. 7.

⁵ See Erasmus, *Adagia*, Chil. i, Cent. i, Prov. lxiv.

⁶ This writing in defence of Haemstede does not appear to be mentioned anywhere else.

nibus quorum nomine condemnatus fuit Hadrianus negatione facti usum fuisse: ex sententiæ contra illum latæ et defensionis meæ collatione constare potest. Ac quoniam quod fuit 6 in Hadriani condemnatione præcipuum, et quo propemodum solo nomine uidetur hæreticus fuisse habitus, id in usu uocabuli circumstantiæ erat positum: arbitror ego super hoc puncto potissimum a me satisfactionem requiri. Quanquam igitur 7 Hadrianum ego prolixo scripto defendi: videre est tamen in quo prolixus fui, eius nullam in condemnatione mentionem factam fuisse. adeo, ut ea res aut non videatur magnopere fuisse controuersa, aut certè non magni ponderis fuisse habita. Ad locum autem de circumstantia ubi uentum est, mea defensio sic habet: "Visum est absurditatem continere circumstantiæ uocabulum: sed nulla est, præterquam interpretis uitio et *cetera*" quibus ex uerbis manifestè apparet me aliter interpretatum fuisse Hadriani uerba, quàm alijs facerent. quare nisi impietatem continet ea sententia quam ego ex eius uerbis eliciebam, et quam tutatus sum: dici non possum aliquid in eo impiè sensisse, aut ullam impiam sententiam tutatus esse. Ad tollendam autem omnem offendiculi occasionem, satis erit 8 si et sententiam meam perspicuis uerbis expressero: et ea sententia receptis dogmatibus fuerit consentanea. non enim in nudis uerbis esse potest impietas, sed in sensis. ut enim, exempli gratia, si fateatur quidem aliquis remissionem peccatorum: sed intelligat tamen eam remissionem quadam fieri meritorum compensatione, non ille pie de peccatorum remissione sentire dicatur, sed impiè: ita si quis dicat ille quidem peccata bonis operibus aboleri: sed intelligat id ita fieri, quatenus nemo dici possit benè operari, ita ut eius opera Deo placeant, nisi qui fide gratuitam peccatorum condonationem propter Christum acceptante præditus fuerit, non autem quia merito bonorum operum aboleantur peccata: is piè non impie sentire videretur. Quanquam igitur supradicto defensionis scripto conatus sum quomodo uerba intelligerem exprimere: quia tamen adhuc obscurè id uisus sum facere: spero me nunc id adeo perspicuè facturum, ut non possit non intelligi. et talis etiam erit interpretatio: ut ne ullam quidem impietatis suspicionem habere possit. Hadriani uerba quodam in scripto hæc fuerunt: 10

“Ego salutis fundamentum ipsum Christum esse intelligo. quòd autem Christus ex mulieris semine natus sit, ac nostræ carnis particeps factus, id non fundamentum esse sed ipsius fundamenti circumstantiam quandam etiam pueri primis literis imbuti agnoscunt. itaque qui Christum ex mulieris semine natum esse negat: is non fundamentum negat, sed unam ex fundamenti circumstantijs negat.” Quæ uerba ego sic interpretor: ¹¹ Ego salutis fundamentum ipsum Christum esse intelligo. quòd autem Christus ex mulieris semine natus sit, et *cetera* id non est fundamentum: hoc est non est ipse Christus. et hæc narratio, hæc enuntiatio non continet totam narrationem de Christo: sed est quædam fundamenti circumstantia: id est, ex multis articulis ex quibus constat integra narratio et doctrina de Christo unus tantum est, non omnes. Itaque qui Christum ex mulieris semine natum esse negat: is non fundamentum negat, sed unam ex fundamenti circumstantijs negat. hoc est qui hunc incarnationis articulum negat: is non omnes ¹² articulos negat, sed unum solum. Ac quoniam in negandi etiam uerbo aliquid est ambigui: et hoc est explicandum. Ambiguum autem tale est: quòd non illud solum negari dicatur, quod expressè et nominatim negatur: sed illud etiam quod esse non potest, nisi sit aliud quiddam quod nominatim negetur. quod quidem negationis genus scholastici implicitum appellant. Si quis igitur implicita negationis ratione habita dicat eos qui incarnationis articulum negant, Christum non negare: perinde esset ac si diceret: etiam si Christus sui corporis substantiam a matre non accepisset: potuisset nihilominus homo esse et esse idoneus noster mediator, et potuissent omnia impleri quæ de Christo et in Christo fuerant promissa. ex quo sequeretur a matre ne an undecunque habuisset suam carnem, parum referre, quod si Hadrianus uoluisset: equidem faterer eum falsè, atque impiè locutum fuisse. Verum ut non sic eius uerba acciperem illa me ratio moue- ¹³ bat: quòd non uerè dicatur quis negare id quod non intelligit se negare. est enim profectò negare aliquid loqui. et loqui est uerbis animi sui comprehensiones exprimere. quod igitur quis animo non comprehendit: id eloqui non potest dici: ac proinde nec negare. quo fit ut implicitè aliquid negare non

sit propriè ac uerè negare, sed quodammodo, et impropriè. sin autem de negatione propriè accepta intelligantur uerba illa: perinde erit, ac si dictum fuisset: Qui negat incarnationis articulum: fieri potest ut is nihilominus persuasus sit uera esse alia omnia quæ de Christo scripta sunt. Cum autem uerba propriè accepta nihil continerent impietatis: accepta autem impropriè continerent: poscebat quidem ratio ut potius uerba propriè et in meliorem partem, quàm improprie et in deteriore interpretarer. Quod si ad condemnandum Hadrianum 14 satis idoneæ uisæ sunt extare coniecturæ quamobrem alio sensu quàm quo ego interpretor. crederetur sic loquutus fuisse: neque est cur id ego nunc in controuersiam uocem: neque id ad me pertinet: cum ex meæ defensionis scripto appareat me ad implicitam illam negationem non respexisse: neque impietatem quæ inde sequeretur defendisse. siquidem apertè 15 atque expressè in dicto defensionis scripto posueram, omnino oportuisse Christum ex matris substantia suæ carnis substantiam accipere. ibi enim hæc sunt uerba: "Si Christus ex matris substantia carnem suam non sumpsit, non est uerè homo, eius mors nobis proficua esse non potest, denique fundamentum salutis cui innitamur nullum habemus": hæc uerissimè dici nihil dubito. quibus uerbis quid elarius dici possit, non video. Obijciat fortè aliquis circumstantiæ uocabulum non 16 admittere eam expositionem quam ego comminiscor. atqui adeo uerum est me nunquam aliter Hadriani uerba intellexisse: ut ne nunc quidem intelligam quo pacto ea uerba aliter exponi possint (excepta solum implicita illius negationis ratione) quàm quomodo ego supra exposui. tantùm illud animaduerto: circumstantiæ uocabulum accipi tanquam insit quædam extenuationis significatio. Sed tametsi ætimologia suadere id uidetur ego tamen apud bonos authores non uideo eam esse vocabuli vim. quin potius latissime accipi. ut quicquid de re aliqua dici potest, id eius rei circumstantia dici posse videatur. sed 17 quicquid sit: cum de re conueniat, parum refert si quis in uerbi usu errasse credatur. Equidem cum uiderim sic accepta fuisse Hadriani uerba: circumstantiæ uerbum neque usurparem ego amplius, neque putarem a quoquam usurpandum, quemadmodum ab Hadriano factum est. censeo enim cauendum esse.

non solum ne quid impiè dicatur: sed etiam ne uideatur aliquid impiè dici. Vt autem a me omnis absit de Domini¹⁸ incarnatione prauæ opinionis suspitio: si quis putauerit uerborum Hadriani alium quempiam sensum fuisse in quo impietas insit aliqua: exprimat ille eum sensum uerbis claris et proprijs omisso uocabulo circumstantiæ, atque omni prorsus uoce ambigua: egoque non recusabo, quæ sententia impia fuerit, eam pro impia agnoscere, ac damnare. Si quid etiam est aliud¹⁹ quod dictæ controuersiæ occasione a me desideretur: dummodo mentiri me aliquid aut simulare non oporteat, aut contra conscientiam dicere: non recusabo quacunque licita ratione omnibus satisfacere. Hac autem Hadriani causa excepta nemo uere di-²⁰ cere poterit me vnquam neque in Anglia, neque alibi de ullo dogmate controuersiam mouisse. Et extat summa Christianæ religionis Italico sermone a me conscripta⁷, in Tigurina Ecclesia et in Geneuensi et in Rheticis uulgo nota omnibus qui Italicè intelligunt. quæ quidem summa ne uno quidem uerbo ab receptis in dictis Ecclesijs dogmatibus dissidet.

Verba similitudinis de membro mutilati hominis, hæc sunt: ²¹ Possem hic respondere: quemadmodum homo abscissa manu et alia lignea uel ferrea substituta non alius est homo, sed idem ipse qui erat ante, quanquam uno membro mutilatus: ita Euangelium deprauato aliquo articulo, idem adhuc manet Euangelium, sed aliqua ex parte non sincerum. Qua similitudine nihil aliud expressum uolui: quàm illud ipsum quod de circumstantia est dictum: uidelicet uno Euangelicæ doctrinæ articulo deprauato, non sequi ut omnes sint deprauati. quo tamen loco intelligendum non est, nullum articulum eiusmodi esse: ut cum eius unius deprauatione non sit totius Euangelij coniuncta deprauatio. nam quemadmodum⁸ homo accepto in corde aut cerebro uulnere, non idem manet homo; sed fit cadauer: ita absque dubio sunt articuli aliqui, quorum confessio et cognitio adeo est ad salutem necessaria: ut eorum unum negare perinde sit, atque si quis uniuersam euangelicam doctrinam negauerit. tantùm igitur negatur suprascripta similitudine, quemlibet articulum horum in numero habendum esse. Nisi ²²

⁷ This work does not appear to be mentioned anywhere else.

⁸ MS. *quemadmodum*.

commodis interpretationibus adiuuentur ubique uerba: quis est ex scriptoribus omnibus in quo non sexcentas uel ineptias uel blasphemias deprehendere aliquis possit? nam (ut alios mittam) quid sonant uerba illa: “unus^a est interitus et hominis et iumentorum, et æqua utriusque conditio?” quid illa? “et^b vidi nec uelocium esse cursum, nec fortium bellum, nec sapientum panem, nec doctorum diuitias, nec artificum gratiam: sed tempus casumque in omnibus?” Nisi enim commoda interpretatio accedat: non ne religionem omnem tollent? non quemcunque sensum ferre ullo modo possint uerba: id protinus uoluisse scriptorem putandum est. sed si absurdè aut impiè aliquid dici videatur: inspiciendum est quam aliam uerba admittere expositionem possint. ac tum demum considerandum est: quid uerisimile sit uoluisse scriptorem, accersita etiam in consilium potius charitate, ut interpretatio meliorem in partem fiat, quàm suspitione, ut fiat in deteriorem. Denique interrogatus de incarnationis ²³ articulo, ita respondi: neque negaui eum esse tanquam cor uel cerebrum, hoc est ad salutem omnino cognitu aut creditu necessarium: neque etiam asserui. sed dixi id mihi adhuc esse incompertum; ac propterea hic esse potius quod discerem, quàm quod possem alios docere. alioqui de articulo ipso non dubitare quin recepta doctrina sit uera, et sanctis scripturis consentanea. Cæterum si quis posset me docere in eo aliquid certi: me non recusaturum audire, et expendere, et postquam cognouissem necessarium: etiam fateri necessarium.

Et hæc quidem conscripsi ac respondi anno superiore, ²⁴ quibus cum nondum satisfieri Domino Episcopo mihi retulisset Cossinius⁹ Gallicus minister: valde equidem dolui. sed tum quicquam ulterius ea de re agere non licuit: quòd mihi profectio suscipienda esset ultra mare. Hoc demum tempore ²⁵ cum dederit nobis Dominus Italum ministrum¹⁰: sitque in italico cœtu celebranda cœna Domini: admitti ad eam prohibeor: ac

^a Eccles. iii. 19.

^b Eccles. ix. 11.

⁹ Jean Cousin (Latinized *Cognatus*) studied at Lausanne in 1515 and 1516 and was afterwards appointed pastor at Payerne, which he quitted for Caen, where he was charged with organising the protestant church. About 1562 he appears to have been appointed minister to the Walloon Church in London, and though in the same year he seems to have visited Caen again, he returned soon to London, as appears from the present letter, which can not have been written later than 1565, as Acontius died about that year; see also Letters No. 83, 89 etc. See Haag, *La France Protestante*, 2nd edition. ¹⁰ Anth. Corranus?

nisi admissus fuero uideo id plurimis valde mirum uisum iri, infirmis multis magnæ offensionis fore, nec non Euangelij hostes meæ nationis magnam hinc occasionem habituros multa de nobis garriendi. quorum profecto contingere nihil uelim ulla mea culpa, sed neque cuiusquam. quare cogitaui etiam atque ²⁶ etiam quid addere possem ijs quæ superiore anno exposui ad placandum Domini Episcopi animum¹¹: sed nihil inuenio. Vnum est enim in quo satisfacere illi non potui: quòd cognitionem articuli de Domini incarnatione adeo necessariam non agnoscam: ut persuasum habeam non posse illos participes esse misericordiae Dei, ac salutis per Christum qui perperam de articulo illo senserint: sed potius de eorum salute sperandum putem. Quid igitur faciam? ut inuenirem testimonia ex scripturis quibus probaretur necessitas illius cognitionis, nouit Dominus me diu multumquæ indagasse, precibus etiam ad illud additis: neque tamen quicquam inuenisse quo adduci animus meus eam in persuasionem potuerit. an ego cum aliam in corde persuasionem habeam, aliam lingua simulauero? id mihi quidem licere non arbitror. Quare illud unum superest: ut Dominus ²⁷ Episcopus expendat etiam etiam utra ex parte plus mali euenturum sit: si admittar, an si non admittar. Si quidem admittor: nullum est periculum fore ut ex eo cuiquam errandi præbeatur occasio, quasi mei admissione mea uideatur comprobata sententia. nulla enim eius rei solita est fieri mentio. sed omne in uocabulo circumstantiæ erat offendiculum. quod uulgata suprascripta expositione tolli potest. nisi admittor: contingent quæ superius dicta sunt. et illud ²⁸ præterea quod Dominus Episcopus, opinor, minimè uellet: nam quotcumque sciscitati fuerint a me quid sit quòd cum popularibus meis ad cœnam non accedam: necesse mihi erit, ne deterius aliquid suspicentur, ueteres historias de Hambstedio, et causas quare excludar enarrare. quod si fecero quid sequi inde poterit: nisi ut renouetur iandudum consopita contro- uersia: utque plurimi illa implicentur: et non pauci etiam meam in opinionem sint descensuri? quanto autem satius ²⁹ fuerit: ea de re amplius uerbum nullum fieri? quod quidem

¹¹ MS. *animi*.

certissimè accidet si admissus fuero. Quid impedit autem quo minus admittar? num fidei articulum aliquem rejicio? atqui id non facio. sit enim doctrina de Domini incarnatione fidei articulus, et necessarius: an propterea fiet etiam articulus fidei, quòd ille sit fidei articulus? atqui ego illum qui dicitur necessarius fidei articulus, et amplector, et nunquam non seriò ac sincerè amplexus sum. tantùm necessitatem cognitionis illius incompertam mihi esse assero. In quo, etiam si aliquid sit ³⁰ peccati: quanto tamen meliore loco sum ego quàm olim fuit Zuinglius tanti nominis theologus? qui salutem ascribebat non ijs solum qui hunc unum articulum ignorassent: uerum ijs¹² qui¹² prorsus omnes: ut Socrati, et alijs aliquot bonis uiris gentilibus. cui sententiæ suffragatus est Capito¹³, et alij aliquot uiri eruditi. quibus tamen me non adiunxerim. Quid quòd ipsi Apostoli, quum primùm instituta est cœna, nondum intellexerant salutem per Christum ad gentes pertinere? non id multo maioris erat momenti: et fortè etiam nondum intellexerant Christi regnum spirituale esse non carnale. id quod indicant uerba illa¹⁴: Domine num in tempore hoc restituis regnum Israel?

Sed illud satis mirari non possum. Cum peregrinis Ec- ³¹clesijs peregrinus communicare non permittor. Anglicæ non permittunt solum; sed etiam, nisi sponte accessero, inuitant, et cogunt, neque id faciunt solum cum mei similibus: sed cum plurimis a sincera Euangelij doctrina dissidentibus non uno in puncto, sed propemodum in omnibus. Intelligere perlibenter uelim quo loco habeat Dominus Episcopus suas Ecclesias. quòd si impeditur eas suo arbitratu reformare, et ad multa conuiuere eum oportet: quid est quòd ad vitanda multa

¹² Added above the line.

¹³ Wolfgang Fabritius Capito was born at Hagenau in 1478, studied at Basel and first practised for a few years as physician. But as theology was more to his taste, he took in 1501 the degree of Doctor of theology and went to Freiburg in the Breisgau to lecture in theology. After a while he was appointed minister of the reformed Church at Basel, and in that capacity became practically the founder of the Basel reformation. Cardinal Albertus of Brandenburg, Archbishop of Mainz, appointed him his court-preacher; but being attached to the reformation and seeing that he could not establish it at Mainz, he went with Martin Bucer to Strassburg, where he became provost of St Thomas' Church and died in 1511 (Zedler's *Universal-Lexicon*; Henry Gough, *Index to the publications of the Parker Society*).

¹⁴ Acts i. 6.

eaque magna scandala etiam in peregrina Ecclesia ferre me non possit: et mecum dispensare? quod ut faciat eum etiam atque etiam obtestor per Christum Jesum.

Jacobus Acontius.

No address.



74.

EDMUND GRINDAL¹, Bishop of London,
to JOANNES UTENHOVIUS².

London, Saturday, 25 March 1564.

§ 1. *My servant Martin (van Dalen) of Cologne wishes to be received in the Dutch Church, as understanding English but imperfectly. An examination would show what he knows of religion.* 2. *As regards his life and conduct he has served me creditably for about a year*

Sal. D. Martinus iste famulus meus in vestram Ecclesiam recipi cupit, vt qui nostram linguam non satis calleat, quum sit Coloniensis. Quid intelligat de Religionis nostræ principijs, vos examinatione facile potestis cognoscere. Quod ad vitam et mores attinet, plane vixit apud me iam integrum fere annum, satis honeste ac temperanter, vt nihil in illo criminis aut ipse, aut mei vnquamprehenderint. Oro igitur vt in cœtum vestrum recipi possit.

Vale

Ex Aedibus nostris Paulinis 25. Martij.

1564.

Edm. Londoniensis

Tuus.

Addressed:

Domino Joanni
Vtenhouio, Amico
suo.

Endorsed:

Tuychnisbrieff Martin van Dalen
van Kölen.

¹ See Letter No. 45, note 1.

² See Letter No. 2, note 2

75.

NICOLAUS GALLASIUS¹,
to JOANNES UTENHOVIUS².

Orleans, Saturday, 25 March [1564].

§ 1. *Your letter, which I received together with others of my friends and my son, gave me great pleasure, for I felt uncertain whether anything had happened to you or whether you had left England on account of the plague. But I now see that you have remained in order to assist those who are still living.* 2. *We are doing well here and hope that our liberty will not only be preserved but increased.* 3. *What you tell me about Cassiodorus gives me pain; but God be praised for having revealed such deceit, as, in course of time, he might have injured the church very much.* 4. *Greet all friends and your wife. Adolph, who is with me, salutes you.*

S. Literę tuę quas vna cum amicorum et filij mei literis¹ accepi quibus certior redditus sum de tua et illorum valetudine gaudium meum magnoperè cumularunt. Dubitabam verò quid tibi alijsque amicis accidisset, an excessisses ex Anglia. quia tanta fuit pestis vt multis sublatis è vita alij disiecti et dispersi dicebantur. Nunc video te illic perstitisse, vt ijs quos reliquos fecit Dominus adesses, eosque vt soles, consilio et opera tua iuuares. Quod vt diutissime facere possis ego a Deo Patre Domini nostri Jesu Christi peto atque exopto, vt te perpetuò saluum et incolumem esse velit, atque spiritu fortitudinis et constantię assiduè muniat. Nos Dei beneficio hic valemus² et ea libertate fruimur quam nisi Sathan conturbet, vt in dies omnia dira molitur, speramus et conseruatum et auctum iri. Quidquid accidat, certum est opus hoc Dei nullis hominum

¹ See Letter No. 42, note 2.

² See Letter No. 2, note 2.

telis aut machinis euerti posse. Quę de Cassiodoro³ intellexi 3
mihi fuerunt permolesta. Sed laudandus est Dominus qui in
tempore talem fucum detexit. Potuisset enim temporis progressu
ecclesię multum nocere. Non frustra sane in eo aliquid latere
susplicabamur. Quorundam peccata p̄cedunt⁴ quorundam vero
subsequuntur. Auertat Dominus tantas pestes a grege suo. Sed
de his satis. Cupio omnes amicos plurimum saluere, atque 4
imprimis vxorem tuam. Adolphus qui mecum est te plurimum
salutat; si scripserit, vt admonui literas eius ad te mittam.
Bene vale. Aurelię 25 Martij.

Tuus ex animo N. Gallasius.

Addressed :

Eximie pietatis et doctrine
Viro, Domino Joanni Vtenhouio
ecclesię Londinogermanicę
seniori, amico et fratri
plurimum obseruando.
Londini.

³ Cassiodorus was, probably, the Spanish preacher whom John Strype mentions in his *Memorials* of Archbishop Cranmer Bk. II. ch. xxiii. p. 352 (246): "And as there were settled here congregations of French, Italians and Dutch strangers, so I am very apt to believe there was also a church of Spaniards too. Indeed I do not find express mention of any such till the beginning of Queen Elizabeth's reign; when Cassiodorus and Anthonius Corranus of Sevil, a member of the Italian congregation, were their preachers....It is certain that in Queen Mary's days many of those Spaniards, who came over in the retinue of Philip, the Spanish prince, or after, forsook popery, and became professors of the reformed religion." The same Strype says in his *Annals*, ch. xix. p. 237 (355): "I find now (1560) a congregation of Spaniards in London; and one Cassiodorus was their preacher: which congregation began about the last year, when they met in a private house for their devotion; but in this year 1560, the preacher did earnestly request of the secretary, and bishop of London, some church to have their religious assemblies in....In the year 1563 Anthony Corranus, another learned Spaniard, and professor of religion (whom we shall speak of hereafter) wrote out of France to this Cassiodorus, to forward here the impression of a Spanish Bible. But a little before this letter came to his hand, Cassiodorus was fled and gone, as was thought into Germany, upon an accusation against him 'de peccato Sodomitico'." In 1578 he appears to have returned to this country of his own free will and to have invited an examination of his case; see below the Letter of Archbishop Grindal, dated 13 December 1578, in which he is called Cassiodorus Reinius. See Strype's *Life of Grindal*, Bk. I. ch. v. p. 69 (47); *ibid.* Bk. I. ch. xv. p. 219 (148). Cf. also *The Remains of Edmund Grindal*, Edited for the Parker Society by Will. Nicholson, pp. 310 n., 313 n. On Corranus, mentioned in this note, see Letter No. 82, note 3.

⁴ 1 Tim. v. 24.



76.

CAROLUS UTENHOVIUS¹,
to JOHANNES UTENHOVIUS².

Paris,

[1565].

I have heard of the disaster which has happened in London. The whole state of Christendom is such, that the false prophets are no less troubled than the Christians. Providentially I have lost nothing. The disaster will soon be made good. Salute all that live in Christ.

Ἰωάννη τῷ Οὐθenoβίῳ
κάρολος Οὐθέν—ό—βίος
τὸν ἐν Χριστῷ βίον.

Ἐκομίσθη πρὸς ἡμᾶς ὃ συγγενὲς ἐμῷ κεχαρισμένε θυμῷ ἢ ἐν τῷ Λονδίνῳ γενομένη συμφορὰ³: ἴσθι δὲ οὕτω διατεθέντα τὰ τῶν Χριστιανῶν κοινὰ, ὡς μηδὲ τοὺς ψευδοπροφήτας ἤσσουν τῶν Χριστιανῶν ἄχθεσθαι. καὶ ταῦτα μὲν περὶ τῶν καθ' ἡμᾶς. τῆς δὲ τοσαύτης συμφορᾶς ἡκούσης ἡμᾶς περισώζεσθαι, καὶ τῶν ἐνθάδε ἀγαθῶν νομιζομένων μηδὲν ἀπολωλεκέναι, οὐκ ἄλλο τι ἐγὼ ἢ θεοῦ πρόνοιαν καὶ εὐνοιαν τίθημι. ἢ μέντοι περὶ τὰ τῶν Χριστιανῶν συμφορὰ, ἣν τίς οὐχὶ κοινὴν ἀπάσης οἰκουμένης εἰκότως νομίσειεν ἄν, δεινὴ μὲν, ἀλλὰ τῶν τῷ θεῷ λατρευόντων καὶ σοὶ ὁμοίων περιόντων ῥαδίως ἐπανορθωθήσεται. ἀλλὰ καὶ ταῦτα κατὰ ὅμηρον⁴ θεῶν ἐπὶ γούνασι

¹ The poet; see Letter No. 71, note 8.

² See Letter No. 2, note 2.

³ If it were known what "disaster" had happened in London, whereby Carolus Utenhove had "lost nothing" and which would "soon be made good", the date of this Letter could be stated with greater certainty than is the case at present. It could not be placed later than 1565, as John Utenhove died in the autumn of that year.

⁴ θ. ἐν γ. κ. Hom. P 514. T 435. α 267, 400. π 129.

κεῖται. εὖ μάλα οὖν καὶ καλῶς ὁ ναζιανζηνός⁵. ὁλβος ἀφαιροτάτοισιν
ὁμοίῳ ἔχνεσι νηὸς πρόσθε χαρασσομένοισι καὶ ὀλλυμένοισιν
ὁπισθεν. τῷ καὶ ἐγὼ ζητῶ νῶε κιβωτὸν ὅπως ὁρον αἰνὸν ἀλύξω.
ἔρρωσο. ἄσπασαι πάντας ἐν Χριστῷ ζῶντας, καὶ θανεῖν οὐκ ἀρνησο-
μένους. ἐν τῇ τῶν παρῤισίων λευκετίῃ

Οὐθὲν—ὁ—βίος.

Θαρσεῖν χρὴ φίλε κάρλε, βίος μερόπων βραχύς ἐστί,
Οὐθὲν—ὁ—κάρλε—βίος, οὐθὲν—ὄδ'—ἐσσι—βίος.

Addressed:

Spectatae pietatis
et eruditionis Viro
Domino Johanni Uten-
hovio agnato
suo
In Anglia.
Londin]

⁵ Greg. Naz. carm. lib. II sect. I ver. 94, 95 (II 631 ed. Caillau).



77.

CAROLUS UTENHOVIUS¹,
to JOANNES UTENHOVIUS².

Paris, Wednesday (?), 7 February [1565 ?]

§ 1. *It has long been my wish to write to you, but having nothing of importance to say and no lettercarrier, I have hitherto delayed doing so. 2. I was glad to learn that my letter had given you pleasure, not only on account of my expressions of love for you, but also because I am devoted to the Christian religion. 3. I will follow your advice and devote the rest of my life to the service of God and the study of the liberal arts. 4. My eldest brother Richard, who is now at Ghent, has given up study; I should tell you more about his education if I knew anything certain about him. 5. About my brother Nicholas I know still less as I have not had a letter from him for more than a year. 6. Salute your wife. 7. Matthæus Richius with whom I reside sends his greetings.*

Dum te incredibili quodam mearum literarum ardore flagrare ¹
non dubitare Patruē obseruandissime, non committendum mihi
esse putauī vt frustra literas meas desiderasse viderere. Nam diu
est quod nihil ad te literarum dedi, ne tamen obliuione tui hanc
officij prætermissionem factam esse existimes velim, nam sepiissime
ad te literas dare decreueram. sed cum nullum suppeteret argu-
mentum, quod vel mihi scribenti vel tibi literas meas legenti esse
aptum videretur, cumque tabellarium nullum cui literas ad uos
perferendas darem, nactus essem, in hoc tempus distuli. At nunc
cum se occasio et prope dicam necessitas quēdam obtulerit scri-
bendi ad te, libentissime hac oportunitate vsus sum. Literas ²
meas duabus de causis tibi gratissimas fuisse, tum quod ex his
amorem beneuolentiamque erga te meam tum quod me Christianę
religioni pietatque ex animo deditum esse perspexeris intelligo,
quod magne mihi voluptati fuit gaudeoque quod te intelligam
talem de me expectationem concepisse, nempe vt me Christianę
religioni verique Dei cultu deditum prorsusque dicatum existimes,

¹ The poet; see Letter No. 71, note 8. See the preceding Letter, note 1 and Letter No. 3, note 5.

² See Letter No. 2, note 2.

cui de me conceptę expectationi me satisfacturum et polliceor et confido. Mones obseruandissime Patrue (quo nihil mihi 3 gratius esse potuit) vt hoc quo incepi modo in liberalium Disciplinarum studijs progrediar, vt tandem publicę rei Christianę verique vtilis ecclesię Dei euadere possem, quod omni qua potero diligentia et studio efficere conabor, summaque mea studia ad hunc finem referam. Ego igitur vt honestę tuę petitioni satisfaciam quod tempus vitę mihi reliquum fuerit, id omne ad dei immortalis cultum et artium optimarum studia conferre non desinam, quod scribo ad te aliquanto liberius. sensi enim te ab huiusmodi rebus quę cum Deo coniuncta sunt nunquam abhorrere quę qui deludere et aspernari solebant cum opes potentiasque nimium sectarentur, intellexerunt ipso exitu et euentu docti, falso se consilio a veris rationibus aberrasse. Sed de his hactenus. Ego quem amorem quamque obseruantiam erga te cepi perpetuo sum conseruaturus. Velis a me mi Patrue vt te de Richardi et Nicolai institutione et 4 valetudine certiore^m faciam, significo tibi fratrem Richardum, natu maximum qui iam Gandauⁱ agit musis valedixisse. de quo si quid certi haberem plura tibi de eius institutione (quod a me scire desideras) scriberem. At nunc cum nihil de eo certi habeam ad hoc tibi respondere nequeo. De Nicolao fratre multo minus 5 quod scribam habeo, nam iam Annus est aut eo plus ex quo ab eo nihil literarum mihi allatum est neque de eius valetudine aut institutione certior factus sum. Salutabis mihi (si tibi sic visum 6 fuerit) vxorem tuam licet mihi incognitam. Matheus Richius cui 7 iam cohabito plurimam tibi dicit salutem. Vale. Tu me vt diligas et me in tuorum numero Ducas tibi que deditissimum esse existimes, maximopere a te peto. Breuitati mearum literarum ignoscas velim; temporis angustia breuiorem me in scribendo fecit. Iterum vale. Lutetię septimo Idus Februarij.

Tuus ad quoduis obsequium
paratissimus Cognatus
Carolus Vtenhouius.



78.

JOANNES UTENHOVIUS¹,
to JOANNES UTENHOVIUS².

Paris, Tuesday, 5 June 1565.

§ 1. *In case my brother Charles is no longer with you, will you kindly see that the inclosed letter be forwarded to Antwerp under the address: "Den discreten, &c."* 2. *All is well here. There is a rumour that our country will shortly enjoy liberty of religion and that the Count of Egmont has received a letter from the king of Spain regarding this matter. God grant that the rumour be true.* 3. *Salute your wife.*

Salutem in Christo Jesu.

Cum dubitarem obseruandissime cognate num Carolus³ frater¹ meus⁴ adhuc apud vos esset non veritus fui hisce meis literis humanitatem tuam sollicitare. quare etiam atque etiam ab te peto vt si frater discesserit digneris curare vt hæ tuto et quamprimum perferantur Antwerpiam inuolutis literis meis alia chartula cum hac inscriptione. Den discreten ende Eersamen Jan Faques coopman in de zijde wonende by het bierhof om voort te bescicken an Jonevrau Rockolfijn te Duysseldorp. atque hoc pacto tuto perferentur vt confido. Serij enim aliquid est. quæso te mi colendissime cognate vt hoc non difficulter pro communi nostro cognomine præstes; non soleo libenter hominibus negotium facessere præsertim ijs quos obseruare et colere debeo sed necessitate adductus nulli melius has literas commendare potui. Omnia hic² sese bene habent. Spargitur rumor breui in patria nostra libertatem religionis futuram eaque de re Egmondanum literas a rege

¹ The brother of the poet Carl Utenhove, see Letter No. 71, note 8.

² See Letter No. 2, note 2.

³ The poet Carl Utenhove; see Letter No. 71, note 8.

⁴ MS. meus.

Hispaniarum attulisse⁵. Deus eum suo numine verum esse velit cuius benignitati tuam humanitatem vnicè commendo. Bene vale observandissime cognate. festinanter Parisijs 5 Junij Anno 1565. *Dominam* Vxorem tuam plurimum meis verbis salutem 3 dicito

Totus animo et studio tibi deditissimus
cognatus

Joannes Vtenhouius.

Addressed :

4

Pietate atque eruditione ornatissimo
Viro *Domino* Joanni Vtenhouio. cognato suo. summa obseruantia colendo.
Londinum.
8. Denarios Anglicos.

⁵ Towards the end of 1564 the States resolved to make representations to King Philip II of Spain as to (a) the severity of his Ordinances in matters of religion, and the cruel persecutions which resulted from them; (b) the anxiety and fear which was felt with respect to the inquisitions; (c) the novelty of the new bishoprics and the apprehensions which they inspired. On 18 January 1565 the Count of Egmont was despatched to Spain, with a recommendation from the Duchess-Regent, for the purpose of informing the king how much anxiety, fear and peril arose from these three causes. Although it appears from the king's letters that he was not in favour of the Count's coming, yet he accorded him a flattering reception, and, while unwilling to change anything as regards matters of religion, he would consent to two or three bishops, some theologians and counsellors being added to the ordinary council of state, to see whether any better methods could be devised to instruct the people in religion, to have good schools, and whether any better means could be found to punish heretics. But the letters which the king soon after wrote to the Duchess-Regent were quite contrary to the promises received by the Count of Egmont; see Bor, *Nederlandsche Oorlogen*, i. 31; more especially *Correspondance de Philippe II*, ed. M. Gachard, tom. i. p. 332 (16 Decembre 1564), sqq., 346, 352, 355 sqq.



79.

**NICOLAUS A STARKENBURG¹,
to JOANNES UTENHOVIUS².**

Norden, Friday, 20 July 1565.

§ 1. *Rembert Usquardiensis, a physician, died here after having recommended his wife and son to us. We gather that at the time of the plague amongst you your Church engaged his services, but has not yet paid its debt. 2. I trust that you will help the widow and child to this money for she is in debt and barely able to live. 3. I feel sure that the delay has been caused by certain differences among the brethren, but we trust that it will soon be settled, for which we beforehand thank you; 4. promising our help in return.*

S. P. Obijt apud nos Rembertus Vsquardiensis qui profes-¹
sione Medicus cum ante obitum nobis uxorem filiumque com-
mendasset: accepimus pestilentiae apud uos tempore operam
suam Ecclesiam conduxisse: et ex eo debitum sibi persoluendum
etiannunc isthinc superesse. Qua quidem in parte officium uos²
uelle uiduae atque pupillo prestare, plurimum desiderauerim.
Nam et ea eis opus habet quod ære alieno (illis longo tempore clam
nobis inopiam dissimulantibus) onerata, difficillimam etiam cum
uitæ periculo in medio æstu prouinciam sustinuerit: et solutio
in hunc usque suspensa diem. Non dubito quin huic moræ, ani-³
morum quædam inter fratres dissociatio, causam prebuerit. Sed
quia id quorundam intercessione, precibus etiam piorum, aut iam
compositum, aut mox componendum confidimus: speramus iam
huius quoque contractus inter bonos bona fide in tanta necessitate
initi, rationem uos sedulo habituros. Qua in parte si officium
uestrum ut non dubitamus prestiteritis: est quod Deo: et uestro.

¹ There seems to exist no biographical account of this writer.

² See Letter No. 2, note 2.

et uiduæ nomine, gratias agamus. Nos uicissim et operam nos- 4
tram, fauoremque uobis pro nostra mediocritate nonquam non
offerimus. Det nobis æternus pater Domini Nostri Iesu Christi
Spiritus suum nos sanctificantem, deducentemque in omnem
ueritatem, quo in unam spem, fidem, charitatemque alter alterum
promouere ualeamus, quo nihil nobis tandem desit quam gloriosa
christi manifestatio. Nunc uero cum omnibus quatenus possibile
pacem seruemus. et *γνήσιος* amor in omnibus supremum locum
obteneat. His vale. Nordæ 13 Calend. Augusti Anno 1565.

Nic : a Starkenburg.

Addressed :

5

Nobili ac erudito uiro Domino Ioanni
Vtenhouio. hæ literæ
Londini.



80.

**THE DUTCH COMMUNITY OF LONDON,
to [FRANCIS, 2nd] EARL OF BETFORT¹.**

[London, Thursday, 27 September 1565].

§ 1. *As you have undertaken to settle the long and deplorable quarrel among the Dutch community [on the subject of godfathers and godmothers] and are always willing to listen to advice and know by what difficulties and wiles Satan endeavours to prevent pious men from promoting the glory of God, we desire to inform you (a) what causes, in our opinion, have so long prevented this dispute from being settled; (b) what might serve to remove these causes and impediments and to restore peace to the community.* 2. *Through his wiles Satan has been the cause of this dispute, which originated among a few, but has now spread to such an extent, that not only the community of London is divided by cruel dissensions and mutual hatred, but also those, who have escaped fire and sword in other countries and are exiles on account of the faith, searching for a well regulated community, are so dissatisfied with our example, that they would deem themselves far more unhappy in the midst of such a confused community than before.* 3. *And although some more sensible persons do not think that the quarrels of others can harm them and are content with the pure Evangelical doctrine and the partaking of the Sacraments (which*

¹ It will be observed that in the endorsement (written by Caesar Calandrinus, who was minister of the Dutch Church from 1639 to 1665) it is said that this Letter was addressed to the Earl of Bedford on the dispute in the Church relative to the subject of godfathers and godmothers. But in the Letter itself, though it is very long and wordy, there is not a word to show that it relates to such a subject. In fact it does not say at all what the quarrel was about. Sym. Ruytinek in his *Gheschiedenissen der Nederduytsche Natie in Engeland*, p. 60 sq., says, under the year 1564, that "Godfr. Wingius (see Letter No. 18, note 2) at the commencement of his ministry announced, with the approval of the Consistory, to the community that in future children should be presented for baptism by godfathers and godmothers. But some objected to this institution, calling it a Satanic, anti-christian ceremony introduced by Pope Hyginus [A.D. 139—142], but not by God, and desired that the testimony of the entire community should be sufficient. They were answered that it was a good and useful ceremony, and was considered to be so by all reformed churches, that it was established in the year 142 when the Christians were still full of sincere religion and zeal. As this answer did not pacify those who felt alarmed, complaint was made to Edmund Grindall, the bishop of London, who took the matter in hand, with so much wisdom that peace was made in the community and confirmed by the taking of the Lord's Supper". As the present document is distinctly written to the Earl of Bedford, it is not unlikely that the long-protracted dispute to which it refers is connected with the subjects and disputes mentioned in the documents Nos. 93 and 94.

are still administered in the said church), provided that the quarreling parties are not divided as regards the form, truth and simplicity of the doctrine, yet persons who profess to be orthodox, as well as atheists, libertines etc., blame them for allowing great crimes by their sufferance and contaminating themselves with other people. 4. We are bound to win back such persons by the example of our unity, devotion and quietness, or, if that be impossible, to stop their mouths. 5. It being highly necessary to remove such scandals, which have spread through the whole of Europe and are talked about by all who endeavour to impede the course of the Gospel and estimate the whole Gospel by this present quarrel, we, knowing the cause, may look for the remedy, which should be general, as nearly the whole body of the community is infected by the disease. 6. The manner of collecting the community anew, which the Bishop adopted before now, was the best, provided it could be effected without causing suspicion that the opposite party were more favoured than one's own, and if everyone knew that there were no respect of persons but of truth and propriety, according to the evangelical and apostolical doctrine; 7. for many persons hold certain opinions which can only be eradicated by palpable evidence, a mode of persuasion which is preferable to all, for many think that those who now serve, or preside over, the Netherlandish community, do everything to advance their own interest and power, 8. and that they have influenced the bishop to such an extent that he has done everything at their persuasion and not according to his own judgment or knowledge. 9. And as men always remain of the same opinion, it would seem that the community cannot be gathered again unless this error be removed. 10. When some time ago a new gathering was decided upon in such a way that those who wished to become members of the community would have to give in their names to the minister and the heads of the community and confess their faith, it was said that the ministers demanded too much, as: approval of their own conduct and condemnation and abjuration of all that their opponents had said or done, which induced many not to join the community. 11. To us it seems best that on the authority of the Bishop some able and impartial men be appointed to whom those who wish to enjoy the benefit (of community) and submit to discipline might give their names, without any confession of faith until the minister should be elected; 12. reserving to themselves the right to take part in the election on condition of making after the election a confession of their faith, and submitting to the Christian penance on pain of being banished the country or of some other punishment; 13. that this new gathering should be published from all pulpits and by bills on the doors of the church, that everybody might know till what time he could hand in his name and when the election would take place, so that nobody could doubt of its genuineness. 14. In this manner one or two ministers together with some deacons being elected, the confessions of faith might be made duly, in order that the flock being known, the election of so many elders and deacons as are wanted, and, if desired, the confirmation of the newly elected ministers might be proceeded with, in order to avoid the appearance of not having satisfied everybody; and obedience and silence about the previous quarrels, as well from the pulpit as among the members should be imposed. 15. And if anyone should cause new difficulties and persevere in them he shall, after having been warned once or twice by the brethren and at last by the congregation, be cut off from the community and punished by the magistracy as a rebel. 16. If, after the aforesaid election and confession, some further reconciliation were required among those who might publicly be found guilty of these quarrels, or some public confession of sin or penitence before they were admitted to the Lord's Supper, such matters should be arranged between the bishop and the elected ministers and their decision must not be resisted. 17. And in order to restrain the innate inclination of men to become proud and to arrogate too much to themselves, as if they alone were wise and could deal with everyone as they liked, it seems to us proper to have an election every year or every two years of ministers, elders and deacons, just as in other countries. 18. There would be no necessity to dismiss the old ones or to change them, but they might be accepted and confirmed anew, or new ones might be added and some might be reserved for a while and for a new election. 19. So

much it has seemed proper to us to signify to you, praying you to take everything in good part as we seek nothing but the glory of God and the peace of the community.

Den edelen Welgheboren heere, Den graue van
Betfort onsen ghenaedighen Heere.

- Wy aenghesien hebbende ghenaedighe heere, dat v *ghenade* ¹ belieft heeft aentegrypen der Duijtscher ghemeÿnten langdurigen ende beclagelycken twist te slissen, v *ghenade* oock begaeft vindende met soedanighen verstant ende beleeftheijt dat sÿ geerne ghehoor geeft tot alle auÿsen, die daer toe mochten dienlyck wesen, oock niet al ignorant wat swaricheden ende listen dat sathan bybrenghet, om al sulcx te beletten dat van godurnchtighe mannen tot gods glorie voorgheuent wort, Soe heeft het ons ondergheteekende ende andere goetgedocht v *ghenade* met alder
- 1². ootmoet ende eerbiedinghe, te kennen te geuen, eerst wat ons dunckt de oorsaken moghen wesen, dat desen twist in soe langen tyt niet en heeft connen geslist worden, hoe wel daer toe veel godsalige mannen oock niet sonder autoriteÿte gearbeyt hebben.
 2. Daer na wat meest dienstelyck mochte wesen om sulcken oorsaken ofte letselen wech te nemen, ende soe de gemeÿnte in vrede te stellen, wÿ en sullen niet voortbrenghe dan sulcx als by vele godvruchtige sal gheconfirmeert worden, ommers by de ghene die haer soe grooten schandaell christelycken aentrecken ende ter herten laeten gaen.

Door den Rechtvaerdighen thoorn godts ouer ons, sonder ² twÿfel heeft de duijuell met sÿn listen daer toe gebracht, dat desen twist die aldereerst onder weÿnighe was door sÿn besmettinge, nu soe verbreÿt is, dat niet alleen de gemeÿnte ouer langhe hier tot Londen geplant, met grousame tweedrachten, ende onderlingen wreeden haet, ende dootlycke suspitien verdeÿlt sÿ, maer dat oock die ghene die het vier ende sweert wt ander landen ontloopen ende om die bekentenisse der waerachtiger leere balingen sÿn, soeckende tot troost haerder sielen een wel geordineerde gemeÿnte, door dese exempelen soe tonvreden sÿn, dat sÿ haer ongeluckigher soudent achten, dan te voren waert dat sÿ haer begaue tot soe danigen confuÿsten ghemeÿnten vol van dagelyckse kÿnagien smaet en lasteringen, ende al ist dat etlycke ³

² The numerals in the left margin are those of the MS.

die wýser sýn, niet en achten, *dat* de twisten van ander lieden haer mogen schaden, haer genoeg latende *met* de reýne euangelissche leere *ende* sacramenten te ghebruýcken (die welcke niet tegenstaende den twist inde *voorseide* gemeýnte noch plaetse hebben) midts *dat* die twistighe partyen selfs niet oneens en sýn vander forme waerheýt *ende* eenvoudicheýt der leere, soe worden de selue nochtans dagelycx aengenuchten al oft sý *met* haer gedoochsaemheijt groote boosheden toestonden *ende* haer seluen *met* ander menschen soudē besmetten, al welcke swaricheden sý moeten hooren *niet* alleen van sulcke die anders metten monde haer voor rechtgelooighe wtgeuen, maer oock meestendeel van atheïsten, libertinen, *ende* ander boose leere volgende, die daerom *met* sulcken smaet godt woort *ende* sýn gemeýnte lasteren, alsoe *dat* geen rechtsinnicheýt en can inden mensche plaetse hebben oft moet *daer* van beweecht worden als men siet *dat* bouen sulcken blasphemien sy haer seluen en haers gelycke, int quaet verherden *ende* de goduruchtige *met* haer pracktycken beuechten vander gemeýnten afftrecken *ende* haer affgoddelyckheýt *ende* ongeschickelyckheýt inplanten. Nu soe sýn wý alsoe schuldich, ⁴ soedanige verdoolde menschen *met* dexempell van onse eenicheýt goduruchticheýt *ende* stilheýt te gewinnen, ofte sulcx niet connende ten minsten *dat* wý hun den mont stoppen, op *dat* soe sý ons *met* haet *ende* lasteringhen willen vervolgen, sý moeghen logenaechtich worden *ende* *dat* wý voor de gerechticheýt salichlycken, *ende* *niet* voor de ongerechticheýt onsalicklycken mogen lyden. Aengesien dan den noot soe grootelyckx eýst *dat* soe ⁵ deerlyke schandalen, die niet alleen bý ons maer al Europen dore verbreýt sýn, *ende* van een iegelyck inden mont sijn die den loop des euangeliums soecken te beletten *ende* tgheheele euangelium affmeten *ende* estimeren bý desen tegenwoorden twist, wechgenomen worde, *ende* soe wý nu de oorsake bekennen soe m[ach] men tot die remedien comen, *ende* raet soecken, *ende* midts *dat* *niet* alleen weýnige lidtmaten maer býcans het gantsche lichaem der gemeýnten *met* dese sieckte besmet is, soe ist ongheloofelyck *dat* ander[e dan] een algemeyne ofte generale remedie helpen mogen.

Die maniere om de gemeýnte van nieuws te vergaderen die ⁶ mýn heere den bisschop van Londen voor dese tyt te wercke

geleijt heeft was wel den besten middel, schynt oock niet datmen eenigen beteren soude connen verdencken waert dat de selue alsoe mochte toegaen *dat* niemant *daer* duer oorsake en konde nemen van quaet achterdencken al oft syne tegenpartye wat meer gratie ofte fauors geschiede dan den genen dien hy toegedaen is, maer alsoe dat een iegelyck te vollen verstaet datmen geen onderscheijt ofte respect en draecht van eenige personen oft andere dingen dan alleen der *waerheijt* ende wat behooryck is na de euangelissche ende appostolissche leere, want etlycke menschen hebben sekere opinien in haer herten 7 geprint, dwelck *met* geen redenen *daer* wt te trecken en syn, dan alleen *met* crachte van blyckelyck ouertoonen ende bewys, welcke maniren van *perswaderen* alle andere te bouen gaen, wat dat de oorsake sy, ommers seer vele hebben sulck geuoelen van de gene die de Nederlantsche gemeynthe nu dienen ofte voorstaen tsy dienaeren ouderlingen, al ofte sy van soe boosen sinnen waren, dat alle tgene dat sy doen tsy goet ofte quaet, dat sy *dat* alleenelycken doen om haer eigen bate, ofte eere, ofte wt begheerte, ouer andere te heerschappen, ende dat sy *met* haer listicheijt soe veel 8 vermogen dat sy tot noch toe myn heere den bisschop na haer liefte getrocken hebben, alsoe dat al wat hy in dese sake gehandelt heeft, dat sy meer duer haerlieder valsche *persuasie* gesciet dan by rechten oordeele ofte kennisse der saken maer dit en schryuen sy synder *Eerwaarden* onwetentheijt oft onnackaemheijt *niet* toe (dwelck sy verre) maer die goede affectie oft opinie die hy van haer als van goede geschickte mannen gehadt heeft, *daer* en tusschen *met* bedroch ende listicheijt bedrogen synde.

Aengesien nu dat der menschen nature soe verdoruen is 9 dat sy die quade opinien eens ingedroncken altyt hertneckelycken willen behouden, noch der redene *niet* en willen wyken die sy om haer eygen sinlyckheijt *niet* connen begrypen, soe schynt het dat die gemeynthe *niet* wederom wel vergadert can worden ten sy dat dese verdwaelheijt *met* alderblycksten bewyse dat mogelyck is eerst ouerwonnen worde.

Als eenen tyt geleden soe danighen nieuwe recollectie geor- 10 dineert was, als dat de gene die een lidtmaet der gemeynthen wilde wesen, soude haer namen den predicant ende die gemeynthen hoofden ouergeuen ende haer gelooue belyden, soe seytmen, dat

die dienders van velen te seer scherpelyck geeyſcht³ hebben *comprobatie* van haer handelinghe *condamnatie* ende *abiuratie* van tgene haer tegenpartye geseyt ofte gedaen hadde; hier dore hebben vele oorsaken genomen, haer *niet* tot de gemeynthe te begeuen, *niet verstaende dat* sy sulcx met goeder *conscientie* doen mochten als men huer opleyde, achtende genoegh te wesen sonder vonnisse te geuen vander partygen twisten als sy maer met de gemeynthe inder leere eens waren ende haer voortaan eenuoudich ende stille onder de disciplinen hielden, op welcke conditie vele haer beclaecht hebben datmense *niet* aennemen en willden, ende sommige maken die andere al noch vervaert, ist datse haer tot dese gemeynthe begeuen, datse bedectelycken tot sulcx oordeel ende verdoeminghe van onbekende saken sullen gebrocht worden hoe wel dat vanden stoel affgecondicht is geweest sulcx valsche te syne.

Op dat dan soedanigen opinien wt der menschen herten mogen 11 gheweert syn dunet ons onder *correctie*, allerbest te wesen dat by die autoriteyt *Mijns* heere de bisschop geordineert mochte worden eenige goede ende bequaeme mannen alsulcke die niet en schynen gheinclineert tot eenige partye, tot de welke een iegelyck soude comen sijn namen ouergheuen binnen eenen sekeren tyt (tsy dat sy nu vander gemeynthen syn oft *niet*) alle die van nu voortaan begeeren de benificie te genieten, ende onder die discipline te wesen, ende dat sonder eenige belydenisse des gheloofs, tot dat den dienaar des woorts met gemeyne voysen gecoren sal wesen, dit haer alleen voorhoudende dat alle die haer namen ouergauen 12 sullen tot haer voysen te geuen int verkiesen toegelaten worden op die *conditie*, als dat sy na die verkiesinge geschiet bereydt sullen syn om die belydenisse haers geloofs te doen, ende haer te onderworpen der christelycker straffe, daer op een pene stellende van wt den lande gebannen te worden, ofte eenighe andere, nae goetduncken in ghebreke van voldoeninghe, dat oock 13 dese nieuwe recollectie van alle preekstoelen ende met opgeslaegen brieuen aen de kerkduere gepublicert worde, opdat het een iegelyck ter ooren comen mach, hoe lange een iegelyck syn namen sal moeten ouerbrenghen, ende tot wat tyde men vergaren sal tot de verkiesinghe, in dier voegheden sal niemant oorsake gegeuen worden te twyffelen van de oprechticheyt der verkiesinghe, voor

³ MS. *geeyſcht*.

goet houdende wat also by die meeste voyssen sal gheordineert worden. Alsoe eenen ofte meer dienaers des woorts vercoren 14 synde met eenighe diakenen voor deerste, salmen dagelyckx voorts varen int afnemen der belydenisse des geloofs, op dat alsoe de cudde bekent synde men voortsvare tot die verkiesinge der ouderlingen *ende* diakenen diemen van doene sal hebben, *ende* soe het goet geuonden wordt oock tot andere *conformatie* der nieuwe ghecoren dienaeren, op dat *niet* schyne, dat men *niet* allen *ende* een iegelycken in als voldaan en hebbe, Meer oock dan van dan voorts een iegelyck sulcken gehoorsaemheyt *ende* stillicheyt beuolen worden dat niemant vande voorgaende twisten en roere. Noch wt den predickstoel, noch onder malcanderen int particulier, *ende* soe iemant eenige nieuwe swaricheyt opworpe *ende* daer van 15 eens *ende* anderwerff vanden broeders *ende* ten lesten van de gemeynthe *vermaent*⁴ synde *niet* op en hout dat sulcke *niet* alleen vander gemeynthe⁴ affgesneden en worde, maer dat hy oock vande ouerheyt als een oproermaker gestraft worden sonder eenige genade.

Soe nu dan, na dese voorseyde verkiesinge *ende* belydenisse 16 des geloofs, den noot eyschte⁵ eenige voorder versoeninghe, onder die, die openbaerlyck schuldich mochten beuonden worden van dese twisten, oft eenige openbare schult bekenninge ofte straffe eer sy tot den auontmael des Heeren soudent toeghelaten worden, dat van alle dese tusschen myn heere den bisschop *ende* die vercoren dienaren der gemeynthe gehandelt worde, wiens oordinantie niemant en sal geoorloeft wesen tegen te stane, midts dat inder waerheyt geen oorsake en sal wesen te seggen dat sy meer van eenigen partyegen rechter geoordeelt worden.

Ende om te bedwingen der menschen ingeboren quade ge- 17 negentheden door welcke sy in autoriteyt *ende* eeren gestelt synde haer lichtelyck in hoochmoet verheffen, haer seluen terstont te veel toeschryuen al ofte sy alleen wys waren om van iemanden geoordeelt te worden, *ende* dat sij met iegelyck na haeren sin mochten handelen, *verachtende* ander menschen raet, *ende* soe hoogen geuoelen van haer seluen hebbende dat sy *niet* meer en behouwen te leeren, hoe wel geens menschen leuen lanck

⁴ *vermaent*—*gemeynthe* added in the margin.

⁵ MS. *eyschte*.

genoech is om te volleeren noch den lust van leeren te benemen. Hieromme dunckt ons *niet* ongeraden datter alle iare ofte ten twee iaren een nieuwe verkiesinge geschiede soe wel van predi- canten als van ouderlingen ende diakenen, alsoe het in sommige ander landen geschiet. Niet dat men gehouden sý die oude 18 afstellen ofte te wisselen maer op dat sý weder aengenomen en geconfermeert worden, ofte nieuwe *daer* toe voegende sommige ofte al afflatende, voor eenen tyt ende nieuwe verkiesinge, soe het te passe comen mochte nae eýsch des tytts, saecken, ende personen. Dit is tgene genaedige Heere dat ons goet gedocht 19 heeft v *ghenade* te kennen te geuen met alle ootmoet ende eerbiedinge, v *ghenade* biddende te willen alle int goede ons affnemen, als gesproten wt oprechter herten *niet* soeckende dan gods glorie ende der gemeýnten vreden, het verhael hier gedaen der booser ende swacker menschen opinien die welcke der menschen sinnen iammerlyck geuanghen houden ende alleen schýnen doorsake te wesen dat den vrede bý den vromen soe seer begeert, niet býgebrocht en kan worden, bidden wý, dat v *ghenade* ofte mýn heere den bisschop ende alle andere die het mochte gebueren te hooren, alsoe te willen verstaen, niet al oft wý van sulcken geuoelen waren, ofte sulex van ons seluen versiert hadden, maer als dingen die dagelyckx in des gemeýnen volcx mont seer gemeýn sýn, al en is sulekx v *ghenade* mogelyck niet ter ooren gecomen. Ende hoewel suleke dingen ons soe seer mishagen dat wý wel verstaen dat het verhael van dien den beschuldigen seer swaer sal sýn om hooren, soe heeft ons nochtans goetgedocht hier ni[ets] te verswýgen dat tot de sake eenichsins mochte dienen.

De Heere god vader des lichts van wien alle goede gauen comen die verlichte alle menschen herten soe, dat sý mogen begrypen, willen ende volbrengen, al tot den volcomen vrede sýnder gemeýnte ende sýns naems glorie meer ende meer te verheffen mach dienstelyck wesen, ende v *ghenade* insonderheýt met sýnen geeste regeren ende van quaet be[vrýden.]

[On the back of the Letter:]

totten Hebreen int xij capittel

Daeromme rechtet weder op die leghe banden ende de losse

knien, ende doet eenen rechten loop met uwe voeten op dat het cruepele *niet* vanden wege verleyt en worde, maer veel meer gesont gemaect, soeckt vrede met allen menschen *ende* heylicheyt, sonder welcke niemant den heere sal sien, *ende* siet tot dat niemant van gods genaede en valle, datter geen bitter wortel wt spruytende verwerringe en make, *ende* veel daer⁶ de selue veronreiniget worde.

Endorsed :

Aenden Graef van Bedford
 over den twist onser Gemeinte
 27 Sept. 1565.
 van Peters en Meters.

⁶ So in MS.



81.

**THEODORE BESZA¹,
to EDMUND GRINDAL², Bishop of London.**

Geneva, Thursday, 27 June 1566.

§ 1. *I should ere now have replied to your letter if I had received it sooner and had found a courier. 2. I thank you for your letter and your gift. 3. As regards my notes, they will appear to me as you describe them, when they have been corrected by you and other learned men. 4. Our affairs are peaceable, though the papists and Ubiquitarij execrate us as impious and heretics, and others as being too strict in discipline. 5. But I trust that we shall be able to justify ourselves on both points before the tribunal of Christ. For, our doctrine agrees with the word of God, and the simplicity of our ritual and the whole tenour of our discipline are derived from the same source. 6. You have heard what has recently been attempted against our churches and even those of France and your own at Augsburg. And though this evil may not extend to you, it should concern you on account of the ruin of so many and such important Churches. 7. It has caused all the Churches of this region to agree, last winter, to a confession drawn up by the brethren of Zurich; only Basel did not join us, because it had published, a short time before, a similar confession. The French churches have followed our example and testified their agreement with us. 8. And if your churches and those of Scotland were also to declare publicly their agreement with our confession, such a concord of so many people would be highly useful in checking or frustrating the plans of those who seek our condemnation; it would induce many, who now think that our Churches are torn by innumerable internal dissensions, to recognize the true religion, and would confirm many weak brethren. 9. I trust that you and your colleagues will take this matter in hand and also promote it with Her Majesty. 10. My affection for the English Churches leads me to refer to a rumour, confirmed by letters from France and Germany, that Her Majesty, with the approval of the Bishops, has dismissed many ministers of the Gospel in England, otherwise blameless in life and doctrine, because they refused to admit vestments, the signing of the cross, genuflection in the Communion &c. 11. It is even said that women will be allowed to baptize, that Her Majesty will have the power of adding ceremonies, and that the Bishops alone will have the power of settling Ecclesiastical affairs, the pastors of the Churches not being allowed even to complain. 12. I have told my friends that Her Majesty and the Bishops promised quite different things and that several of the things alleged seemed to be invented or misrepresented. 13. Allow me, however, to say a few words on these subjects. The opinion as to the reformation of Churches is twofold. (a) Some think that nothing should be added to the Apostolic simplicity; that what the Apostles did should be done by us and that all the ceremonies added by the Church after them are to be abolished. (b) Others think that some ancient rites are to be retained as useful and necessary, and that some, although not necessary, are to be tolerated for the sake of concord. 14. I hold that the Apostolical doctrine was most perfect and that nothing is to be added or taken away from it. As regards the ceremonies I think a little differently. First, it is certain that not even the Apostles were able to ordain for the rising churches all that they considered expi-*

¹ See Letter No 39, note 11.

² See Letter No 45, note 1.

dient; that, therefore, they proceeded gradually, as is shown by the institution of deacons, and they even tolerated Jewish customs for a time. 15. They also had regard to times, places and persons; nor is it probable that the same rites were always observed everywhere. Nay some apostolic institutions, e.g. the love-feasts, were abolished of necessity. Hence, as regards the rites, I do not think that what the Apostles did should be followed in every respect. Nor do I wonder that the primitive Christians, having regard to their time, abolished some things and added or altered others; but I think that they erred in keeping no measure in the number of their ceremonies and had not sufficient regard for Christian simplicity and purity. 16. For, in the first place, they should have considered that the Mosaic ceremonies were not gradually abolished in order to be gradually revived under another pretext; while idolatrous ones were to be rooted out so as to leave no vestige of paganism. Hence I think that those who took the law of Moses and paganism as an example in regulating the ecclesiastical ceremonies, erred gravely though not with a bad intent. 17. It should also be considered that the ceremonies of the Law were not abolished in order to bring in another servitude, but that Christ might be held forth and seen without the shadow of symbol. This is the reason why the Lord has instituted only two sacraments. 18. And hence I say again that all further sacramental ceremonies have been erroneously introduced into the Church, and all that is Jewish and Pagan in Christian rites should be abolished. 19. As regards the ceremonies instituted for the sake of propriety, and first those belonging to the administering of the Sacraments, as Christ distinctly desired that the rites should be very simple and few and by His words "Hoc facite" laid down a rule for pastors, I wonder why some think that all the splendour, by which even the earliest Christians considered it necessary to accompany baptism and the Lord's Supper, should be retained or restored there where it is abolished. 20. But the sins of the Fathers I consider virtues when compared with their unlearned, negligent, ambitious successors, who only seem to have presided over the house of God in order to destroy it altogether. 21. and who, not satisfied with the simplicity of the Apostles, added a thousand rites to the baptism of the Catechumens, as anointing, exorcizing &c., whereby they considered that people were to be drawn towards Christ, as if Christ Himself and after Him the Apostles would not have been able to ordain such things. 22. Again, while it is characteristic of the Christian religion, that it does not act secretly, yet many of the earliest Christians were of opinion that their sacred rites were, like the mysteries of Ceres, to be concealed even from the Catechumens. But the carelessness of the succeeding bishops was worse, inasmuch as they applied to the children of Christians the rites which had been instituted for the sake of adults who had gone over from paganism to Christianity. 23. This may be gathered from the ancient formula of baptism, which is still preserved (with additions) among the papists, and whereby those who are to be baptized have not only to give an account of their faith, but are bidden to draw near. And although it is said that the sponsors are addressed in the name of the infants, it is clearly an excuse to cover the abuse. 24. For, if baptism is not to be administered without such a declaration of faith, why should it not be delayed till the person to be baptized were able to confess his faith? I do not doubt that the negligence of the bishops to make a ceremonial distinction between the baptism of children and that of adults, has induced many to defer the baptism of infants. I refer to this because one of the ceremonies reported as in use in England is that the minister at Baptism demands a profession of faith. 25. As regards the signing of the cross, although it is very ancient, I do not see the use of it; and it is not founded upon the word of God, nor on the example of the Apostles, and has led to idolatrous adoration of the cross. 26. As to presenting children to be baptized in a decent, rather than in a costly habit, using some convenient formula of prayers and explication of baptism, sponsors being present to guarantee the religious education of the infant, and sprinkling children with pure water and clean hands, these are simple rites which nobody will condemn. 27. As regards the Holy communion, the zeal of those who were dissatisfied with the simplicity of Christ and His Apostles, has transformed it into theatrical dancing and horrible idolatry. The substitution of an altar for a table led to the view that the Sacrament is a propitiatory sacrifice. 28. The popular and simple hymns were replaced by an elaborate chant, more

fit for dances than for a sacred action. 29. A simple and ordinary apparatus gave no satisfaction, hence marbles were procured, walls overlaid with gold, golden and silver vessels and precious vestments bought, all instruments for encouraging luxury, neglecting charity and introducing histrionic pomp. 30. The simple breaking of the bread, instituted by Christ, was abolished and wafers distributed to the communicants, and afterwards the bread was raised as if it were to be worshipped. 31. Later on kneeling was introduced and the custom of putting a morsel into the communicant's mouth, which was the beginning of that horrible bread-worship which not even yet has been abolished. All these things showing that it would have been better to acquiesce in the simple institution of Christ, I, who regard them as not necessary and of little use, think that it would be better to abolish them all. 32. Is it not better to remove a stone, placed on the road for some useful purpose, but causing the people to stumble, unless they are very careful, than to leave it in its place and warn passers-by which way to go in order to avoid the stumbling-block? For the monitors might be indolent or inattentive or warn in vain. 33. Meantime we think that rites necessary for order and propriety are to be retained, as for instance, elements (of bread and wine) taken from clean vessels may be reverently given and taken on certain days and hours. A minister I admit ought not to leave his office merely because of vestments or the like, things that are themselves indifferent. 34. But to restore things that have once been abolished is hardly to be called a concession to the weak brethren. 35. And if they err, who would rather leave the church than have anything obtruded on them against their conscience, it would be far more wicked if any maintained that flocks are to be deprived of their pastors, and churches to be dispersed, because ministers wear one vestment rather than another, and that no food should be offered to famished sheep rather than omit genuflection. 36. Again I ask, suppose it be true, which I trust is not, that private baptism is allowed to women, is this not returning from the goal to the starting-point? 37. As Peter Martyr in his commentaries, written to King Edward, has treated most copiously of this subject, I need not dwell further on it, and only remark that if the rumour as to this and other points be true, it is to be regretted that abuses which should have been abolished are restored. 38. Again, by what right would the civil magistracy be allowed to add new rites to established churches or to abolish old ones, or the bishops to ordain something new, without the counsel and wish of their presbytery? 39. Pray, take everything in good part. 40. I recommend to you the Gallican Church, hoping that, if the enemies of the Gospel accomplish what they are contriving, some asylum may be left in your country for our poor exiles. 41. I should have written to other English dignitaries and even to Her Majesty, if many causes had not prevented me.

Reuerendo³ in Christo, patri Domino Edmundo Grindallo
Episcopo Londinensi Theod. Besza gratiam et
salutem a Domino.

Praeterquàm quod serò admodum mihi redditæ sunt literæ¹
tuæ, factum est tabellariorum penuria, Reuerende pater⁴, vt in
respondendo prorsus ὑπερήμερος esse cogar. Ago autem tibi²

³ This Letter has been published, as Epistola VIII, in "Epistolarum Theologicarum Theodori Bezæ Vezelii, Liber unus. Genevæ (Exceudit Eustathius Vignon) 1573", and again in the "secunda editio, ab ipso auctore recognita", Genevæ (apud Eustathium Vignon) 1575. As the readings of the MS. belonging to the Dutch Church (which is probably a copy which the consistory obtained from Bishop Grindal) differ in many places from the printed text, a collation with the second edition of 1575 has been made and the principal variants added to this text in notes.

⁴ *vir*.

maximas gratias, tum de humanissimis tuis literis tum etiam de tuo munusculo⁵, vt tu quidem vocas, quod tamen ego vt longe maximum gratissimumque tui *μνημόσυνον* libenter conseruabo. Cæterum quod ad meas illas annotationes⁶ attinet, tum 3 demum mihi tales videbuntur, quales tu prædicas, quum tuo et cæterorum doctorum hominum beneficio quàm acerrimè fuerint castigatæ. De rebus nostris, rectè adhuc et pacificè apud nos 4 omnia singulari Dei Opt. Max. erga nos clementia et bonitate, quum alioqui meritò possit hæc Ecclesia Daudicum illud exclamare, Oderunt⁷ me gratis, sed benè est quod propter Christi nomen male audimus καὶ συκοφαντούμεθα, pro quo quiduis pati honorificum est: Alij nos vt Impios et hæreticos, Papistæ nimirum et Vbiquitarij⁸, alij vt nimium seueros, ij nimirum quos suam licentiam pudet nostra qualicunque disciplina coargui, non tantum reprehendunt, sed etiam execrantur. Atqui spero nos 5 in vtroque huius accusationis capite causam nostram aliquando⁹ coram filij Dei tribunali probaturos. Nam quod ad doctrinam attinet, consentire illam cum Dei verbo non dubitamus, nec erit nobis, vt opinor, difficile, rituum huius Ecclesiæ simplicitatem, cuius nos minimè poenitet, totamque adeo disciplinæ nostræ rationem ex eodem fonte petitam, demonstrare: quamuis ab eo quod iam constitutum oportuit, nos adhuc multum abesse vltro fateamur. Quis porrò fuerit Augustæ¹⁰ nuper aduersus omnes 6 harum partium, ac proinde etiam aduersus Gallicas et vestras quoque Ecclesias, quas omnes nobiscum in omnibus doctrinæ capitibus consentire arbitramur, conatus et συγκρητισμός^{10a}, iam

⁵ What this gift consisted of cannot be stated with certainty.

⁶ Beza refers to his *Annotationes in Novum Testamentum*, of which editions had been published in 1556 (at Paris or Geneva), at Zurich in 1559 and at Geneva in 1565. Of the latter edition he probably presented a copy to the bishop.

⁷ Ps. xxxiv. 19.

⁸ Ubiquitarians, a school of Protestant Divines, who promulgated the opinion that the Body of Christ is everywhere by reason of its union with His Divine nature; and that thus it is present in the Holy Eucharist. See Herzog's *Real-Encykl.*, art. *Ubiquität*.

⁹ Omitted in printed edition.

¹⁰ Omitted in printed edition and *quorundam* printed instead. In §§ 6—9 Beza refers to (a) the Diet of Augsburg which the emperor Maximilian II had convoked for 14 January 1566, and (b) the promulgation, in the winter of 1565, of a Confession which is known as "Confessio Helvetica posterior" or simply *Helvetische Confession*. Further particulars may be found in Ersch and Gruber's *Allgemeine Encyklopädie*, 2nd Section, vol. v. art. *Helvetische Confession*, and H. A. Niemeyer *Collectio Confessionum*, p. lxiii and 462 where the text is printed. ^{10a} On this word consult Herzog's *Real-Encyklopädie*, art. *Synkretismus*.

pridem ad vos vsque perlatum esse opinor? quod maximum
 malum etiamsi ad vos vsque non pertingeret, tamen eiusmodi
 est, vt vel propter tot tantarumque Ecclesiarum ruinam meritò
 vos quoque debeat commouere. hæc igitur causa fuit cur 7
 superiore hyeme omnes harum regionum Ecclesiæ, sola excepta
 Basiliensi, quoniam paulo ante similem prorsus, quod ad rem
 ipsam attinet, confessionem priuatim ediderat, in communem à
 fratribus Tigurinis scriptam confessionem consenserimus, cuius
 summæ *ὁμολογίας* amplissimum fore fructum speramus. Secutæ
 postea sunt hoc exemplum Gallicæ omnes Ecclesiæ, edito sui
 nobiscum consensus testimonio. Quod si hoc quoque nobis nunc 8
 daret dominus, vt et vestræ quoque et Scoticæ Ecclesiæ suum
 eum hac communi nostra confessione consensum publico quopiam
 scripto testarentur, non dubium est, quin hoc impediendis aut
 penitus etiam frangendis eorum consilijs, qui multitudine potius,
 quàm rationibus freti, nostram damnationem vrgent, maxime sit
 profuturum: et multos quoque, quibus persuasum est nostras
 Ecclesias innumerabilibus inter se dissidijs conflictarij, ad cogno-
 scendam veram religionem excitaturum, vt de multis infirmis
 taceam, quos non dubium est tot gentium consensione pluri-
 mum confirmatum iri. Itaque Reuerende pater¹¹, hoc negotium, 9
 vt Ecclesiæ Dei maximè oportunit, tuoque et tuorum reue-
 rendorum collegarum munerj maximè conueniens, dignum esse
 puto, quod non modo curandum suscipias, sed etiam apud Regiam
 maiestatem modis omnibus promoueas, quam operam vt Ecclesiæ
 Dei præstare non recuses, vehementer etiam atque etiam rogo,
 atque adeò per ipsius Christi nomen obtestor. Cæterum¹² in hunc 10
 locum semel ingressus, obsecro tuam humanitatem, Reuerende
 Pater¹¹, vt me nulla, ita me benè Deus amet, ambitione, sed
 solo in Anglicas Ecclesias affectu impulsus, benignè et patienter
 ferat in argumento non prorsus dissimili paulo vltius progre-
 dientem. Rumor ad nos est perlatus, quorundam etiam et ex
 Gallia et ex Germania literis confirmatus, multos isthie minis-

¹¹ *vir*.

¹² What follows refers to the troubles caused by the Act of Uniformity. Grindal, as Bishop of London, along with Archbishop Parker, shared in 1565 in the responsibility of suspending those of the London clergy who refused to submit to the said Act. A short summary of the present Letter is given by John Strype, *Life and Acts of Archbishop Grindal*, p. 167.

tros verbi, inculpatæ alioqui tum vitæ tum doctrinæ homines, idcirco fuisse à Regia maiestate, vobis *etiam* episcopis approbantibus exauthoratos quod certis quibusdam ritibus nouis subscribere recusarint. Eorum *autem* mandatorum summam hanc esse aiunt, vt non tantum vestes illas¹³, Sacerdotum in Papatu insignia, sed etiam ritus quosdam, qui iam olim in turpissimas superstitiones degenerarunt, veluti crucis consignationem, genuflexionem in Coenæ communicatione, et si quæ sunt farinæ huius, rursus admittant. Addebant *etiam* illud¹⁴ multò grauius, ¹¹ nempe quòd mulieribus Baptismus *permitteretur*. quòd aliorum superinducendorum rituum potestas Regiæ Maiestati fieret: quòd denique solis Episcopis de constituendis rebus Ecclesiasticis potestas omnis tribuatur, nulla, ne conquerendj quidem, singularum Ecclesiarum pastoribus facultate relicta. Rescripsi amicis illis ¹² longe alia, tum Serenissimæ Reginae Maiestatem, tum *etiam* tot doctissimos et religiosissimos Episcopos Ecclesiæ Dei polliceri, et pleraque saltem ex istis, vel à maleuolis quibusdam mihi videri penitus conficta, vel aliò saltem detorta. Obsecro ¹³ tamen vt mihi *per* humanitatem tuam liceat, nonnihil hisce de rebus inter nos conferre. Scio duplicem esse de Ecclesiarum restauratione¹⁵ opinionem. Sunt enim qui Apostolicæ illi simplicitati nihil penitus adiiciendum putent, ac proinde sine exceptione quidquid *Apostoli* fecerunt faciendum, quidquid autem succedens Apostolis Ecclesia ritibus primis adiecit, semel abolendum existiment. Sunt contrà qui veteres præterea quosdam ritus, *partim* vt vtilis et necessarios retinendos, *partim* verò, etiam si necessarij *non* sunt, tamen concordie causa tolerandos censeant. Quod ad me attinet doctrinam quidem Apostolicam ¹⁴ numeris omnibus perfectissimam fuisse *non* dubito, cui nec detrahere, nec adiungere quidquam liceat. De ritibus autem paulo aliter iudico. Primum enim certum est nascentibus Ecclesijs, ne ipsos quidem Apostolos potuisse quidquid expedire iudicarent statuere, ac proinde pedetentim necessariò fuisse progressos, sicut ostendit Diaconorum institutio, aded vt Judaica *etiam* multa ad tempus tolerarint, sicut ex eorum historijs liquet. Deinde cui dubium est Apostolos suorum temporum, itemque ¹⁵

¹³ *Baalis, after illas.*¹⁴ *aliud.*¹⁵ *instauratione.*

locorum et personarum rationem in externis ritibus summam habuisse? adeò quidem vt eosdem ritus per omnia vbique custodiuisse¹⁶ non sit probabile; sicut ex illa Irenæj ad Victorem insignj epistola satis liquet. Quid quòd quædam etiam illorum instituta veluti communes illas *ἀγάπας* ipsa necessitas aboleuit? Itaque quidquid ab Apostolis factitatum est quod ad ritus attinet, nec statim nec sine aliqua exceptione, pro regula sequendum existimo. Nec sanè miror veteres illos habita suorum temporum ratione, quædam illis primis detraxisse, quædam adiecisse, quædam denique immutasse: sed ijdem illi¹⁷, cum eorum pace dicam quod sentio, sæpenumero mihi videntur in eo peccasse, quòd neque modum in rituum numero tenuerunt, neque tantam simplicitatis ac puritatis Christianæ rationem habuerunt, quantam par erat. Primum enim oportuit cogitare Mosaicæ ceremonias¹⁶ non idcirco esse paulatim abolitas vt alio prætextu sensim restituerentur: Idololatricas autem illas fuisse radicitus euellendas vt ne tenuissimum quidem Paganismi vestigium ob oculos hominum obuersaretur, sicut olim Moses populo in terram Chanaan ingressuro non temerè præcepit. Grauitè igitur, quamuis non malitiosè peccatum ab ijs arbitror qui in¹⁸ Ecclesiasticis ceremonijs constituendis tum Mosis legem tum etiam paganismum pro regula sunt secuti, quod¹⁹ quam studiosè sit ab illis factum, neminem ignorare existimo. Deinde illud quoque considerare oportuit non¹⁷ esse idcirco abolitas legales ceremonias vt alia seruitus superinduceretur (neque enim hoc fuisset iugum legis tollere sed mutare?) sed idcirco potius vt Christum exhibitum, nudum iam et in clara luce uersantem, nullisque figuris aut umbris rursum obscuratum omnes intuerentur: Hæc enim causa est, sicut rectè Augustinus¹⁸ censuit hac ipsa de re grauissimè conquerens, cur dominus et pauciora (duo nimirum, pro illis²⁰ innumerabilibus) et simpliciora et clariora noui fœderis sacramenta instituerit. Itaque¹⁸ grauissimè rursus ab illis toties peccatum esse dico quoties vllas sacramentales, id est rerum spiritualium significatiuas ceremonias in Dei Ecclesiam introduxerunt. Ergo²¹, vt semel dicam, quidquid a Judæis, quidquid à Paganis in ritus Christia-

¹⁶ custoditos fuisse.¹⁷ illi ut.¹⁸ in iis.¹⁹ quod tamen.^{19a} de vera religione c. 17 § 33.²⁰ *pæne*. The MS. also has *pæne*, but it is crossed out.²¹ Et.

nos est translatum, præter Christi institutionem et certum Apostolorum exemplum, itémque ritus omnes symbolicos semel ex Ecclesia Christiana in quam nullo vnquam iure inuehi potuerunt, profligari oportere, nec ijs manentibus suam Ecclesiæ natiuam pulchritudinem restitui posse, existimo.

Supersunt eæ demum ceremoniæ quæ ad decorum ipsum ¹⁹ spectant: qua in re rursus cogor in multis a²² uetustissimis²³ Episcopis iudicium desiderare. Primùm enim quod ad sacramentorum administrationem attinet, quum quidquid illic agitur symbolicum sit et sacramenta non magis liceat hominibus instituere, quàm salutis promissiones comminisci: Christus uerò tum verbi, tum sacramentorum author, quàm simplicissimos et quàm paucissimos esse illorum ritus de industria voluerit, adeoque his uerbis HOC FACITE certam ueris pastoribus regulam sacrarum istarum actionum præscripserit, totum illum apparatus quo vetustissimi etiam illi Baptismus et Cœnam domini se exornare posse putarunt, non satis mirari possum qua ratione nonnullj mordicus retinendum, quidam etiam vnde sicut oportuit sublatum erat, restituendum arbitrentur. Si queritur²⁴ Vetustas, Christus is est qui Prophetas et Apostolos dedit et rursum per Apostolos, pastores, et doctores. Si autoritas, Christus est fundamentum, Apostolj sunt architecti, pastores et doctores super illud²⁴ fundamentum tenentur aurum et argentum ædificare. Maneat igitur aurum et argentum, fœnum et paleam quum dies dominj patefecerit, cur obsecro rursus extruimus. Imo uerò cur de palea potius et stipulis aut potius cur de inanioribus ²⁵rebus quàm sint paleæ et stipulæ tantoperè laboramus, solidum autem illud ac uerè pretiosum ædificium si non penitus, maxima tamen ex parte negligimus? Sed hæc fortassis querela ²⁰ temporibus illis primos successores Apostolorum consecutis, potius quàm deliræ huius mundj senectæ conueniebat. Peccata enim patrum illorum pro virtutibus habeo, si cum successoribus indoctis, negligentibus, ambitiosis comparentur. Quibus enim alijs nominibus illos appellem qui præterquam quod de solis ritibus perinde ac de religionis summa fuerunt solliciti, vnde consecuta est

²² MS. *et*, but crossed out and *a* written above it. The printed edition has *etiam*.

²³ MS. *uetustissimis*.

^{23a} So in MS. for *quaeritur*.

²⁴ Added in the margin: 1 Cor. 3. [12.]

²⁵ *etiam* before *rebus*, in printed edition.

horrenda illa omnium²⁶ partium deformatio: non ob aliud videntur dei domui præfuisse quam ut iam inclinatam prorsus euerterent? Quibus non placebat illa Apostolorum simplicitas, mille²⁷ ritus baptismo Catechumenorum adiecerunt. Placuit alijs²⁸ futuros athletas²⁹, alijs ut ex diabolj regno ad regnum dei transeuntes certis exorcismis et sufflatibus eripi ex Satanæ potestate, alijs ut ex tenebris ad lucem translatis cereos accensos præberi: alijs³⁰ vetere homine deposito nouum induentes albo amictu donari: alijs ut ad nouum vitæ genus accedentes³¹ lac et mel prægustanda præberi: Quæ omnia si uelim persequi, quis tandem erit histrionicarum potius ineptiarum quam Christianorum rituum finis? sed ita, inquiunt, oportuit gentes ad Christum allici. Quasi uerò vel Christus, et³² post Christum Apostolj ista providere non potuerint. Nam certè qui Apostolos istarum ineptiarum faciunt auctores, ij³¹ ne relutatione quidem digni sunt quantuncumque sint vetusti scriptores.

Illud vero cuiusmodj est, quod quum hoc sit religionis²² christianæ proprium, ut clam nihil agat (Satanicum enim est lucem fugere) Plerique tamen ex vetustissimis illis, Christianorum sacra non aliter quam Cereris misteria quædam occultanda censuerunt, adeò ut ne Catechumenos quidem ad spectandum admitterint, et totam illam actionem³² in qua quicquid paucis et simplicibus symbolis figurabatur³², verbo suo clare et ea lingua, quæ ab omnibus intelligeretur explicato, palam prædicari et promulgarj voluit ac precepit Dominus sicut et ipsemet factitauit, in ἀπορρήτα quædam et ne ipsis quidem mystis plerisque intellecta sacra transformauerunt, sed longè maior fuit succedentium episcoporum negligentia quj quod eorum causa institutum erat qui adulta ætate à paganismo ad Christianismum post catechismum transibant, ad christianorum infantes postea transtulerunt. Hoc an sit factum si quis ambigat, consideret,²³ obsecro, Baptismi formulam qualis ab vltima vsque vetustate accepta apud papistas nunc etiam seruatur, eo tantum excepto, quod paucula quædam³¹ de suo adiecerunt, et peregrinam linguam

²⁶ doctrine after omnium, in printed edition.

²⁷ ut after alijs, in printed edition.

²⁸ inungi after athletas, in printed edition.

²⁹ accedentibus.

³⁰ vel.

³¹ Omitted in printed edition.

³² actionem—figurabatur, added above the line by the corrector.

quæ tum erat in Occidente et Meridie vulgaris retinuerunt. Ibi enim baptizandi³³ non solum fidej rationem reddere, sed etiam accedere iubentur, quod etsi postea nonnulli (inter quos est ipse Augustinus) aliqua interpretatione excusare sunt conatj, qui dixerunt sponsores ipsorum infantium nomine compellari et respondere, tamen quis non videt infirmum esse hoc commentum vt quod baptismi³⁴ abusu obtinuerat aliquo colore tegetetur. Quæso enim si non nisi præeunte præsentj³⁵ sponsione fidei adm- 24 nistrarj debet baptismus, nisi enim id statuatur, cur obsecro, baptisandus infans de fide sua compellatur? Quorsum prope- ratur baptismus, ac non potius cum Catabaptistis (quod absit) baptismum eo vsque differemus, dum baptisandus fidem suam profiteri possit? Neque verò dubito quin hæc episcoporum negligentia, quos oportuit, infantium baptismum ab adultorum baptismo, quod ad externas quasdam cerimonias attinet³⁶, necessariò distinguere, multos impulerit vt liberorum baptismum diutius differrent, et id quidem non rectè: quem tamen errorem iam olim non fuisse, ne ab Episcopis quidem plerisque animaduersum, vel illud declarat quod Nanziansenus³⁷ patris Episcopi filius non sit nisi post vicesimum annum baptizatus, ne dum vt tunc inualuerit opinio de summa et prorsus necessaria baptismj ad salutem necessitate, quam Africanj Pelagio resistentes postea inuexerunt. Hæc autem idcirco commemoro, quòd inter cætera illud quoque isthic obseruari dicunt, vt infantulus baptizandus à ministro de fide compelletur, quj ritus qua ratione probabili et ad Ecclesiæ dej ædificationem spectante nitatur, libenter ex te reuerende pater³⁸, cognoscam. Crucis verò consignatio, etsi 25 vetustissima est, tamen quid vtilitatis afferat, sanè non video, et quamuis mirificè et prorsus ὑπερβολικῶς à Chrysostomo^{39a} præsertim, quasi quædam religionis Christianæ summa commendetur³⁹, tamen cum neque auctoritate verbi Dei, neque vllo Apostolorum exemplo (ἀπόκρυφα^{39a} enim illa nihil moror) nitatur, id est cum omni Dei Verbo destituatur, nec sanè ad⁴⁰ decorum

³³ qui baptizandi sunt.

³⁴ Added in the margin in the MS.; the printed text has: quod per abusum ex adultorum baptismo in infantium baptismum irreperat, obtinuerat a. c. t.

³⁵ præsentis.

³⁶ MS. attinent.

³⁷ Nazianzenus.

³⁸ vir.

^{39a} See the Benedictine index to Chrys., s. v. *crux*.

³⁹ commendatur.

^{39a} MS. ἀποκρυφά.

⁴⁰ etiam ad.

vilo modo pertineat; Denique cum maximè abominandè superstitioni et omnium horribilissimæ illi hyperdulæ crucis, primum aditum patefecerit: multò minus velim illam inter ἀδιάφορα numerare, quàm æneum illum serpentem Ezechias^{40a}: cuius⁴¹ hac potissimum in re id est in euertendis crucis et crucifixorum idôlis exemplum imitari christianos omnes principes sanè oportuit. Quod autem honesto potius quàm prætioso habitu infantes²⁶ baptisandi in publico Ecclesiæ coetu offerantur, quodd commoda quæpiam formula precum et explicationis Baptismi adhibeatur, quod sponsores intersint qui de sancta infantis educatione caueant, quodd denique pura aqua mundis manibus reuerenter secundum præscriptam à Christo formam pueri aspergantur, hos ritus vt simplices et honestos ac minimè symbolicos, denique eiusmodi vt nullam prorsus superstitioni occasionem præbeant, quis tandem damnare ausit, nisi qui expressis illis Pauli verbis velit redargui, præcipientis vt in domini domo ritè et ordine⁴² omnia fiant? Jam verò quod attinet ad Coenam domini quis sine²⁷ lachrymis commemorare possit, quàm miseris modis in theatricam saltationem, et horrendam illam idolomaniam sit transmutata? Huic autem corruptioni primum aditum patefecisse imprudentem illorum zelum, qui Christi et Apostolorum simplicitate contenti non fuerunt, non est, opinor, quod multis verbis probemus, quum se rem ita habere veteres et nouæ tum orientis tum Occidentis λειτουργίαι tanto impuriore quanto sunt operosiores manifestissimè conuincant. Et hic non dubito quin satis animaduertentis quam versutum sese præbuerit Satan. Quis enim non existimauerit ἀδιάφορον esse siue altaris siue mensæ alicuius vsum: Itaque introducta sunt paulatim pro mensis altaria, quod nimirum vulgares mensæ, quibus tamen veteres illi vel propter suas Agapas⁴² utebantur, tam augustis sacris non satis conuenire viderentur. Atqui primam hanc occasionem arripuit Satan sacram⁴³ istam actionem non dandi sed accipiendi Christi causa institutam⁴³, in sacrificium etiam ἱλαστικὸν^{43a} transformandi⁴⁴, id est Christi mortem, quæ ibi annuntiatur foedissimè conculcandi⁴⁴. Non²⁸

^{40a} 2 Kings xviii. 4.⁴¹ cuius quidem sanctissimi regis hac.^{41a} 1 Cor. xiv. 40.⁴² ἀγάπας.⁴³ sacra istius actionis n. d. s. a. C. e. institutæ.^{43a} MS. ἱλαστικὸν; the printed edition ἱλαστικόν; the word, which must mean propitiatory, does not seem to occur anywhere else.⁴⁴ transformandæ, et Christi mortis quæ ibi annuntiatur foedissime conculcandæ.

placuerunt vulgares et simplices hymni: ideoque orandę sacrę actionis prætextu operosus ille cantus introductus est, choreis plerumque⁴⁵ quam sacrę actioni et demulciendis auribus potius quam commouendis animis accommodatus:

Et in eò certè non modò inutilis, sed⁴⁶ etiam plurimum noxius, quod in illo strepitu quid dicatur attendi nullomodo possit: vt res ipsa planè conuincat, verum illum Dej cultum hac potissimum occasione in vanas, ac tandem etiam merè theatricas cantiones transformatum fuisse. Non placuit simplex²⁹ et communis apparatus. Idcirco conquiri marmora, inaurarj parietes, vasa aurea et argentea compararj, prætiosę etiam et pontificales atque aded imperatorię vestes ministris circundari coeperunt, honorandi scilicet sacramenti causa. Atqj hæc mox fuerunt, fouendi luxus, negligendę verę charitatis, inuehendi denique histrionici apparatus instrumenta. Non placuit³⁰ simplex panis fractio quę tamen pars est huius actionis non minima. Itaque rotundi panes singulis porrigi coepti, et ritus à Domino institutus abrogatus, non placuit vel sedentibus vel stantibus⁴⁷ panem in manum porrigi, vt olim fiebat, sed attollj panem quasi venerandum placuit⁴⁸. Postea adhibita est inflexio⁴⁹³¹ et buccellam in os ingerere maluerunt, reuerentię nimirum causa. Atqui hoc primum fuisse horrendę illius artolatrię initium, quę ne nunc quidem abolerj potest, quis tandem non videt? Quę cùm ita se habeant, et honorum istorum præposterè nostris sacris habitorum tristissimus euentus satis superque doceat, quanto satius fuerit in simplici Christj institutione acquiescere quam præpostero zelo quicquam istorum comminisci, mihi quidem omnium optimè facere videtur⁵⁰, qui ista quamuis non per se impia, tamen vt minimè necessaria et parum quidem vtilia, etiam si quis illis rectè vtatur, plurimum autem noxia vt tristissima Ecclesiarum facies ostendit non minùs sedulò quàm apertissimas idolomanias aboleat⁵¹. Obsecro enim³² siquis sit in biuio lapis ad aliquem vsum collocatus, ad quem tamen omnes nisi attentissimj, non sine vitę periculo corruant, vtrum satius est, Lapidem illum semel tollere de via, vel potius illo relicto prætereuntes assiduè monere, in quam

⁴⁵ potius quam.⁴⁶ verum.⁴⁷ stantibus vel accedentibus.⁴⁸ Omitted in printed text.⁴⁹ genuflexio.⁵⁰ videntur.⁵¹ abolent.

partem conuertere se debeant vt offendiculum vitent? Quid si enim vel pigri vel non satis attenti sint monitores vel frustra plerosque moneant? Retinendos interea ritus ordinis et 3.3 decori causa necessarios maximè arbitramur. Velutj vt statis diebus et horis reuerenter symbola ex mundis vasis petita præbeantur et accipiantur, et quicquid est eiusmodi ad honestum potius quàm ambitiosum morem⁵² spectans. Quod si quis roget, nihilne prorsus istorum quæ per se media sunt, infirmorum saltem causa retinendum et deserendum potius ministerium quàm quicquam eiusmodi obseruandum putem, præsertim si nominatim addatur hæc cautio, ista non propriè obligandarum conscientiarum causa, sed ob alias non incommodas rationes vel introduci, vel adhuc tolerari: Respondeo minimè mihi videri deserendas Ecclesias propter vestes aut pileos, aut aliquid eiusmodi, verò medium, et indifferens. Sed primum omnium multa per se media, tamen propter adiunctam cultus opinionem, quæ vix ac ne vix quidem vitari possit, inter superstitiones, aut certè inter nimium procliuēs ad superstitionem occasiones, numeranda existimo. Deinde illud quoque obseruandum vide- 3.4 tur, tolerarij quidem multa propter infirmos posse, quæ tamen semel sublata, instaurari minimè debeant, quoniam hoc non esset infirmitatem tollere, sed potius aliqua iam ex parte sublata restituere et quasi fugientem reuocare, quo fit vt minimè mirer nonnullos hic sese difficiliōres in quibusdam restituendis præbere, quàm initio fortasse fuissent quum de illis abrogandis ageretur; his et illud addo, infirmitatem frustra videri⁵³ in eo regno prætexi in quo tot iam annos et prædicatum, et receptum, et tot excellentissimorum Martyrum sanguine confirmatum Euangelium fuerit. Quod si rectè obiurgauit Galatas apostolus, quod cūm à spiritu cœpissent^{53a} ad carnem regrederentur, quantò magis idem fas esset de vobis Anglis dicere, si fortè quum à spiritu coeperitis, non vt illi ad carnem id est ad Mosis ceremonias quarum deus author est, sed ad humanarum traditionum nugas et quisquilias (quod absit) relaberemini? Denique illud dicere non verebor æquitate tua fretus, 3.5 Si peccant qui potius quàm res illas sibi contra conscientiam obtrudi patiantur, cedere Ecclesijs malunt; multò maiore reatu

⁵² *nomen.*⁵³ Omitted in printed text.^{53a} Gal. iii. 3.

coram Deo et ipsius Angelis teneri, si qui greges pastoribus priuari, et desertis à pastoribus Ecclesijs horrendæ dissipationis fundamenta iaci potius sustineant quàm ministros alioqui inculpatos, hoc potius quàm illo habitu vestitos cernere, et nullam potius alicubi famelicis ouiculis coenam præberj, quàm genuflexionem omitti. Quæ si forte isthic fierent, (absit autem vt fieri posse credam) certè magna essent non superiorum, sed multò maiorum etiam calamitatum initia. Rursum autem ob- 36
secre reuerende pater, vt me si quid hic pecco, nulla tamen ambitione vel improbitate, sed (testem Deum appello) sola rusticitate et imperitia peccantem feras. Si verum est quod passim fertur, et ego mihi⁵⁴ nondum persuasi, mulieribus istic baptismum priuatum permitti, non video quid sit à meta ad carceres regredi, si hoc non est? Primum enim vnde hic foedissimus error natus est, nisi ex crassa rej sacramentariæ ignorantia? Damnatur, inquiunt huius profanationis baptismi fautores, quisquis aqua non tingitur. Hoc vero si ita est, non à Dej foedere (quod tamen constat esse nostræ salutis fundamentum) sed ab ipso sigillo foederi appenso, (idque non vt certius in sese reddatur, sed potius vt nos de eo certiores fiamus) salus infantum orietur, et quod multò fuerit iniquius à⁵⁵ parentum diligentia vel negligentia, posita fuerit tota infantium illorum salus. Sed cùm hac de re iampridem ut tu 37
reuerende pater⁵⁶, optimè nosti, excellens ille Christi seruus dominus Petrus Martyr copiosissimè in suis ad pium illum regem Eduardum scriptis commentarijs disseruerit, tota, vt opinor tunc anglica⁵⁷ Ecclesia approbante, nolim quidem pluribus hac de re nunc disserere. Tantum dico, si uerus esset ille rumor, magnopere dolendum videri, velut ad carceres nunc se conuertere, quos iam potius ad metam usque talibus præsertim ducibus ac magistris fretos, progressos esse oportuit. Illa verò si vera essent, quæ ne verisimilia quidem esse arbitror, metropolitanos videlicet, foedissimos illos abusos quibus ne Antichristiana quidem Ecclesia quicquam intolerabilius habet, in vsum reuocare, nempe beneficiorum pluralitates, licentias nonresidentiæ, libertates contrahendi matrimonij, et vsus carnum et alia eiusmodi, hæc esset profectò, quod non sine horrore dico,

⁵⁴ Added above the line.⁵⁵ in.⁵⁶ vir.⁵⁷ Anglicana.

non corruptela Christianismi sed manifesta à Christo defectio, ac proinde *non* damnandi sed laudandi potius essent qui sese istiusmodi conatibus opponerent.

Denique quo tandem iure, siue Dei verbum, siue veteres³⁸ omnes canonas³⁸ spectes, vel ciuili magistratui per se liceat constitutis iam ecclesijs nouos aliquos ritus superinducere aut veteres abrogare par³⁹ sit³⁹, vel episcopis absque sui presbyterij iudicio ac voluntate, quicquam noui ordinare fas sit, ego quidem nondum didici. Quoniam autem has duas pestes episcoporum videlicet superiorum turpes et ambitiosas adulationes suorum principum partim virtutibus abutentium, partim etiam vitij seruientium, ecclesiam Christianam perdidisse video, donec eò redacta res est, vt Metropolitanorum occidentis potentissimus iusto Dei iudicio et magistratus et episcopos punientis diuina humanaque omnia ad se raperet. fateor me totum cohorrescere quoties de istis cogito, et easdem aut etiam acerbiores poenas plerisque populis initio Euangelium cupidè amplexis à quo nunc sensim deficiunt, rursus imminere prospicio. Nec vero mihi dubium est, eosdem vbique esse bonorum omnium gemitus, quos vtinam dominus exaudiat, et propter Jesum Christum filium suum Regibus ac principibus verè pium ac religiosum animum, et bonos fortesque consiliarios tribuat, Ecclesiæ verò suæ præsulibus sanctum suum spiritum, ac quidem in primis et scientiam et zelum quam copiosissimè largiatur, et populos veram fidem iam professos in puritate doctrinæ et rituum, et morum sanctitate promoueat et custodiat.

Vides⁴⁰, Reuerende pater, quousque me velut æstus quidam³⁹ impulerit. Precor autem vt pro singulari illo candore tuo, hoc meum factum in bonam partem accipias, et hoc esse sinceri amoris ingenium memineris, vt qui inter se amant timore et solitudine pro amicis ne tum quidem vacent, quum res illorum omnes quàm optimè videntur constitutæ. Sed iam satis superque multa. Superest vt paternæ tuæ dignitati Gal-⁴⁰ licam Ecclesiam quæ tibi secundum Deum et regiam Maiestatem semetipsam debet magis ac magis commendem vt si forte Euangelij Dei hostes perfecerint quod passim totis viri-

³⁸ *canones.*

³⁹ Omitted in printed text.

⁴⁰ The paragraphs 39, 40 and 41 as far as *prætermittere* are not in the printed text.

bus non obscurè machina[ntur] aliquod isthic saltem miseris exulibus perfugium relinquatur. Scripsissem istac eiusdem argumenti literas (adeò sum interdum in meis ineptijs audaculus) ad alios quoque tum Ecclesiasticæ, tum Equestriæ etiam dignitatis viros Anglicani regni primarios, atque adeò fortassis ad Regiam Maiestatem ipsam, nisi me multis de causis repres-
sissem. Quod si forte meam hanc opellam prodesse posse censueris, tum ego minimè verebor non modo existimationis, sed etiam vitæ discrimen, Deo fauente, potius libens subire, quam vllam vel conseruandi vel amplificandi Christi regni oportunitatem prætermittere⁶⁰. Bene vale, Reuerende pater, et me vicissim vnà cum hac tota Ecclesia et schola amare, et precibus tuis iuuare perge. Geneuæ .5. Cal. Julias. anno domini millesimo quingentesimo sexagesimo sexto.

Reuerentiæ tuæ addictissimus in
Domino Th. Besza verbi
minister in Ecclesia Geneuensi.



82.

EDMUND GRINDAL¹, Bishop of London,
to JOANNES COGNATUS².

Fulham, Friday, 18 July 1567.

§ 1. *Bellerive called lately on me complaining of Michaël Angelo and other members of your church, who allege that he is in France condemned of Servetian heresy, that he is a false prophet and that you boast of having received letters about this from France. I advised him to put no faith in such rumours. 2. Afterwards I told him what those six men had requested from the Consistory, and wondered to what purpose a petition should be renewed which I had denied to his friends. 3. He replied that he did not join in the petition, nor desired, under present circumstances, to preach in your church, even if a large sum were offered him. 4. I hope that you will hear no more of this affair.*

S. D. Fuit nuper apud me Bellerivus³ qui multa conquestus

¹ See Letter No. 45, note 1.

² id est Jean Cousin, see Letter No. 73, note 9.

³ Antoine Corran de Bellerive, who has already been mentioned in note 3 to Letter No. 75, and of whom in Haag, *La France Protestante*, second edition, no more is said than that he was "ministre à Montargis, xvi^e Siècle", was a native of Seville, in Spain, and preacher to an assembly of Spanish protestants in London, though he himself was a member of the Italian congregation to which one Hieronymus [Jerlitus] was preacher. "In 1568 [1567?] a contest arose between this man and Corranus about a work *De Operibus Dei* which Corranus wrote in French and had printed at Norwich, not offering the same to be examined in London before it was printed. But the minister and seniors of the Italian Church disliked certain doctrines contained in the said work, as wavering from the opinions of Calvin. Thus much Hieronymus had told Grindal. The French Church also before this had contested with him, and many high words had passed between them. Hereupon sprang up a great dissension between the said Spaniard, and Cousin the French preacher and the elders of the Church, who required his revocation of his principles and submission, which Corranus refused, thinking himself injured by the Minister and some of the elders. Corranus' next appeal was to the Church at Geneva. He wrote no less than seven letters to Beza, together with an apology, relating his own case and accusing Cousin, and divers of the members and elders of that Church. Beza did not like deciding in the case, but in the beginning of March 1569 laid the business open to the Bishop of London and sent him Corranus' letters [see *Epistola LVIII* (p. 245, dated 8 March 1569) in Beza's Collection of Letters published under the title *Epistolarum Theologicarum Theodori Bezae Vezelij Liber unus*, secunda editio, Geneva, 1575]. Nicolaus Gallasius, a minister of the French Church, London [see Letter No. 42, note 2] happened to come to Geneva at this time, from whom Beza learned the whole matter. And this very Gallasius was one of those Corranus had found fault with. Both he and Beza agreed that the matter should be wholly referred to bishop Grindal. The bishop was again disturbed by the controversy in the following year. Corranus had found influential friends at court, and amongst the number secretary Cecil, to whom the controversy was not very plain, wherefore the bishop sent him this account, viz. Anno Dom. 1563 a packet of letters was directed to a French merchant of London, being a member

est de Angelo⁴, et alijs quibusdam vestræ Ecclesiæ qui in vico Mercatorio, et alias, spargunt ipsum esse in Gallia, Hereseos

of the French Church: and under the direction were written words to this or like effect: *For matters of great importance touching the Church of God.* In the said packet was found a letter from Antonius Corranus, the Spanish preacher, then being in France, written to one Cassiodorus, another Spanish preacher, not long before remaining in London. The said Cassiodorus being accused a little before *de peccato sodomitico*, fled the realm upon the accusation, no man knew whither. The said packet directed as above was brought to the Minister and seniors of the French Church, who after some consultation, considering that the title was, *For matters of God's Church*, concluded to open the said packet, and also to break up the letter directed to Cassiodorus. And finding no public matter in it, but only for the impression of the Spanish Bible, they wrote answer to Corranus, that Cassiodorus was departed out of this realm, and, as they thought, was gone into Germany. And by chance, (as should seem,) rather than of any purpose, they kept still Corranus's said letter in their custody. After the great troubles in Antwerp, Corranus came to London, and desired to be admitted into the French Church. The Consistory called him before them, and burdened him with the said letters; which ministered great occasion of suspicion, (as they thought,) that the said Corranus did not think well in some principal articles of Christian religion. He answered, that his letter was written by way of questioning, and not of affirmation. They replied, that such kind of questioning was not meet in these times for a Minister of God's Church; but in the end offered, that if he would subscribe to true doctrine, and acknowledge that those letters were *imprudenter scriptæ*, he should be received into the Church. Corranus answered, that the letters were written in good and lawful manner; and that he did not repent the writing of them; and that he would (if need were) set them out in print, with a defence or apology annexed. Whereupon the Minister and seniors of the French Church would not receive him. Corranus thinking himself injured herewith, and offended with certain speeches uttered by some of the French Church in Lombard-street, [where merchants met before the Exchange was built,] and at tables in London, (as he often declared unto the Bishop, who always advised him to contemn them,) wrote a pamphlet, which he called *an Apology*, but indeed a sharp invective, containing many slanders against the Ministers and seniors of the French Church, and also sundry untruths of the Bishop's own knowledge. Which Apology was communicated unto divers, and a copy thereof sent to Beza, to Geneva. It was long and tedious; and the principal points of it were contained and answered in a letter of Beza to Corranus; which is published among his epistles. Whereupon the Ministers and elders complained against Corranus, before the Bishop and Commissioners Ecclesiastical, for defamation, as was said before.

"But, to make an end concerning this Spaniard: at length, by the favour chiefly of the Earl of Leicester it was not long, (but not before Grindal was removed to York,) Corranus brake through these clouds. For in the year 1571 he was preferred to be Reader of Divinity in Latin at the Temple; and some years after he read Divinity at Oxford, having first purged himself of certain doctrines formerly charged upon him. And becoming a member of the Church of England, obtained a prebend of St Paul's church, London; and having published several tracts, died, and was buried in London about the year 1591". John Strype, *the life and acts of Edmund Grindal*, pp. 185 ff., 217 ff. See also Henry Gough, *Index to the publications of the Parker Society*.

⁴ Michael Angelus Florentinus, as he is called in Letter No. 89 (§ 1), appears to have been minister of the Italian Church in London, at the time of Edward VI, but to have been deposed. In a Letter of Archbishop Cranmer to Sir William Cecil, Secretary to the king, dated 20 November 1552, the Archbishop says:....."I have written also unto [my Lorde of Northumberland] in the favour of Michael Angelo; whose cause I pray you to helpe so moche as lieth in you" (John Strype, *Memorials of Thomas Cranmer*, Oxford, 1812, p. 1036). This appears to be all the information that can be found about him.

Servetanæ damnatum, et esse pseudopropheta[m] ac de hoc vos iactare de literis ex Gallia receptis &c. Admonui vt non adhiberet fidem huiusmodi rumoribus multos esse qui ista ex se confingerent, &c. Postea illi aperui quid petierant illi sex viri² a Consistorio. Dixi me mirari *quod* postquam hanc petitionem amicis suis antea negassem, in quem finem renovaretur. Respondit, se non consentire in hanc petitionem, neque velle, (vt nunc sunt res) in vestra Ecclesia concionari, etiamsi magnum pretium ei offerretur. Summa est: spero vos de hoc⁴ negotio nihil ulterius audituros. Vale. 18^o Julij.

Fulhamiæ 1567.

Tuus in Christo

Edm. Londonensis.

Added at the foot of the Letter by Jean Cousin : 5

Ipso die allatę sunt hę litterę per M. Taffium⁵.

Addressed : 6

Domino Joanni Cognato
Ecclesię Gallicanę
Ministro
Londini.

Endorsed by Jean Cousin : 7

Lettres de Monsieur
Leuesque touchant
Belleriue quil ne
veut prescher dans
Leglise Francoise.

And in another hand :

1567
Grindalli.

⁵ John Taffe, see Letter No. 56, note 13.



83.

[JEAN] COUSIN¹,
to EDMUND GRINDAL², Bishop of London.

London, Saturday, 19 July 1567.

§ 1. *I thank you for your letter. I should wish Bellerive to have no reason to complain of any of us, especially of myself. What he has to complain of in others I know not: I have always endeavoured to restrain myself so as to give him no reason to complain. 2. Our elders and your Lordship know that I was annoyed by his letter, which seems to have caused all this trouble, but what can I do but preserve my flock and my fame? You have praised my action. The Lord be praised for having preserved through you our church from the impending danger. 3. As regards the letter from France I read it to the Consistory, so that it may have been talked of. Hence his complaints. If I knew anyone to trouble him about it I would advise him to desist. 4. I am glad that you have refused that request, but his reply, that he does not wish to preach in our church, amuses me; he seems to find the grapes sour. 5. If he will leave us in peace I shall not disturb him. May the Lord preserve His churches from troubles of this kind.*

S. D. Ingentes³ gratias habeo pro literis tuis Reuerendis-
sime Domine. Optarim Bellerium⁴ de nemine nostrum posse
conquerj ac præsertim de me si fierj posset; quid de alijs
habeat me latet. Hoc de me dicam quantum potuj me con-
tinuj ne haberet quod carperet, aut de quo iusté conquere-
retur. Nouerunt nostri seniores, nouit etiam tua dominatio
quod egre pertulerim eius literas ex quibus hæc omnia orta
videntur, sed quid minus ego quam pro officio commissum

¹ See Letter No. 73, note 9.

² See Letter No. 45, note 1.

³ It should be mentioned that Jean Cousin was in the habit of drafting his replies to the letters which he received on the backs of them. In this way some of his answers have been preserved to us, although the letters themselves are probably now lost. The above draft is found on the back of the preceding Letter of Bishop Grindal, but, from what Cousin wrote in the margin (see § 6), and from the fact that he crossed the draft through, it would seem that after finishing it, he altered his mind and never sent it to the bishop. Or are we to infer from "exhibitæ" that Cousin did not "show" the Letter or the draft to anyone?

⁴ See the preceding Letter, note 3.

gregem et famam seruare debuj? Factum meum laudauit tua dominatio. Laudetur Dominus quj per tuam in nos beneuolentiam et auctoritatem ab impendentj discrimine nostram ecclesiam præseruauit. Quod ad literas ex Gallia pertinet, illas 3 coram senioribus et diaconis legj in Consistorio; si quis se iacet de illis literis aduersus illum non suadeo nec probo sed sunt forte nonnullj qui hoc retulerunt, nos accepisse literas. Hinc cudit illas querimonias, si quos tamen nouerim tale quid illj impingere lubenter monebo vt desistant.

Admodum mihi placuit quod non minus apposite quam 4 prudenter abiecisti petitionem illam nobis factam, sed responsum mouit mihi risum, se nolle concionarj in nostra ecclesia etiamsi magnum precium illi offerretur. Videor mihi audire responsum vulpis in fabula dedignantis suprema mora in rubo ac dicentis quod attingere non posset, se non cupere illa. Si 5 nos Bellerius sinit quietos in opere Dominj et ego quietem illj non inuidebo. Seruet Dominus ecclesias suas ab huiusmodj turbationibus. Vale mj Domine in Christo feliciter. Londinj 19 Julij 1567.

Dominationis tuę studiosissimus

Cousin.

In the margin Cousin has written:

6

Istę litterę non fuerunt exhibite.



84.

JOHANNES HELMICHIOUS¹,
to GOTTFRIDUS WINGIUS².

Norwich, Tuesday, 21 October 1567.

§ 1. *There are three points in your letter to which I desire to reply. 2. First the goodwill of the brethren, especially those of Ghent, towards me. 3. Secondly, the fact that the Consistory of the Belgian-Dutch Church join them in their request. 4. Lastly your advice that, while you are endeavouring to remove my scruples, I should, free from all suspicion, suspend my judgment as to the two parties till I be present. 5. The first point does not surprise me, only I wished to deserve it more. I know that their favour is some fruit of my labour, but why should not better men be taken into consideration? 6. As regards the second point, in order that my appointment in your church should be proper in every respect, not only the votes of some of the brethren, but also the open votes of the overseers of your church are required. 7. I am, indeed, surprised that nothing is said of my duties, of the conditions of my arrival, nor of the Consistory addressing me on the authority of the bishop. If I came to you in ignorance of these and other circumstances I should fear the censure of God and men. 8. I have decided not to be enticed or called away from hence in a doubtful manner, and I*

¹ Johannes Helmichius occurs again as minister of the Dutch Church at Norwich at the end of 1568 (see Letter No. 91). Burn (*History of the Foreign Protestant Refugees in England*) says on p. 195, that "the city, which by Kit's Rebellion in the year 1549, had been rendered almost desolate, learned by the settlement of the strangers there in 1567, the making of those fine and light stuffs which have ever since gone by its name, and have rendered that city not only opulent, but famous all over Europe. By Letters patent, dated the 1st November 1564 already referred to, Queen Elizabeth granted authority to the mayor, citizens &c. of the city of Norwich, and to their successors, and to certain persons therein named...amounting in the whole to the number of thirty Dutchmen of the Low Countries of Flanders, aliens born, not denizens, being all householders or master workmen, as by the said mayor and commonalty under their common seal should be licensed to be inhabitants within the said city, to enjoy the benefits therein specified, and exercise the faculties of making certain articles therein mentioned, and such other outlandish commodities as had not been used to be made within the realm of England." Burn mentions as the first two ministers of the Norwich Dutch Church in 1569 Isebrandus Balkius and Theophilus Rickwaert, but of Johannes Helmichius he seems to have had no knowledge, nor does he seem to be noticed anywhere else, not even by Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*) who says, on p. 135, that the Community of refugee strangers at Norwich existed since the year 1565, and that its Ministers had been: Hendrik van Schoonberg, Pieter Hasaert, Carolus Rijckwaert, Anthonius Algoet, Isbrandus Balkius, Michaël Pannael, Herman Modet, Salomon de Smit, Samuël Asch, Christianus Anthonius van Wauwe.

² See Letter No. 18, note 2.

shall remain where I am, unless I am invited by proper authorities and receive information as to the duties which I should have to discharge. 9. As regards the last point you may rely on my discretion. Although I deplore the sad state of your dispersed Church and feel grieved on your account, I wish to remain neutral; everything is strange to me and I abhor such controversies. I shall mention no name.

Johannes Helmichius Gottfrido Wingio gratiam ac pacem
multiplicari a Deo patre per Dominum Jesum precatur.

Ornatissime vir atque in Domino perchare frater, hæc ego tria potissimum in tua epistola sic obseruanda sum arbitratus, vt ad ea peculiariter responderem. Narras propensum erga me animum, imò preces fratrum, præcipuè Gandauensium. Deinde addis presbyterium Ecclesiæ Belgiogermanicæ suum qualemcunque calculum addidisse illorum postulationibus, ex quo videris conficere esse mihi ad vos veniendum. Postremum est, dum laboras in scrupulo mihi adimendo, viderisq̃ petere vt ab omni in alterutram partem suspitione liber subsistam donec præsens ad liquidum de veritate causæ cognouero. Ad primum non obstupesco velut ad rem insolitam, vtinam tamen eum illustriori merito meo. Neque verò me latet, hunc saltem esse aliquem laboris nostri fructum à Domino concessum, ideoque eum exosculor; veruñ intra limites, siquidem stolones animaduerto. Cur enim non potius respicitur ad alios omnibus modis præstantiores, ætate atque eruditione grauiore viros, eosq̃ iam pridem probatos zelo Dej excellere? Quanquam enim video nonnullos infœliciter tentasse, necdum tempus vt ad me veniatur. Quinimo illud ipsum non immeritò neque mediocriter me terret. Quare hic illorum affectus non est purus putus, vtpote qui nimium sibj indulgeat, adeoque non temere illi assentiendum vel tu quoque optinè nostj, frater. Metuo etiam Canonem illum³, Quod ab initio non valuit, tractu temporis non conualescit. Atque hoc vel eò magis vereor, dum in secundo capite longè plus requiro. Dum enim singula mecum expendo et trutino accuratius, non reperio quod par erat, imò necesse est inueniri. Siquidem quò mea apud vos et vniuersam isthic Ecclesiam constet iusta, integra, libera, inculpabilisq̃ vocatio desideratur non modò semiplenum et seniliberum suffragium aliquorum fratrum, sed etiam peculiariter eorum qui in Ecclesia

³ See Brisson, *de Verborum significatione*, in voce *convalesco*.

præsident aperta vota, et indubitabilis vocatio requiruntur eâque omnia legitimè atque in timore Deï transacta. Illi non adstipulari modò (imò clanculum suffragari) debent, sed etiam verba concipere et nuncupare clara voce. Quis enim aliter crediderit rectè atque ordine singula geri? Atqui supra modum 7 admiror, nullas muneris futurj faciles vel difficiles notari partes, nullas aduentus adsignari conditiones, nullam Collegij presbyterorum ex auctoritate Domini Episcopi compellantium disertè mentionem fieri. Sij ignorando has similesque alias huius tam arduj et asperi negotij circumstantias ad vos descenderem, equidem pœnas volaticæ temeritatis aliquando apud immortalem Deum et omnes mortales darem. Verò cum Phrygibus⁴ deplorarem mutilam vocationem eiusque mihi tristem, et fratribus luctuosum ac perniciosum exitum. Et sanè indefessa fratrum diligentia, nullisque sumptibus terra marique parcentium liberalitas (meo iudicio) abunde merebantur, vti liberè atque articulatè singula mihi proponerentur a vobis, ne ipsi per inscitiam plus ab vno latere detrimenti, quam ab altero compendij adferrent Ecclesiæ Jesu Christi, cui in hoc loco neque incertò neque infructuosè vacare per eiusdem Christi gratiam ac misericordiam licet. Neque hinc pellici neque dubiè auocari decerno, 8 vtrumque improbo, mi frater, et quidem haud dubium quin te adstipulatore. Quapropter nisi maiori et modis omnibus certa auctoritate interposita, liquidò cum prudenti ac provido timore Dei vniuersa eâque concors Ecclesia me vocet ad ratas et manifestò obseruabiles muneris partes, quas inculpatè et tranquillè secundum vires meas ad gloriam Patris cœlestis et certam proximi ædificationem obire possim, non est quod isthic abs quoquam expecter. Quæ vbi iam constiterint, adhuc videbo ne spem emam pretio, faciamque quod erit factu dignum, hoc est iustum et [aequ]um⁵. Cē[terum] quod postremum attinet, iubeo 9 te perquam securum esse. Ecce, licet meritò ingemiscam, meritò lugeam calamitosum dissipatæ isthic Ecclesiæ statum, meritò vobis condoleam, tamen neutrius partis neque causam approbo,

⁴ Refers to the proverb "Sero sapiunt"; see Erasmi *Adagia*, Chil. 1, Cent. 1, Prov. xxviii; Cic. *Ep. ad div.* vii. 16.

⁵ The Letter is injured here, and a short word, of which *um* is still visible, has been worn away.

improbo⁶ neque iustificationes prorogo, abrogo, neque latam sententiam accuso excuso. Omnia mihi sunt peregrina, et ab ista controuersia velut a contactu polypodis⁷ abhorreo. De personis, prorsus omnis apud me sepulta mentio. Fratrum desideria non paruifacio. at cedo tutum et pium medendi modum. Dirigat nos Deus spiritu sapientiæ sancto, et pax Christi maneat nobiscum in æternum. Amen. Ex Nortwith. 21 Octobr. 1567.

D. Carpentarium saluta.

Addressed :

Pietate atque eruditione clarissimo
viro, Gottfrido Wingio, ministro
verbi in Ecclesia Belgio-
germanica, amico singularj.
Londinum.
in manus proprias.

Endorsed :

Receptę 23. Octobris 1567

⁶ MS. *implobo* altered to *improbo*.

⁷ Plaut. Aulul. 196 *ego istos navi polypos qui ubi quidquid tetigerunt tenent*.



85.

THE MINISTERS of the GENEVAN CHURCH on ECCLESIASTICAL POLITY.

Geneva, [Friday, 24 October 1567]¹.

§ 1. *Our brethren of the English churches in their sad condition, having often asked us to give them some advice which their consciences might accept, we have delayed doing so for various reasons and would willingly remain silent even now, but for our reluctance to refuse the often repeated request of our brethren. 2. The reasons for our silence were: first, although we believe what our brethren wrote to us about this matter, yet could we not suspect things so inconsistent with the office of bishop from such men. 3. Moreover, who are we that we should pass judgment upon such matters? And even if we had the right, or were requested, to do so, it would be unjust to decide anything in the absence of, or without hearing, the other party. We feared moreover that our advice would aggravate rather than cure such an evil, which, we think, can only be remedied by prayers and patience. 4. But since our advice is asked, we give it in good faith, without wishing to prejudice either party and hope that none who see this writing will be offended by it. 5. As regards the irregularity in the appointment of ministers, namely, the mere registration of those to be ordained, without any legal voting of the presbytery, without the assignation of a parish, and without an adequate examination of conduct and morals, and allowing these men, at the discretion of the bishop, to preach the word of God or recite the Liturgy. 6. We reply that we do not regard such ordinations as legitimate, though we know that it is better to have something than nothing at all, and we pray God to grant to England a proper appointment of ministers. 6^a. We also beseech Her Majesty and her councillors and bishops to amend this matter. 6^b. Meantime, we ourselves would not accept, much less request, such a performing of the ministry, but those whom God has given this opportunity of advancing the glory of His kingdom, we would admonish to persevere in the fear of the Lord, so long as they are free to discharge the duties of their office, and in the meantime to do all that is in their power to improve the state of affairs. 6^c. For, if their liberty were taken from them and they were to connive at a manifest abuse, and had to approve that which is wrong, what else could we advise, but that they should rather enter into private life than encourage a wrong against their consciences? 6^d. But we trust that Her Majesty and her officers will rather consider the consciences of so many pious and learned brethren than allow such evil. 6^e. As to their discharging their ministry against the wish of Her Majesty and the bishops, we dread this still more. 7. As regards a distinction in caps and vestments in daily use and*

¹ This Letter is printed as the xii, Letter of Theodore Beza in the collection of his Letters published under the title: *Epistolarum theologicarum Theodori Bezæ Fazelij Liber unus*. Secunda editio, Genevæ, apud Eustathium Vignon, 1575. It is there dated 24 October 1567.

while discharging the duties of the ministry. 8. We reply that the originators of this matter deserve badly of the church. For, although we do not blame distinctions between civilians and official persons, we do not approve of every distinction. For instance, if ministers were told to dress like fools and actors, would it not make the ecclesiastical office ridiculous? 9. It is said that these things are indifferent. We grant that they are, if they are considered by themselves, but who will so consider them? The papists would be strengthened in their superstition. 10. And are there not many of those, who are called ecclesiastics, in favour of the papacy, and would they not soon endeavour to restore it, if their vestments were restored? 11. We can understand why these things were tolerated in the beginning, but not why they should now be restored. But as they are not wicked in themselves, we do not think that on this account the pastors should desert their office rather than wear the vestments, or the people abstain from public worship rather than hear the pastors in such dresses. 12. But in order that the pastors and their flock may not sin against their consciences, we advise the former to press upon their flock (after having released their consciences by a proper protest before Her Majesty and the bishops) all that is necessary to remove this difficulty and to endeavour to correct the abuse, bearing meanwhile what cannot be altered rather than deserting their churches. 13. We exhort the congregation to hear the word as attentively as before, to partake of the sacraments, &c. But if ministers are bidden not only to tolerate but even to approve such things, let them testify their innocence, and after having tried every remedy, submit to manifest violence. But we prophesy better things for England. 14. As regards (a) chanting, (b) the sign of the cross, (c) the interrogation of children to be baptized, (d) the unleavened wafer, (e) genuflection at the Lord's Supper: 15. we reply that the chant is a manifest corruption of the ancient and pure doxology. 16. The sign of the cross, though once perhaps useful, is a modern superstition and has properly been forbidden in the church. 17. The custom of interrogating children to be baptized, is no doubt caused by the negligence of the bishops, who retained the formula, used in the beginning for adult Catechumens, for the baptism of infants, and we wish to see it abolished just as chrism and exorcism have been. 18. Whether the bread be unleavened or fermented seems to us unimportant, though we regard the common bread as more conformable with the command of Christ. 19. As regards kneeling, at the receiving of the elements, it has a semblance of pious and Christian veneration and was formerly useful, but, since it gave rise to that detestable bread-worship, which is still rooted in the minds of many, it seems better that it be abolished. 20. As to baptism administered by midwives, we regard it as intolerable and ministers should censure such an abuse seriously. 21. It is also said that in some episcopal courts in England excommunications and absolutions are pronounced, not by sentence of a presbytery, or according to the word of God, but on the authority of some lawyers and even sometimes on that of one person, in mere pecuniary and civil actions. 22. We answer that to us it seems incredible that such a perverse abuse still exists in England. For the right of excommunicating never, before the papal tyranny, belonged to a single person, but to the presbytery with the admission of the people. Moreover, the judicial treatment of these secular matters has come into the hands of the bishops by abuse, and the early bishops heard such controversies only as domestic arbiters. 23. Therefore, if anything is done in England to the contrary we hope that it will be abolished. 24. Meantime we think that those who cannot alter wrong things should tolerate, without approving them. But if they were forced not only to tolerate, but to approve them, we advise them to bear anything rather than act against their conscience. 25. But we hope better things as regards England, where the establishment of the Christian religion has been sealed by the blood of so many and such excellent martyrs. We only fear that there, as in other countries, no adequate fruits of repentance being forthcoming, the wrath of God will remove the light of the Gospel and intensify the darkness. 26. We advise and pray our brethren of the Anglican Church, to bear with one another, obey Her Majesty and resist Satan; 27. and may the Lord so guide Her Majesty, the chiefs of the kingdom, the overseers of the Church and all labourers in the

spiritual edifice, that His work so often begun and so often impeded may be most effectively advanced.

Geneuensium Ministrorum responsum ad quosdam
Anglicarum Ecclesiarum fratres, super nonnullis in
Ecclesiastica politia² controuersijs.

Sæpe multumque à charissimis Anglicarum Ecclesiarum¹ fratribus rogati, vt in miserabilj ipsorum statu consilium illis aliquod suggereremus, in quo acquiescere ipsorum conscientiae possent; variantibus præsertim multorum sententijs, diu id facere grauissimis de causjs distulimus, ac testamur nunc quoque nos libentissimè tacituros fuisse nisi nobis esset religio toties repetitas fratrum petitiones et grauissimos gemitus repudiare. Causæ verò istæ fuerunt obfirmatj nostrj silentij.² Primum sicut^{3a} vna ex parte fratrum fidem nolimus in dubium vocare, quin videlicet syncerè totum hoc negotium ad nos perscripserint, tamen vicissim difficillimum nobis est res adeò ab Episcoporum officio alienas de tantis viris suspicari, nedum nobis persuadere. Deinde quj tandem sumus, vt de his iudicium vllum feramus? Quod si etiam iudicare nobis de ijs vel iure aliquo vel ex partium postulatu ac consensu fas esset, tamen iniquissimum esset, altera absente vel inaudita parte quicquam statuere. Postremò, illud quoque veritj sumus ne qualicumque hoc nostro consilio exulceraretur potius quàm curaretur tantum hoc malum, vt pote quod solis precibus et patientia sanarij posse nobis videatur. Quandoquidem igitur huc⁴ nos adigunt fratrum preces, vt aliquid omnino consilij illis suggeramus, disertè testamur sic à nobis hæc scribi, vt ne præiudicium quidem vllum velimus alteri partj fieri, nedum vt nobis iudicium in quenquam arrogemus. Et eos omnes, in quorum manus ista peruenerint, precamur in Domino, vt ne hoc scripto offendantur, sed sibi persuadeant simpliciter et bona fide hæc à nobis scripta esse ex factj præsuppositione^{2b}, vt loquuntur, pacandis aliquo modo fratrum hoc à nobis flagitantium conscientijs, quas prorsus negligere salua charitate non potuimus. Itaque si res ita se habent, vt audimus, simpliciter et ingenuè sic nos de his controuersijs sentire profiteamur.

² On the subjects treated of in this Letter cf. The Works of the Rev. Joseph Bingham.

^{2a} Added above the line.

^{2b} See § 26.

1. Quæritur an possimus probare istam ἀταξίαν in Ministerij vocatione, quòd videlicet absque legitimo suffragio presbyterij, et vlla assignata parochia, lenissimo examine vitæ ac morum, turba ordinandorum in album referatur: quibus postea pro Episcopi arbitrio potestas fiat verbi Deij ad certum tempus annuntiandj, vel recitandæ tantum Liturgiæ.

Respondemus nobis istiusmodj vocationes et ordinationes minimè viderj legitimas siue expressum Deij verbum siue Canonicas puriores spectemus. Scimus tamen præstare aliquid habere, quàm nihil. Sed Deum toto pectore rogamus vt hoc quoque largiatur Angliæ regno, legitimam videlicet Ministrorum verbi et sacramentorum vocationem qua impedita necesse est veritatis doctrinæ beneficium vel statim euanescere, vel extraordinario et cœlestj planè modo sustentarij. Deinde ipsi Regiæ Maiestati humillimè per Dei sacrosanctum nomen supplicamus, vt in huius rej emendationem, quæ est totius Anglicæ Ecclesiæ ac proinde regnj etiam ipsius fulcrum, toto animo incumbat. Tertio loco maximos illos viros, tum quj et ipsi Regiæ Maiestati sunt à consilijs, tum quj Papisticjs Episcopis successerunt singularj Deij Opt. Max. misericordia, vt tyrannidem illam, quæ Ecclesiam Christianam pessundedit, ex eo ipso loco destruerent³, vnde exorta est ruina, vtrosque, inquam, cum lachrymis precamur, et per eius nomen obtestamur, coram cuius tribunalj stabimus omnes, vt et superiorum temporum et suj officij memores (quum præsertim eam Regiam Maiestatem ipsis tribuerit Dominus, à qua sint heroica omnia speranda, nisi sibi ipsi defuerint) non desinant istius constituendæ rej rationibus ineundis, et Regiæ Maiestati persuadendis operam dare, nec nisi perfecta re conquiescant. Quid autem interea? Certè quod ad nos attinet nolumus Ministerij functionem hac ratione ne oblatam quidem recipere, nedum petere; Quibus tamen dominus hoc modo aditum ad propagandam ipsius regni gloriam aperuit, eos hortamur vt fortiter in timore Dominj persenerent, ea tamen addita conditione, vt ipsis liceat sanctè et religiosè ministerio suo integro defungi, ac proinde, quæ ad res in melius prouehendas spectant, pro suj muneris ratione proponere et vrgere. Nam alioquj si hæc libertas eis eripiatur et ad

³ destruant, in printed text.

manifestum abusum sic conuiuere iubeantur, vt etiam approbent quæ constat esse emendanda, quid aliud suadeamus quàm vt priuatj esse malint quàm contra conscientiam fouere malum, quod necessario integram Ecclesiarum ruinam mox secum trahet? Speramus autem et *Regiam Maiestatem* et tot clarissimos optimosque viros operam daturus, vt conscientijs tot piorum et doctorum fratrum potiùs consulatur, quàm tantum hoc malum eueniat, nempe vt Pastores vel contra conscientiam facere quod malum est, ac proinde peccatis alienis sese includere, vel se ipsos abdicare cogantur. Tertium enim illud, nempe vt contra *Regiæ Maiestatis* et episcoporum voluntatem ministerio suo fungantur magis etiam exhorrescimus, propter eas causas, quæ, tacentibus etiam nobis, satis intelligi possunt.

2 Petitur etiam à nobis, vt⁴, num⁴ istam in pileis et 7 vestibulis tum in communj usu, tum in Ministerij functione distinctionem probemus, apertè et ingenuè respondeamus.

Respondemus igitur ingenuè, si ita res habent, vt audimus, nobis viderj pessimè mererj de Ecclesia Dej, et coram Christj tribunalj rationem huius facti reddituros, quj sunt istius rej authores. Etsi enim ciuilem et politicum illum ordinem minimè putamus improbandum, quo non tantum ciuium sed etiam functionum ordines distinguuntur, tamen non quamuis distinctionem putamus approbandam. Quid si enim iubeantur Ministrj perinde vt moriones et histriones vestiri? an non manifestum esset ludibrium Ecclesiasticj muneris? Atquj peius etiam aliquid hîc admittj nobis quidem videtur, quoniam istum sacerdotalem habitum non tantum ipsis etiam Papistis plerisque ridiculum reddidit Dominus, sed etiam constat infinitis superstitionibus esse pollutum, ac contaminatum. Sunt ista (inquit aliquis) vetusta: sunt sanè, sed multò vetustior⁵ simplicitas Apostolica, sub qua floruit Ecclesia. Quod si etiam amplius lubeat in res istas inquirere, difficilè non fuerit ostendere, quæ postea distinctionj seruierunt, primùm plebeia ac vulgaria fuisse. Mutatis autem rebus tam longo temporis intervallo, quorsum ista peregrinitas, nisi ex inutilj *κακοζηλία*? Sunt tamen (dicet aliquis) res per se mediæ. Concedimus 9 sanè ita esse, si per se considerentur. Sed quis illas ita con-

⁴ *utrum*, in printed text.

⁵ *est* after *vetustior* in printed text.

siderabit? Nam quj Papistæ sunt, quicquid Lex civilis prætexat, sanè hac ratione in sua superstitione inueterata confirmantur. Quj coeperunt superstitiones eo usque detestari, vt etiam illarum vestigia coeperint execrari, quantopere offenduntur? Quj melius sunt institutj, quem fructum inde percipient? Anne verò tantj est ista distinctio, vt propterea tam multorum conscientias perturbari oporteat, repetita videlicet ab ipsis manifestis et iuratis sanæ doctrinæ hostibus, istius distinctionis ratione? Quid quod ex ijs quj Ecclesiasticj vo- 10 cantur, non minima pars adhuc dicitur Papismum in pectore gestare? An istj verò in melius proficient, restituto hoc habitu, ac non potius quasi mox instaurandj quoque ipsius Papismj spe cristas erigent? Quod si quis obiciat Timothej^a circumcisionem, ac cetera eiusmodj, rogamus illum etiam atque etiam consideret quid dicturus fuerit Paulus, si quis istiusmodj legem tulisset, vt quisquis Ministerio Euangelij fungeretur, teneretur vtj veste Pharisæica aut prophanorum sacerdotum habitu Euangelium annuntiare et sacramenta administrare, nedum suos liberos circumcidere, quæcumque tandem ratio civilj istiusmodj legi adiceretur. Imo quorsum hæc afferuntur? Nam vt ista 11 initio tolerari potuerunt, dum sensim mutarentur, tamen semel sublata quo fructu restituj possint, sanè non videmus. Itaque quod ante diximus, iterum repetimus, non posse nobis istud consilium probari, nec quicquam inde bonj nos sperare. Libenter tamen de sententia decedemus, siquid rectius cognouerimus. Quid ergo (inquunt fratres) nobis, quibus ista obtruduntur, faciendum censetis? Respondemus distinctione hic opus esse. Alia enim est Ministrorum alia gregis conditio. Deinde possunt ac etiam debent multa tolerari quæ tamen rectè non præcipiuntur. Itaque primum respondemus, etsi ista nostro quidem iudicio non rectè reuelantur in Ecclesiam, tamen quum non sint ex earum rerum genere quæ per se impie sunt, non videri nobis illas tantj momentj, vt propterea vel pastoribus deserendum sit potius Ministerium, quàm vt vestes illas assument: vel gregibus omittendum publicum pabulum, potius quam ita vestitos pastores audiant. Tantùm, vt et pastores et greges 12 in conscientiam non peccent (modò salua sit doctrinæ ipsius

^a Acts xvi. 3.

siue dogmatum puritas) suademus pastoribus, vt postquam et coram *Regia Maiestate* et apud Episcopos suas conscientias modesta quidem, (sicut Christianos decet ab omnj tumultu ac seditione alienos) et tamen graujs, prout rej magnitudo requirit, obtestatione liberarint, apertè quidem apud suos greges ea inculcent, quæ ad tollendum hoc offëdiculum pertinent, et in istorum etiam abusu emendationem prudenter simul ac placidè, prout occasionem offeret Dominus, incumbant. Sed ista tamen quæ mutare non possunt, ferant potius quàm Ecclesias ob eam causam deserendo, maioribus et periculosioribus malis occasionem, Sathanæ nihil aliud quærentj præbeant. Gregibus 13 autem (integra manente doctrina) suademus vt doctrinam ipsam nihilominus attentè audiant, Sacramentjs religiosè vtantur, suspirent ad Dominum, donec seria vitæ emendatione ab eo impetrent, quod ad integram Ecclesiæ instaurationem requiritur. Sin verò Ministris non tantùm vt ista tolerant, præcipitur, sed etiam vt ea tanquam recta vel chirographo comprobent, vel suo silentio foueant, quid aliud suadere possimus, quàm vt de sua innocentia testati⁶, et omnia remedia in timore Dominj experti, manifestæ violentiæ cedant? Sed meliora sanè quàm hæc extrema, Angliæ regno ominamur.

3 Quæritur et illud, Quid de cantu illo infracto, crucis 14 consignatione, puerorum baptizandorum interrogatione, crusto azymo et rotundo, et geniculatione in cœna Dominj nobis videatur. Respondemus cantum illum nobis viderj manifestam 15 corruptionem puræ et veteris *δοξολογίας*. Signi crucis vt ali- 16 quis olim fuerit vsus, eam tamen esse et quidem adhuc adeo recentem superstitionem maximè execrabilem certum est, vt rectissimè facere⁷ arbitremur, quj semel istum ritum ex Ecclesijs expulerunt, cuius etiam non videmus quæ sit vtilitas. Puero- 17 rum autem baptizandorum interrogationem non dubitamus ex eo inuasisse Ecclesiam, quòd Episcoporum negligentia, retenta sit eadem in baptismo infantium formula, quæ initio in adultis Catechûmenis vsurpabatur, id quod etiam ex alijs multis quæ in Baptismo Papistico adhuc vigent, perspicere licet. Itaque sicut Chrisma et Exorcismus quantumuis vetusta, optimo iure

⁶ MS. *testari*.⁷ *fecisse* in printed edition.

abolita sunt, cuperemus etiam istam nonmodo superuacuum, sed etiam ineptam interrogationem omitti, quantumuis illam in epistola quadam Augustinus ipse aliqua interpretatione tueatur. Panis autem Azymusne sit an fermentatus, non magno-¹⁸ pere putamus laborandum, quanuis communem panem sentiamus ordinationj Christi multò esse conuenientiore. Cur enim azymo pane vsus est dominus, nisi quia per id tempus, quo sacram illam cœnam ipsi visum est instituere, nullus in Iudæa alio pane utebatur? Aut igitur azymorum festum simul restituatur oportet, aut fatendum est communem et omnibus vsitatum panem exemplo Dominj rectius vsurparj, quanuis azymum panem Dominus adhibuerit: vt de veteris purioris Ecclesiæ more taceamus quem adhuc Græca Ecclesia retinet. Genicu-¹⁹ latio denique dum symbola accipiuntur, speciem quidem habet piæ ac Christianæ venerationis, ac proinde olim potuit cum fructu vsurparj: tamen quoniam ex hoc fonte orta est ἀπολατρεία illa detestabilis, et adhuc in multorum animis hærens, meritò sublata esse videtur. Itaque Deum Opt. Max. precamur, vt et ipsi Regiæ Maiestati et Episcopis id consilij in his rebus suggerat, quod ad istas sordes semel repurgandas necessarium videtur. Interea tamen cùm ista per se non sint idololatrica, idem de illis quod de proximè præcedentibus, sentimus.

4. Petitur an Baptismum ab obstetricibus administratum²⁰ probemus. Respondemus non modò nobis improbarj vt superiora, sed etiam prorsus intolerabilem viderj, vt pote ex ignorantia veri vsus Baptismj et Ministerij publici, exortum. Eiusmodj ergo abusum sentinaus teneri Ministros grauiter reprehendere, nedum vt ratum huiusmodi Pseudobaptismum habeant. Causas sæpe nostrj reddiderunt, et reddere cum opus erit sumus paratj.

5. Aiunt quoque excommunicationes et absolutiones in²¹ Curijs quibusdam Episcopalibus in Anglia fierj, non ex præbyterij, quòd nullum ibi sit, sententia, neque ex Dej verbo, sed ex quorundam iurisconsultorum et aliorum eiusmodj, inò etiam interdum vnius cuiuspiam autoritate: et quidem ob actiones merè pecuniarias et ciuiles, et eius generis alia, sicut in Papatu fieri consuevit.

Respondemus, nobis penè incredibile viderj eiusmodj abu- 22
sum peruersissimum moris et exempli, adhuc in eo regno
vsurparj, vbi puritas doctrinæ vigeat. Ius enim excommuni-
candj ante Papisticam illam tyrannidem nunquam penes vnum
fuisse comperietur, sed penes presbyterium, et quidem non
excluso temerè^s populo. Deinde tractatio ista τῶν βιωτικῶν iu-
dicialis, planè per abusum ad Episcopos peruenit. Quod enim
de arbitris Corinthj constituendis disserit Apostolus, nihil ad
rem, vbi Christianus est magistratus: nec vnquam in mentem
venit Apostolo vt presbyterium oneraret istiusmodj merè ciui-
libus cognitionibus. Episcopos quoque veteres constat, non pro
aliqua sua potestate sed litigantium importunitate, et quidem
vt domesticos arbitros, controuersias tales audiuisse: inter quos
tamen sapientissimè fecerunt, quj Christj exemplum seqj malu-
erunt, heriscundæ⁹ familiæ arbitrium^{9a}, et oblatum adulterij
iudicium^{9b} repudiantis. Itaque si quid contra fit in Anglia, 23
sanè istiusmodj iudiciis non magis arbitramur quàm illis papis-
ticis excommunicationibus quenquam coram deo ligari, et hanc
conscientiarum carnificinam, foedamque Ecclesiasticæ ac merè
spiritualis iurisdictionis prophanationem, optamus primo quoque
tempore authoritate Regiæ maiestatis, non minus quàm ipsius
doctrinæ corruptelas abolerj, et presbyteria et diaconias ex
verbo Dej et puræ Ecclesiæ canonibus instaurari: quod ni
fiat, sanè veremur ne hoc sit multarum calamitatum initium,
quod tamen vtinam Dominus auertat. Eiusmodj enim abusus
manifestos, quibus perturbantur conscientiæ, certum est filium
Dej è coelo tandem seuerè vindicaturum, nisi remedium ad-
hibeatur.

Interea quod non rectè fit, rectè tamen ab ijs, quj, quod 24
ferunt, mutare non possunt, arbitramur tolerarij, hactenus tamen
vt rem ipsam non approbent, sed iniquam vexationem patientia
redimant. Quod si vrgeantur eo usque, vt hanc rationem non
modò tolerare, sed etiam huiusmodj excommunicationem vt legi-
timam approbare, et illegitimam absolutionem petendo, isti abusu

^s *penitus*, in printed text.

⁹ MS. *Hercismunde*.

^{9a} Allusion is made to Luke xiii. 13.

^{9b} John viii. 1 sqq.

manifestè assentiri cogantur: suademus vt quiduis potius ferant, quam contra conscientiam agant.

Sed quorsum hæc? Nam certè multò meliora, imò optima 25 omnia nobis nunc quoque de eo regno pollicemur, in quo tam multorum etiam excellentissimorum martyrum sanguine obsignata est Christianæ religionis instauratio. Tantum metuimus ne idem quod tam multis alijs regionibus, Angliæ quoque eueniat: nimirum ne, quia resipiscentiæ congruentes fructus non eduntur, iratus Dominus erepta Euangelij sui luce, tenebras duplicet. Hæ nostræ sunt quotidianæ in nostris Ecclesijs conciones; et sanè idem omnibus verbj Dej ministris nunc faciendum in primis arbitramur, vt hanc præcipuè Euangelij partem, quæ ad seriam vitæ emendationem spectat, modis omnibus vrgeant. Hac enim impetrata, suggeret certè Dominus et consilia, et zelum, cæteraque eiusmodj, quibus ad inchoatam Ecclesiæ instauracionem perficiendam opus est. Hortamur 26 autem in primis, et quàm humillimè cum lachrymis precamur optimos nostros, et in Domino plurimum obseruandos Anglicarum Ecclesiarum fratres, vt omni animorum exacerbatione deposita (quæ sanè veremur vt vtrunque hoc malum vehementer auxerit) salua manente ipsius doctrinæ veritate, et sana conscientia, alij alios patienter ferant, Regiæ Maiestati clementissimæ, et omnibus præsulibus suis ex animo obsequantur, Sathanæ denique occasiones omnes tumultuum et infinitarum calamitatum quærenti, animis in Domino concordibus, etiamsi non statim idem de quibusuis sentiant, constanter obsistant. Huc enim minimè ferri et spectare nostrum hoc scriptum, vt vna pars aduersus alteram eo nitatur siue¹⁰ vt tanquam ἔριδος μῆλον^{10a} istuc mittamus¹¹, Deus Optimus maximus nobis testis est: quanuis simpliciter, præsupposita^{11a} factj, vt loquuntur, veritate, perpetuis fratrum flagitationibus expugnatj, sententiam his de rebus nostram exposuerimus. Coniungimus autem nostras 27 assiduas preces cum piorum omnium, quj istic sunt, gemitibus, vt clementissimus¹² Dominus, imbecillitatis humanæ misertus, Regiam Maiestatem, omnesque Anglici regnj proceres, itemque

¹⁰ Added above the line.^{10a} Niceph. Callist. l. xiv.¹¹ *projiciamus*, in printed text.^{11a} See § 4.¹² MS. *clementissimus*.

Ecclesiarum præsules, omnes denique spiritualis ædificij operarios, sancto suo spiritu quàm efficacissimè dirigat, vt toties coeptum et toties impeditum opus Dominj quàm felicissimè promouetur summa omnium ordinum pace et concordia, non tantùm veteribus semel repurgatis omnibus et doctrinæ ipsius et ecclesiasticæ politiæ maculis, sed etiam procul abactis omnibus errorum portentis, quæ recens in Ecclesiam Christj satan rursum inuehere conatur. Ita faxit suo sancto spiritu benignissimus Pater in Jesu Christo filio suo vero æterno et ὁμοουσίῳ in quibus vnum eundemque Deum adorandum in secula profiteamur. Amen. Geneuæ.

Remondus Caluetus¹³

Endorsed :

Responsum ministrorum
Geneuensium.

¹³ His signature is also found under the Letter dated 4 May, 1560, printed above as No. 42.



86.

GEORGIUS OCTAVIUS SYLVANUS¹

[alias GEORGIUS WYBO or WYBOTIUS],

to the ELDERS of the NETHERLANDISH COMMUNITY
in LONDON.

Embsden, Tuesday, 2 March 1568.

§ 1. *My brother wrote to me that you have elected me as your minister, for which favour I thank you, as well as for the offer of money for my journey. 2. I was glad to hear that you have such a favourable opinion of me, as to think that I might be able to do something towards building up the Church of Christ. But I do not feel able or authorised for such an important work, nor inwardly moved to accept it. 3. And as long as I feel no inward call to the task, external circumstances would not induce me to accept it, and I pray you to consider this excuse as sufficient.*

Genade ende vrede door Christum.

Eerwerdighe ende beminde christelicke broeders, aenghe-
meret ic wt het seryuen mynes Broeders ghenouchsaemlic on-
dericht ben van de beroepinghe ouer mynen persoon ghesiet:
so ist dat ic niet nalaeten kan mynen sin ende meeninghe in
desen deele kortelie te verklaeren. Ende ten eersten bedancke ic
v *Lieden* hertgrondelick sampt alle broeders die hier tot raed ende
daet gheweest syn, voor de goede gonste ende affectie tot mynen
persoon, ende oick voor de heerlicke presentatie van ghelde
tot behulp myner reyse. Het is my seer lief om hooren gheweest, ²
dat v *Lieden* ende ooc andere broeders zulck een goet gheuoelen

¹ Silvanus or Wybo or Wybotius, who now declines the invitation of the Dutch Church, London, to become their minister, accepted it the year following. He died 24 June 1576; see Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelandt*, pp. 83, 87, 109, 119. See also Letters No. 93, 101, 117. Ed. Meiners, *Oostvrieschlandts kerkelyke Geschiedenis*, p. 16, mentions "Wibo of Petkum", and on p. 28 "Wibo, the first reformed minister of Petkum, who was present at a colloquy at Oldersum in 1526".

van my hebben, ghelyc of ic in dese zwaericheyt wat goets soude konen wtrecchten, dat tot opbauwinghe der kercken Christi zoude ghedien. Maer de Broeders zal belieuen te weten, dat ic my gheensins bequaem noch gheautoriseert tot een sulck een hoochwichtighe zaecke bekenne, noch eyndelinghe my daer toe inwendich beweeght ende gheroert vinde: hoe wel ic menichmael den naeme des Heeren daer ouer aengheroepen hebbe.

Ende also langhe ic gheene inwendighe beroepinghe en 3 gheuoele, so en kan ic my ooc niet bewillighen inde wtwendighe beroepinghe. Dit scryue ic eenuoudelick als voor den Heere, ende bidde v *Lieden* ende andere broeders die tot mynen persoon wel ghesint ende goetionstich syn, dat dese myne ghewichtighe excusatie voor ghenoechsaem aenghesien ende in het beste gheduyt worde. Want ic en kan niet voorder dan god wilt, die het herte van alle menschen in syn hant heeft ende buyght daert hem belieft. Hier mede blyft de Heere beuolen die v *Lieden* met zynen gheest becrachtighe ende regiere tot zyne heerlicheyt ende opbauwinghe zyner ghemeynte. Amen. In Embden met grooter haesten den 2. Martij 1568.

Vester ex animo

Georgius Octavius Sylvanus.

Addressed :

4

Aen de eerwerdighe
Olderlinghen der
nederduytsche ghemeynte
Te Londen.

Endorsed :

5

Ontfangen den 4^{en} Aprilis
1568.



87.

**TRANSACTIONS¹ of JEHAN SPENCKHOUSEN,
ambassador of WILLIAM, PRINCE of ORANGE,
and others with the
NETHERLANDISH and FRENCH CHURCHES
in ENGLAND.**

[London,] Monday, 19 April to Saturday, 30 October 1568.

§ 1. On 19 April 1568 Jean Spenckhousen summoned the ministers and some of the Elders of the Dutch Church to a house, where he showed them that he had been sent by the Prince of Orange to the Netherlandish churches in England, to collect money for the raising of soldiers for the deliverance of the (Netherlands). 2. The Consistory replied that they could do or decide nothing without first consulting the French. 3. Thereupon, at the advice of the two Consistories, the French sent (Jean) Taffin, and the Flemings Loys Thiery to the Earl of Bedford to ask his advice. 4. On 28 April they reported to the Flemish Consistory that the Earl, having communicated with Secretary Cecil, found that the request was reasonable, and that the strangers were bound to give effect to it prudently and secretly, giving the people to understand that it was for the relief of the afflicted. 5. On the same day eight members of the Flemish Consistory were chosen to give effect to Spenckhousen's request. 6. On 2 May some (Dutchmen) were called to the French Consistory and shown a new commission of the Prince of Orange addressed to Nich. Taffin, and certain credential letters of M. de Lumbres, addressed to the fugitives of the Netherlands. 7. On 3 May the Dutch Consistory decided that, not knowing which of the two commissions concerned them, but seeing that both were directed to one and the same end, they would give effect to the request of the prince as soon as possible and forward the money to him. 8. On 3 July appeared in our Consistory M. Ymbiese of Ghent, with a commission from M. de Lumbres, requesting immediately a certain quantity of the money, as some occasion

¹ There seems to be no direct allusion, in any of the ordinary sources, to these endeavours of Prince William of Orange to raise money among the Netherlanders residing in England, for an expedition against the king of Spain, which are detailed in the present document. But the year 1568 was a very eventful one in the struggle between the Netherlands and Spain. The Blood-Council of Alva began its work in earnest. It summoned, in the name of Alva, the Prince of Orange, his brother Count Louis of Nassau, his brother-in-law Count Van den Berg, the Count Hoochstraaten and other nobles to appear before them, and sentence of death against the whole population of the Netherlands was pronounced by the Spanish Inquisition and proclaimed by Philip. The Counts of Egmont and Horn and several other nobles were executed at Brussels. Large sums of money were subscribed by the Nassau family, by Netherland refugees and others to assist the Prince of Orange in his attempts to free the Netherlands from the foreign yoke, for which object he had laid a quadruple scheme for invading the country; see Motley, *Rise of the Dutch Republic*, Part III Chapter II; *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, tome III. See also the Documents and Letters printed below as Nos. 90, 112, 113, 114, 115, 116, 118, 119, 120, 124, 125, 128, 131 &c.

for the good and the deliverance of our country offered itself. 9. To which we replied that we expected an answer from the prince to our letter forwarded to him through Spenckhousen, but would not fail in our duty, and only desired to consult the French before we gave him a final answer. 10. On 13 July two messengers from the prince showed us a letter of his, whereby nine other persons were commissioned to collect money in all the Belgian churches to promote his efforts for the deliverance of our country, the repulse of the Spanish inquisition and the establishment of the true religion. 11. The said commissioners also wished to know how much money had been collected and the names of the contributors, in order that the prince might know who had acquitted themselves of their duty towards the country, and that nobody who had not contributed might boast of having done so. 12. M. Taffin, in presence of the commissioners, showed a letter from the prince, cancelling the commission to Spenckhousen, and saying that he would abide by the last commission. 13. We replied that we were ready to do what we could according to the contents of the said commission. 14. On 30 October M. De Dolhaing showed the Consistory credential letters from the Prince of Orange, dated 22 August, requesting assistance in money for the promotion of the enterprise of the said prince, and power to levy the money collected by the commissioners. We replied that we would do like the French and in accordance with the assent of the said commissioners.

Le xix^e dapuril anno 1568 furent mandez les Ministres et aulcune des Anciens, par vn Jehan Spenckhousen, en vne certaine maison, ou il leur fit ostension de certaines lettres de credence et aultres memoriaulx de la part du Prince d'Oraigne, signées de sa propre main diceluy Prince Contenant comme le dict Spenckhousen estoit depute par mondict Seigneur vers les eglises du pays bas estants en Engleterre, et qui de tout leur coeur desiroient laduanchement de la vraye religion et deliurance de leur patrie, afin de faire sur eulx vne collecte de deniers, du moings de prendre deux quelque assurance quilz seroient prests a satisfaire selon leur pouuoir et faculte a la requeste de mondict Seigneur quant la necessite le requeroit, lesquelz deniers semploieroient en la leuee de gendarmes que mondict Seigneur entendoit faire pour la deliurance du pays. Sur quoy fust respondu par le consistoire, Que ilz n'entendoient rien faire ny resouldre, sans prealablement auoir ouy les Francoais a qui laffaire competoit aussy bien qu'a eulx.

Depuis par laduis des ambedeux consistoires a este trouue bon que laffaire se communicast au Conte de Bettford², afin d'en auoir son aduis. Et a celle fin sont este deputez vers ledict Conte du coste des Franchois monsieur Taffin³, et des

² Francis, 2nd Earl of Bedford; see Letter No. 80.

³ See Letter No. 56, note 13. Count Louis of Nassau seems to have written a Letter to him in July 1568 on the preparations that were made in England to supply Prince William of Orange with ships &c.; see *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, III. p. 272, 273.

Flamengs, Loys Thiery⁴. Lesquelz ont rapporte pour response 4
au consistoire Flameng le 28 d'april. Que ledict Seigneur
Conte⁵ ayant communicque⁵ laffaire avecq monsieur le Secre-
taire Cicele⁶, trouua la requeste raisonnable, et que les estran-
giers estoient obligiez dy tenir la main, a ce quelle fust mise
en effect, sans quil y trouua difficulte pour veu que laffaire
se demenast sagement et secretement et quon donnast a en-
tendre que cestoit pour secourir et subuenir a la necessite des
poures affligez : et ce a loccasion de lambassade D'espaigne.

Sont este choisis huict du consistoire Flameng audict 28 5
d'april pour commencher a mettre en oeuvre la requeste dudict
Spenchousen.

Le 2^e de may sont aucuns des nostres este appelez au 6
consistoire des François ou nous fust monstree nouuelle com-
mission du Prince d'Oraignes subsignée par les propres mains
de luy et du Conte Dhoochstrate⁷, adressant a monsieur
Nicolas Taffin et expediee sur⁸ le rapport et poursuite de monsieur
de Lumbres⁹, avecques aussy certaines lettres de credence dudict
Sieur de Lumbres, adressant les aux gentilshommes fugitifs
du pays bas.

Le 3 de may fust conclu par nostre Consistoire, combien 7
quilz ne scauoient a quelles des deux commissions ilz se deb-
uoient tenir, toutesfois voyant que toutes deux tendoient a
vne mesme fin, quil estoit expedient de mettre en effect la
requeste dudict Prince au plustost que faire se pourroit, et que
les deniers collectez seroient enuoyez par vn homme ou deux.
es mains dudict Sieur Prince.

⁴ Louis Thiery was one of the Elders of the Dutch Church, London; see W. J. C. Moens, *The Marriage-Registers of the Dutch Church*, p. 209; *Kerkeraads-Protocolen der Londense Gemeente, 1569—1571* (published by the Marnix-Society, at Utrecht), passim.

⁵ MS. *le dict* after *communicque*, but crossed out.

⁶ See Letter No. 70, note 2.

⁷ Antony de Lalaing, Count of Hoogstraaten, the tried friend and supporter of the Prince of Orange, died towards the end of October 1568; see Motley, *Rise of the Dutch Republic*; Van der Aa, *Biographisch Woordenboek*.

⁸ MS. *par* after *sur*, but crossed out.

⁹ Gislain de Fiennes, Sieur de Lumbres, one of the Netherlandish nobles united to resist the tyranny of King Philip II of Spain, and the devoted adherent of the Prince of Orange, was often despatched by the Prince on important business; see Motley, *Rise of the Dutch Republic*; Van der Aa, *Biogr. Woordenboek*.

Le 3^e de Juillet comparut en nostre Consistoire Monsieur 8
ymbiese¹⁰ gentilhomme de Gand avecq certaine commission de
monsieur de Lumbres⁹, requerant bien instamment certaine quan-
tite de deniers des eglises affin d'en¹¹ daduancher certaine occasion
que se disoit presenter, pour le bien et deliurance de nostre
patrie. Sur quoy luy fust respondu: Combien que nous atten- 9
dismes response du Prince d'Oraignes sur noz escriptz que luy
auions faict tenir par Hans Spenckhousen, toutesfois quen ceste
endroit nous ne voulismes encore fallir a faire nostre debuoir,
selon nostre petite faculte, et le moyen que Dieu nous auoit
donne. Cependant que nous estions deliberez prealablement
communiquer la chose avecq les Francois, et enapres luy don-
nerions response absolute.

Le 13 de Juillet comparurent en consistoire Jehan des 10
maistres¹², Monsieur Cornille Taymont et

avecq commission du Prince D'Oraignes soubscripte de sa
main, par lesquelles lettres estoient encore IX aultres personnes
commises pour requerir certaine collecte de deniers sur toutes
les eglises Belgiques, pour aduancher le faict darmes que
ledict Sieur Prince auoit entrepris a la deliurance de nostre
pouree patrie, repulsion de l'inquisition despaigne, et lestablesse-
ment de la vraie religion. Lesdicts commissaires demandoient 11
aussy a scauoir, combien de deniers auoient este receuilliz par
les commissaires precedents, item specification des noms et sur-
noms de ceulx qui auoient contribue. Car¹³ (comme ilz disoient)
ledict Prince vouloit bien estre informe de tout, afin de scauoir
ceulx qui se seroient bien acquitez au debuoir quilz ont a leur
Patrie, et qui non: a fin aussy qua laduenir personne ne seust
a vanter de quelque contribution, quil neust point prestee.

Fust aussy faict ostension par monsieur Taffin en presence 12
desdicts commissaires, de certain escript du Prince d'Oraigne,
par lequel fust¹¹ derogne a la commission de Hans Spenckhousen,
protestant se vouloir tenir a la commission derniere¹⁴ desdicts
douze personnes et que par icelle luy pourroit estre satisfait.

¹⁰ Jan Van Hembyze or Imbize, see Letter No. 25, note 7.

¹¹ Added above the line.

¹² MS. *et* after *maistres*, but crossed out.

¹³ MS. *cestoit* after *Car*, but crossed out.

¹⁴ MS. *deniere*.

Il fust respondu *par* nous, quen toute diligence et fide-¹³
lite nous nous emploierions selon le contenu de ladicte com-
mission tant que nostre petite faculte le porteroit.

Le 30 Doctobre monstroit au Consistoire Monsieur de¹⁴
Dolhaing¹⁵, certaines lettres de credence du Prince Doraignes
datees du 22 d'Aoust, requerant assistance d'argent sur le
camp et sans dilay, pour l'aduanchement de l'entreprinse dudict
Prince, requerant aussy de pouuoir leuer les deniers receuilliz
par les Commissaires precedents. Fust respondu que nous
ferions comme les Francois, et selon ladueu desdicts commis-
saires.

Endorsed :

Aengaende de collecten
versocht van wegen des
Prinsen van Oranien.

¹⁵ Adrian de Bergues, Sieur de Dolhain and Bohem, a nobleman of Haiuault, was entrusted with several important commands in the expeditions which the Prince of Orange undertook in behalf of the oppressed Netherlands. But his misconduct and cowardice compelled the Prince to dismiss him in 1570; he died in 1572. See Van der Aa, *Biogr. Woordenboek*; Groen van Prinsterer, *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, III. 351, 363.



88.

**THE MINISTER and ELDERS of the DUTCH
CHURCH, LONDON,**

to THE CHURCH at GENEVA etc.

London, Wednesday, 28 April 1568.

§ 1. *We send you John Engelram and William Mayard with some articles, which we have gathered together for the sake not only of our Flemish-Dutch Church but of all the Churches of our nation, and on which we wish to hear your opinion and approval, and which you may correct wherever you think necessary. 2. We, therefore, request you to hear the said brethren with attention and to accept their words with confidence. [The same letter, in §§ 3 and 4; with some slight necessary modifications, to other reformed Churches on their route.]*

*Litere fidei Magistrorum Joannis Engelrami¹ et Guilielmi
Mayardi² ad Ecclesiam Geneuensem.*

Obseruandi in Domino fratres et patres, mittimus ad vos fratres hosce nostros presentium latores, nominibus Johannem Engelramum et Magistrum Guilielmum Mayardum, vt certos articulos³ (quos in communem rem tum nostre hic Belgio-germanice Londinensis, tum omnium vbi-uis nostre nationis Ecclesiarum rem collegimus) vobis exhibeant: vestrum nostro nomine super his liberum iudicium et approbationem iuxta vestram

¹ See Letter No. 57, note 5.

² Willem Mayaert occurs also in the *Kerkeraads-Protocolen der Londense Gemeente*, 1569—1571 (published by the Marnix-Society at Utrecht), p. 221.

³ From the documents now in the possession of the Dutch Church, London, it does not appear which points the Consistory wished to see explained by the Church of Geneva and other reformed Churches on the Continent. But there cannot be much doubt that the answer of the Genevan Church is printed as "Epistola xxiv" in *Epistolarum Theologiarum Theodori Beze Vezelii liber unus*. Secunda editio, Genevæ, 1575 (p. 137). This answer, which treats of twenty-seven articles bearing on Ecclesiastical polity, is dated 25 June 1568. It is translated into Dutch in Sym. Ruytinek's *Gheschiedenissen der Nederduytsche natie in Engelant*, p. 67 sqq., and he says that it was signed by Theodorus Besa; Nicolaus Colladonius; Johannes Pynaldus; Carolus Perottus; Cornelius Bertrandus; Petrus Carpenterius; Johannes Perilius; Anthonius Calvus; Johannes Jacomotus; Remundus Calvetus; Johannes Tremuleüs; Casparus Fanergius; Aegidus Chansaëus; Franciscus Portus; Johannes de Pleurre; Ludovicus Henricus; Symon Goulartius; Abdenago Duplaeus.

It was, he says, also signed by the brethren of Bern, Lausanne, Zurich and Heidelberg.

prudentiam (cuius correctioni et emendationi eos, vti in literis ad vos fusius indicauimus quàm-libentissimè permittimus) expectant, ac sic publico calculo communitos tandem ad nos referant. Itaque oramus obnixissimè, colendissimi domini ac ² fratres, vt hos nostros dictos fratres attentè audiat, eorum verbis, quę nostro nomine vobis exponent, plenam fidem, tanquam si ipsi coràm essemus habeatis, et hanc quam à vobis in communem Ecclesię Dei edificationem postulamus operam efficite vt breui sentiamus. Prouehat Dominus Jesus Christus omnia vestra studia in nominis sui gloriam et solidam Ecclesię suę edificationem. Amen. Datę Londini in nostro Consistorio xxvii^o Aprilis. 1568. Subs. nominibus Ministri verbi, Seniorum et Diaconorum.

Eorundem literę fidei ad alias reformatiores Ecclesias. ³

Obseruandi in domino fratres, quemadmodum hos nostros fratres presentium latores nominibus Iohannem Engelramum et Magistrum Guilielmum Mayardum emisimus ad ministros Ecclesię Geneuensis, vt certos quosdam articulos (quos in communem tum nostrę Belgio-germanicę Ecclesię Londinensis tum omnium vbi-uis nostrę nationis Ecclesiarum rem collegimus) suo iudicio ac calculo, iuxta suam prudentiam approbent: ita quoque eosdem vt ad quaslibet reformatiores Dei Ecclesias, quę ipsis in hoc itinere occurrent, accederent, commisimus: precantes ⁴ obnixè easdem, vt hos dictos nostros fratres attente audire, eorum verbis, quę nostro nomine exponent, plenam fidem tanquam si ipsi coràm adessemus habere, et dictos nostros articulos in communem Ecclesię Dei edificationem, vnà cum dictis fratribus nostris Geneuensibus sua quoque subsignatione communire velint. Fortunet Deus Opt. Max. omnia vestra consilia et studia ad immortalem nominis sui gloriam et Ecclesię suę solidam edificationem. Amen. Datę Londini in nostro Consistorio xxvii^o Aprilis 1568.

Subs. nominibus Ministri verbi, Seniorum et Diaconorum.

Inscriptio literarum ad Ecclesiam Geneuensem

Doctissimis, pientissimis ac fidelissimis Ecclesię Geneuensis Ministris et antistitibus fratribus ac patribus nostris in Domino longe colendissimis.

89.

EDMUND GRINDAL¹, Bishop of London,
to JOANNES COGNATUS².

89^a.

JEAN COUSIN,
to GODFRIDUS WINGIUS³.

89^b.

JEAN COUSIN,
to EDMUND GRINDAL, Bishop of London.

London, Tuesday, 12 October 1568.

§ 1. *I should like to have a copy of the proceedings with regard to Michael Angelo, who was deposed from his ministry in the Italian Church in London, at the time of Edward VI. The book containing these proceedings is, I believe, in the hands of Godfrey Wingius and the elders of the Dutch Church. 2. Copy also the short form of penitence which the said Michael submitted to, but on a separate piece of paper, and let them be signed by three or four of your people. [3. Cousin asks Wingius to send him the book or the transcripts desired by the bishop. 4. Cousin writes to the bishop that he has shown his letter to Wingius, but that the latter cannot find the book in question, which some of the elders think was taken to Emden by Martinus Micronius.]*

S. D. Oro vt cures mihi transcribendam brevem summam¹ actorum cum Michaële Angelo Florentino⁴ qui depositus fuit è suo Ministerio quod in Ecclesia Italica, hic Londini, regnante felicissimæ memoriæ Edwardo sexto, obibat, propter constupratam Ancillam vt fertur. Credo librum illum Actorum esse penes Dominum Gottofredum Wingium et seniores Ecclesiæ

¹ See Letter No. 45, note 1.

³ See Letter No. 18, note 2.

² id est Jean Cousin; see Letter No. 73, note 9.

⁴ See Letter No. 82, note 4.

Belgicæ⁵. Describe etiam formam brevem publicæ pœnitentiæ 2
quam idem Michael subibat, sed vtrumque seorsum in schedis
diuersis. Cupio etiam, vt eadem trium aut 4^{or} ex vestris
testimonio subsignentur, et vt quam primum commode poteris
expediatur hoc negotium. optime etiam fuerit vt non euul-
getur, quicquid hac in re actum fuerit. Vale.

XI^o. octob. 1568.

Tuus in Christo,
Edmundus Londoniensis.

Addressed :

Domino Joanni
Cognato.

*At the foot of the Letter is the following note written by 3
Cousin to Godfridus Wingius :*

Optime mi Godfride his intelliges quid a
me requirat Dominus Episcopus, obsecro
vt librum ad me mittas, aut tu ipse
scribas quod petit. Vale.

12 Octobris.

*Under the address given above Cousin has written the ad-
dress for this note :*

Domino Godfrido
Wingio.

*On the verso of the Bishop's Letter Cousin wrote his Answer
as follows :*

Reuerende Domine, dedi has literas tuas legendas God- 4
frido per vnum ex Senioribus ecclesiæ ipsius. Affirmat se nihil
tale posse reperire quod rogas. Existimant nonnullj Seniores
Dominum Martinum Micronium⁶ secum detulisse libellum illum

⁵ It is to be observed that the Bishop, knowing or believing that this Minute or Act book was preserved in the Dutch Church, preferred to write to the Minister of the French Church rather than to Godfr. Wingius, the Minister of the Dutch Church. The latter does not seem to have been an easy person to deal with (see Letter No. 101, note 2) and it is not impossible that he had given umbrage to the Bishop.

⁶ Martinus Micronius was one of the Netherland refugees who, at the accession of Queen Mary in 1553, quitted England for Denmark, and after being also expelled from the

Actorum Emdam. Hęc sunt quę prestare potuj. Venissem ad te, sed *pro die crastino studeo*; si in re quapiam alia meam operam requisieris, jubeto. Vale

12. Octobris.

Cousin.

latter country, settled for some time at Emden (see Letters No. 4, note 4 and No. 18, note 22). If there ever existed a Minute or Act book for the years 1550 to 1553 (to which reference is made here) it seems to be lost, as the earliest that exists at present commences with the month of July 1560.



90.

ON COLLECTIONS REQUESTED BY WILLIAM, PRINCE OF ORANGE.

[London, November, 1568¹.]

§ 1. *Several brethren find a difficulty in the affair of M. De Lumbres, which they have notified to the elders, and which the latter have laid before the commissioners. 2. Namely, as to the desire of the prince to know the names of the congregation, it is to be considered: (a) that many persons of the congregation serve great merchants across the sea; (b) that several others are no exiles but free to enter the country; (c) that the wives of several others are still across the sea, all of whom would be compromised by the drawing up of a catalogue of names. 3. Many also are unwilling to lend money, and some would only lend out of shame or through persuasion. 4. All those would blame the elders for having sent in their names without their knowledge, especially if they were in any way molested on account of the loan. 5. It would, therefore, seem best to inform M. de Lumbres of these difficulties and to ask him to deal with the members of the congregation indivi-*

¹ Although the Endorsement states that this Document refers to the Collection requested by the Prince of Orange "in 1570," it clearly refers to the transactions recorded above in No. 87, which took place in 1568. As it is not credible that the refugees would have allowed several months to elapse before responding to the Prince's appeal, we may assume that the year in the Endorsement is an error.

daally, employing in this affair those whom he may find ready to help him. 6. Further, to desist from using threats against those who decline to lend, as, for instance, declaring them, in the name of the prince, rebels, deserters of the common cause, enemies of the fatherland, forbidding them all traffic on water and land, and confiscating all their property. 7. All such measures the king [of Spain] alone is competent to take, and it is incredible that the prince should intend to expel the king from his country. 8. Nor could he take these measures as governor-general, as he has no right to that title and if he had, could not exceed his commission. 9. Which is also clear from his own printed protestations, and an attempt to do so would greatly defame him, as it would justify the charge of the Duke of Alva that he aspired to the position of governor-general of the Netherlands. 10. It would also have bad consequences to promise repayment of the money lent from the possessions of ecclesiastics, temporisers &c., and freedom of assizes, tolls &c., as this is plainly a usurpation of the authority and revenues of the king, and would undoubtedly cause general confusion, mutiny &c.

Daer syn diuersche broederen die swaricheit vinden on-¹ trent deser sake van Monsieur de Lumbres². de welcke sy particulierlick ende priuatim den auderlinghen anghегheuen hebben. Waeromme oock de auderlingen de selue metten notablen wel hebben willen *communiquieren*.

Sy segghen angaende touergheuen van alle de namen der² guenen die inde ghemeinte³ syn, Dat daerinne te considereren syn de naeruolghende poineten.

Eerst datter vele persooenen syn inde ghemeinte die groote coopluyden dienen ouer zee.

Item diuersche die niet ghebannen syn, ende noch liberlick mueghen int landt gaen.

Item diuersche die huerlieder huusvrauwen noch ouer see hebben, Alle de welcke by touerleueren vande catalogue soudē mueghen gheinteressert werden, in diuersche respecten.

Daer syn oock etlicke die niet ghewillich syn tot deser³ saeke eenighe leeninghe te doene, ofte om der consciencie wille die sy in dien deele niet vry en hebben, Ofte om ander oorsaeken. Daer syn anderen die meer duer schaemte oft persuasie dan anderssins leenen sullen.

Alle dese sullen oorsaeke nemen vande auderlinghen te⁴ beschuldighen dat se hare namen ouerghegheuen hebben buuten haren weten, Ende dat se hierinne haren officinnen ende be-roepinghe te buuten ghegaen syn, Sonderlinghe indien sy om

² See Document No. 87, note 9.

³ The Prince did not ask for a list of the names of *all* the members of the congregation, but merely of those who had contributed: see the document printed above as No. 87. § 11.

trefnus deser leeninghe hier oft hierna hemlieden ghemolestert vonden in hare persoonen oft goeden.

Daeromme so vele dict punct van touerleueren des catalogums angaet soude schinen voor tbeste aduys, datmen monsieur de Lumbres² dese zwaricheden angaue ende seyde dat hy middel vonde om de persoonen der ghemeinte te spreken ende met hemlieden te handelen naer synen goeden raedt, bruyckende hierinne den dienst der gonen die hy ghewillich vinden sal.

Voorts⁴ dat hy hem verdraeghen wille van sodane dreeghementen te ghebruycken als hy alreede begonnen heeft ouer de gone die niet sullen willen leenen Als van dat hyse van alsnv vuter name vanden Prince van oraegnen declarirt voor rebellen, verlaeters vande ghemeene saeke, vyanden des vaederlandts, hemlieden interdicerende alle trafficque te watere oft te lande. Item van alsnv alsdan, ende van alsdan alsnv confisciert hare goedinghen etc. Want voorwaer dit en competert niemandt⁷ dan den Coninck, Ende ten es niet gheloofuelick dat den Prince meeninghe heeft den Cueninck vut synen Lande te stooten, ende hem seluen daervan met ghewelde heer ende meester te maeken. Indien men hier teghen werpt den prince zalt doen⁸ als generael⁵ gouuerneur, daer jeghens dient gheconsiderert dat hem dien tytlye nyet toe en compt, noch noint en dede, ende een gouuerneur en mach oock syne commissie niet excederen, sonderlinghe in sodane handelinghen. Men besie de cronicque van Vranckerycke van dese letste tyden, men zal niet bevinden, dat den Prince van Conde sodane autoriteit ofte superintendencie oynt heeft willen vsurperen vp den cueninck syn Landt ofte volck.

Emmers syne protestation in drucke vutghegaen en bringhen sulcx niet mede, maer veel meer de contrarie. Ende als men dese saeke wel insien wilt, so en can den Prince hiermee nyet weynich ghediffamert worden. Want tguene dat den Ducq dalua hem als een crime capitael vpgheleit heeft, namelick als dat hy altyts vanden beghinne ghestaen heeft, naer den staet van gouuernuer generael vande Nederlanden, dat soude hiermede gheverifiert worden etc.

⁴ With paragraphs 6—9 compare the Letter printed below as No. 112.

⁵ Added in the margin.

Tes insghelycx van quaeder consequentie, dat men trem-¹⁰
boursement vande gheleende pfennighen belooft te doene vp de
goederen vande ecclesiasticquen, temporisaers etc. Item dat-
mense toesecht vryheit van assysen, tollen, imposten *ende* dier-
gheliken lasten. Want voorwaer dit ware naectelick ghevsurpert
vp de autoriteit *ende* domeinen vanden Cueninck. Waervut on-
twyfelick volghen wilt eene generale confusie, mutinerie, *ende*
verderfuenesse des Landts. Ten es niet ghenouch dat de saeke
recht es diemen begheert, maer men moet oock rechte middelen
bruycken om daertoe te commen.

Endorsed:

Aengaende de Collecten
versocht van wegen des
Princen van Orangien.
voorghevende zwarigheyt
ann^o 1570^o &c.

⁶ See above note 1.



91.

**JOHANNES HELMICHIVS¹,
to the CONSISTORY of the DUTCH-GERMAN CHURCH
in LONDON.**

Norwich, Thursday, 4 [November] 1568.

§ 1. *The brethren whom you sent to us can explain to you how your advice has pleased me and our consistory, but at their request I add a few words in writing. 2. Our consistory have carefully considered the origin, progress and end of our negotiation and think that the matter will be safe in my hands. 3. They advised me, however, to consult brother Ysbrand [Balkius], but when I thought that we might go, the Flemish consistory would not, at present, let their minister, and hence, even the brethren whom you had sent, did not think it advisable for me to come alone. 4. Therefore understand that my coming is delayed rather than refused, and also continue earnestly to demonstrate to the brethren in this town, especially of the Flemish consistory, your desire for reconciliation or tranquillity amongst you, as perhaps their refusal would not be persisted in.*

Obersuandis in Christo fratribus Ministris
et Senioribus Ecclesie Belgiogerma-
nice que est Londini S. P.

Fratres quomodo et quatenus consilium vestrum tam mihi 1
quam nostro Consistorio placuerit, poterant quidem abunde
missi ad nos fratres explicare: ceterum illorum obtemperans
precibus et rationi, aliquid etiam ipse scribere non recusavi.
Sic ergo habetote. Fratres nostri Consistorij maturè ac seriò 2
exponderunt totius negotij causam primamque originem, pro-
gressionem, denique et finem ipsam: ac iudicarunt vnanimiter,
rectè fore factum quicquid ipsemet statuerem, vtpote quibus
satis esset persuasum et sepius compertum quo modo, qua
moderatione, quo tum condolendi tum medendi affectu vbique 3
ea de re hactenus locutus fuerim. Consulebant tamen ne cum

¹ See Letter No. 84, note 1.

fratre Isbrando² deliberare pigeret. Cum itaque ego in eam sententiam venissem vt proficisceremur (a qua non abhorrebat ipse dominus Isbrandus) accidit vt diuersum sentiret Consistorium Flandricum, nimirum hoc tempore suum Ministrum non esse dimittendum. Quo cognito, etiam ipsis quos misistis fratribus visum fuit, non expedire me solum venire, licet alioqui promptissimum. Restat igitur fratres vtrumque : vnum, vt meum 4 quidem aduentum neque temere, neque pertinaciter negatum, sed communi consilio potius dilatum esse intelligatis. Alterum verò, vt hoc vestrum siue reconciliationis inter vos, siue querendę tranquillitatis studium omnibus in hac vrbe fratribus ac præsertim Consistorij Flandrici seriò approbare pergatis. Fieri enim potest (meo quidem iudicio) vt in repulsa facienda non perseueretur. Dominus Jesus, cui singuli sumus edificati- 5 onis nostrę reddituri rationem, nos omnes sancto suo veritatis atque pacis Spiritu donet, eodemque in æternum stabiliat ad nominis sui gloriam et Ecclesię incrementum. Amen. Ex Nortwiche .4. Octobr.* 1.5.6.8.

Vester Johannes
Helmichius.

Addressed :

6

Ministris ac Senioribus
Consistorij Ecclesię
Belgiogermanicę quę
est
Londini.

Endorsed :

Receptę 9. Nouembris. 1568.

* *Added in the margin by another hand :*

Pro Octobr. scribendum Nouemb.

² See Letter No. 101, note 1.

92.

**THEODORUS BEZA¹,
to JOHANNES COGNATUS².**

Geneva, Friday, 11³ March 1569.

§ 1. *I have this winter received seven lengthy writings from Antonius Corranus in which he very bitterly accuses you and the whole order of Elders. I write this, not because I wish to revive disputes, but in order that you may see that the Church committed to your charge do not suffer by them. 2. In order that proper moderation may be used in dealing with the affair, I have forwarded everything to the Bishop of London, and trust that you will submit to his decision and judgment in such a manner, that all may understand that you have consulted nothing but the peace of the Church. 3. Whatever may have happened, you see that Satan endcavours to ruin you by the same wiles by which he has destroyed other French refugee churches, namely by the opinion rooted in some people that wherever the French go they bring discord and tumult with them. 4. As regards Corranus' accusations against you personally, you will all the more inspire people with faith in your innocence if you defend it most calmly. 5. Our friend Remundus will, I think, write to you about our affairs.*

Mi frater, quòd tam raras à me accipis, velim assiduus meis occupationibus acceptum feras. Nunc autem putavi omninò, hanc ad te scribendi occasionem à me prætermitti non posse. Acepi hac hyeme septem quædam scripta Antonij Corrani⁴, eaquæ copiosissima, in quibus et te nominatim cum alijs quibusdam mihi ignotis, et totum seniorum ordinem Vir ille tam acerbè grauiterque accusat, ut vix quicquam virulentius scribi potuerit: qua de re certiores te faciendum existimaui, non ut contentiones siue iam sopitas rursus excitem, siue adhuc ardentes fodiam, sed idcirco duntaxat ut intellecta

¹ See Letter No. 39, note 11.

² id est Jean Cousin; see Letter No. 73, note 9.

³ This Letter is printed as "Epistola LVII" in the Collection of Theodore Beza's Letters published under the title *Epistolarum Theologicarum Theodori Bezae Vezelij Liber Unus*. Secunda editio, Genevæ, apud Eustathium Vignon, 1575. It is there dated 8 March 1569.

⁴ See Letters No. 75, note 3 and No. 82, note 3. The printed edition adds *Hispani* after the name *Corrani*.

tanti momenti criminatione, des operam ne quid ex ea re detrimenti Ecclesia tibi commissæ accipiat. Nosti et millies expertus es, nobis per bonam et malam existimationem ingrediendum esse. Vt autem ea, qua decet, moderatione res tota ² statim pertractetur, neque ut aliquoties istic factum est, flamma ex flamma spargatur, omnia ad Reuerendum dominum Londinensem⁵ misi, cuius arbitrio ac prudentiæ⁶ te sic prorsus obsequi velim, ut te nihil tuum hîc^{6a} quærere, sed uni paci Ecclesiæ tibi à Deo commissæ studuisse omnes intelligant, ac reipsa experiantur. Potuisti, ut astutus est noster hostis, in actione huius causæ decipi, quod maximis etiam viris usu uenit, et ista quorundam vehementia, quos ait Antonius⁴ in Galliam usque fuisse allegatos, mihi nonnihil est suspecta, siquidem ita se res habet. Sed minimè vanam fuisse hanc tuam suspicionem, ne non satis syncerè homo iste ageret⁷, res ipsa ni fallor ostendit, ut si quid hîc peccasti, ego quoque si tuo loco essem, fuerim omnino⁸ similiter aut grauius etiam peccaturus. Sed multa hîc incidunt de interceptis et perperam translatis, aliquoties dissimulatis⁹ litteris, et alijs quibusdam, quæ sic iste vobis impingit, ut si vera sint (quod ego quidem mihi persuadere non possum) omnino reprehensione digna videantur. Sed utcunque se res habeat, vides quid Satan conetur, ³ nempe ut vos illis dolis pessundet, quibus alibi peregrinantes Ecclesias Gallicas perdidit, ea in quorundam etiam optimorum animis insita opinione, quæ facilè postea eximi non potest, Gallos videlicet ubicunque fuerint, discordias et tumultus secum trahere. Huc igitur præcipuè enitendum in contrariam partem videtur, ut publica tranquillitas priuato quouis dispendio redimatur. Quòd autem attinet ad priuatas controuersias, quo ⁴ sunt grauiores istius in te criminationes, eò maiorem facies innocentiae tuæ fidem, si quam placidissimè¹⁰ illam defenderis, id est si quam maximè Christianè te in tota caussa gesseris.

⁵ Edmund Grindal, see Letter No. 45, note 1.

⁶ *potestati* in printed edition.

^{6a} Added above the line.

⁷ After *ageret* the printed edition adds: *perlectis ipsius ad N. literis, quas non aliunde quam ab ipsomet accepi*. The *N.* perhaps indicates Nicolaus Gallasius (see Letter No. 82, note 3).

⁸ *fortasse* in printed edition.

⁹ *simulatis* in printed edition.

¹⁰ *planissime* in printed edition.

quod te facturum confido. De rebus nostris scribit ad te 5
copiosè Remundus¹¹ noster, ut arbitror. Itaque totam hanc
partem omitto. Bene vale, mi frater. *Dominus* Jesus sancto
suo spiritu te regat, et in tot difficultatibus sustineat, ut in-
offenso cursu stadium hoc tuum ad metam usque decurras.
Geneuæ, 11 Martij 1569.

Tuus Th. Beza.

Addressed :

6

Fidelj Christj seruo,
Johannj Cognato,
Gallicæ Londinensis
Ecclesiæ, fido Pastorj,
fratrj & symmystæ
charissimo.
Londinj.

Endorsed :

7

Reddite 9^o Iunij.

¹¹ Remundus Calvetus, one of the Ministers of the Genevan Church, see Letters No. 42, § 4 and No. 85, § 27.



93.

**GEORGIUS WYBO, alias OCTAVIUS SYLVANUS¹,
on the GOVERNMENT
of the LONDON-DUTCH CHURCH.**

[London, Tuesday, 26 April 1569?]²

- § 1. *Certain useful and necessary articles regarding the proper constitution of the London-Dutch Church submitted by the minister George Wybo to the assembly (of ministers and elders).*
- 1^a. *The Ministers of the Dutch, French and Italian Churches and the Elders, with one or two of the chief ministers of the English Church, to assemble once a month, and the assembly so constituted is to take cognizance of all controversies and important affairs, which cannot be conveniently decided in their particular churches.* 2. *In case a serious matter arises which ought not to be decided without the Superintendent being consulted, such consultation should only be done by this assembly or at least with their knowledge and consent.* 3. *Each member of a church should submit to the suffrages of the Consistory of his own Church, and, if he consider himself aggrieved by the judgment of the Consistory, should refer his cause to the aforesaid assembly.* 4. *A competent secretary to the Consistory should be elected, whose duty it would be to take the votes of the Consistory, to make a memorandum of the voting, and to deduce from such memorandum the decision of the Consistory, which the minister, whose turn it would be that week to preach, should repeat and confirm, with such observations as circumstances might demand.* 4^a. *He should also have charge of all documents which concern the Church. Nor should any document be considered an authentic document of the Consistory unless it be signed in their name.* 5. *The custom, observed in the English Church, of three persons explaining one and the same text of the Scriptures, should also be adopted in the London-Dutch Church, with the addition of a moderator, namely the minister whose turn it would be to preach that same week. These explanations should not last longer than two hours: one hour for the first interpreter; twenty minutes for*

¹ See Letter No. 86, note 1, and Letter No. 80, note 1.

² The date assigned to this document is by no means certain. In the document which follows, the date of which is certain, it is said (§ II) that Georgius Wybo delivered, on 26 April, to the Consistory of the Dutch Church, London, a document towards the pacification of the Dutch community in London, and it is possible that the present one is that to which reference is made. It is also said there that he was elected to the ministry of the Dutch Church about a year and a half before, which must mean after 2 March 1568, for on that day he refused the appointment (see Letter No. 86). Ruytinck in his *Gheschiedenissen der Nederd. Natie in Engellant*, p. 83, places his election in 1569, and the List of ministers preserved in the Dutch Church gives it as 1570. See also Letter No. 127.

each of the remaining interpreters. To this college might be elected the Ministers, Elders, Deacons and some of the other brethren of tried faith and doctrine. 6. The ecclesiastical censure should be used every week in the Consistory between the ministers and the interpreters concerning the doctrine and the interpretation of the ministers and interpreters. The censure of morals should take place every month. 7. In order not to burden the Consistory uselessly with many and various affairs, it would be well if the Elders, each in their respective parishes (into which the Church is to be divided), received the complaints of the brethren and settled controversies, unless something happened which required the treatment and decision of the whole Consistory. 8. A certain number of members learned in the law, might be elected to decide mere civil matters. If anyone felt aggrieved by them, the Consistory could be again appealed to. 9. The ordinary Ministers should have the power, with the authority and consent of the Elders, to elect others, of tried faith and doctrine, to preach for them in case of illness, absence or serious affairs.

Certa quędam Capita vtilia et necessaria ad bonam Ecclesię¹ Londinogermanicę constitutionem, quę Georgius Wybo Latinę cognominatus Octavius Syluanus eiusdem ecclesię Minister, reuendo et sancto Coetui ecclesiastico (cui ob diuturnum morbum quo etiamnum decumbit pŕesens adesse non potest) examinanda et diiudicanda summa cum reuerentia ac humilitate proponit solam Dei gloriam et regni Christi propagationem in hoc sancto negotio spectans.

Primum.

Vt singulis mensibus conueniant trium Ecclesiarum exte-^{1a} rarum Ministri cum Senioribus, quibus accedet, si commodum videbitur, vnus atque alter ex pŕecipuis Anglicarum Ecclesiarum Ministris. ad quem Coetum pertinebit cognitio omnium controuersiarum, ac rerum grauium, quę in particularibus Ecclesijs commodę decidi non potuerunt.

Secundum.

Si quid grauioris difficultatis oboriatur de quo nihil statui² debeat, nisi consulto prius Domino Superintendente prout ratio sui in nos officij postulat, ne hoc fiat nisi ab ipso Coetu, vel saltem eo conscio et consentiente.

3^m

Vt singula Ecclesię membra suffragijs Consistorij particularis³ suę Ecclesię, aut maiori saltem parti sese submittant. Atque vbi se grauatos iudicio Consistorij putabunt ad pŕedictum Coetum causam referent.

4^m

Vt idoneus Scriba siue Amanuensis eligatur, qui sit ab 4
actis totius Consistorij, quique bona fide velut os ac manus
totius Consistorij suffragia excipiet, scriptoque rediget, si nego-
tium requirat, atque eiusdem Consistorij aut maioris partis men-
tem ac sententiam ex scripto apertè proferet, quod ipsum postea
Minister, cuius ea hebdomade vices erunt concionandi repetet
confirmabitque, addita pro temporis ratione et rei qualitate
cohortatiuncula. Cuius quoque Amanuensis fidei committetur 4^a
cura omnium scriptorum, quę Ecclesiam concernent. Neque vllum
scriptum pro authenticis actis Consistorij habebitur, cuius inte-
ger contextus, singula verba, eorumque ordo toti Consistorio
prelecta, communi consensu confirmata et manu deputati ad
hoc Consistorij nomine subscripta non fuerint.

5

Vt laudabilis prophetandi³ ratio in Ecclesia Londinogerma- 5
nica iuxta morem Anglicanę Ecclesię exerceatur: nempe vt tres
prophetent, hoc est eundem scripturę locum ordine explicent
quibus accedet quartus, totius actionis moderator: Isque erit
ex Ministris ille cuius vices concionandi illa septimana future
sunt. Sed ita vt totum illud prophetandi tempus vltra duas
horas non extendatur. Primus enim vix spatium vnus horę
sibi usurpabit, et quod reliquum erit temporis cæteris tribus
cēdet. In hoc autem prophetarum Collegium non modò coapta-
buntur verbi Ministri, sed etiam ex Senioribus, Diaconis, atque
adeo ex cæteris fratribus aliquot qui sint probatę fidei et Doc-

³ Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 84, says, under the year 1571, that it was resolved to abolish a certain exercise called Prophecy, as certain bold and ignorant people by their contradiction often caused great confusion but little edification. It appears, however, from the *Kerkeruads-Protocolen der Londense Gemeente* (Werken der Marnix-Vereeniging, Serie 1, Deel 1), pp. 276, 290, that it was not entirely abolished in 1571, but suspended for a time. The Prophecy was a public examination of the Doctrine of the Ministers; it was first introduced by Joannes à Lasco, Mironius and the Consistory and had always devoutly been kept up, as is evident from the Christian Ordinance of Mironius printed in 1554 in London. Not everyone was allowed to speak, but the Elders, Deacons and some excellent and devout men, selected for the purpose and who were known as seeking nothing but the glory of God and the edification of the community. Its object was to exercise the ministers and to assure everyone of the truth and firmness of his religion. A similar exercise is still kept up in the Scottish Highlands.

trine, necnon conuersationis honeste, atque ad hanc functionem perquam apti et accommodi.

6^m

Vt Censura Ecclesiastica singulis hebdomadibus in ipso 6 Consistorio inter Ministros et prophetas exerceatur, tam quod ad doctrinam quam prophetiam attinet Ministrorum ac prophetarum. Singulis autem mensibus Censura morum fiat.

7^m

Ne Consistorium inutiliter multis et varijs negotijs grauetur 7 non inconsultum fuerit vt Seniores quique in sua parœcia (in quas Ecclesia distribuenda est) fratrum querelas excipiant controuersiasque componant: nisi fortè quid grauius acciderit quod totius Consistorij tractatione ac determinatione indigeat.

8^m

Vt ex toto corpore Ecclesię, si commodum videbitur, certus 8 eligatur numerus eorum qui legum ac Iuris videbuntur magis periti, penes quos de causis merè ciuilibus statuendi facultas erit. A quibus si quis se grauatum putabit, ad Consistorium recurrere licebit.

9^m

Vt ordinarijs Ministris potestas concedatur, alios etiam 9 extraordinarios Ministros in locum suum surrogandi, qui vices suas in concionibus suppleant, vbi ob morbum, absentiam, vel grauiora negotia eorum operam desiderauerint: modò sint exploratę fidei, deque eorum syncera doctrina, ac honesta conuersatione constet. Ita tamen vt sine authoritate et consensu Seniorum huius nihil fiat.

Georgius Wibotius Verbi minister
per morbum Lecto affixus.



94.

PROPOSALS FOR RECONCILIATION¹.

London, Wednesday, 27 April 1569.

§ 1. *This is our advice and form of confession of guilt. Both parties confess to have greatly sinned in this protracted dispute, against God and their neighbours, and beg forgiveness from all those whom they may have offended, and pardon all those who have wronged and slandered them.* 2. *A minister, who has remained impartial, will announce this peace. And silence as to the dispute is imposed upon all the former ministers, the elders and the whole congregation.* 3. *Six weeks or two months after the announcement of this peace, half the number of elders will be discharged and as many new ones elected in their place by the whole community.* 4. *Within eight or fourteen days the same measure to be adapted with respect to the deacons, but the former deacons and the other brethren who have formerly partaken of the Lord's Supper, shall not be eligible to either of these offices.* 5. *Offer of the ministers and the Consistory of the Low-German community of London to all those who, having separated themselves from the community, wish to join it again. As no peace or unity in religious affairs can be effected with any one before he is reconciled to God, His holy will and word, we request every one to accept and approve a basis of the doctrine of Christian liberty, of a proper and Christian conscience, of the use of ordinary things, preservation of Christian ceremonies and polity in public worship and assemblies, power of the ministers and rulers of the community, of obedience of the subjects, of unity with the community, founded on the Bible and the opinion of all reformed communities, and, in witness thereof, to sign the articles sent by the community of Geneva and printed by us, and thereby to bind themselves to do nothing against such a basis.* 6. *And as they have unjustly separated themselves from the community of Christ we also request them to confess their guilt in the manner that shall be decided upon by the French ministers, we being ready to forgive them all the wrong that they have done against us personally.* 7. *And although last year we often privately and publicly, and even recently in print, confessed our guilt, we yet, in order to facilitate their union with us, admit again that, in this dispute, we have often exceeded the limits of prudence and forbearance and beg forgiveness for it.* 8. *Because Eldership and Deaconship are apostolical offices and appointments entrusted by God only, we are of opinion, that they cannot be resigned or changed by the persons who hold them, except for very weighty reasons.* 9. *Our offer refers only to the past dispute and is not connected with any private affairs.* 10. *When they observe all that has been said above, we will accept them again as our dear Brethren and Sisters in the Lord, and will assist them as much as is in our power.* 11. *Compromise of the ministers of the Consistory of the Low-German community of London. As we have never refused to adopt any means calculated to reunite with us the brethren who have separated themselves from our community, we have agreed with George Wybo (whom we, eighteen months ago, called to our ministry) to hand his writing given us yesterday, together with our own and that of those who have separated themselves from our community, to the French ministers, who may, if they please, take some English and German ministers into their council.* 12. *And let them indicate to us all that they may find in these three documents which would tend to confirm the peace between us and the brethren who have separated from us; or, if they should wish to draw up a fourth document, which, in their opinion, might better promote the said peace, we promise to adopt and carry it out faithfully.* 13. *We declare that this is our opinion, and promise the aforesaid French ministers that we and our community will abide by it with respect to the brethren who have separated from us.*

¹ See Letter No. 80, note 1.

Dit is onzen alderbesten ende bequaemsten raedt die wy na onsen
 cleyne gauen door Godes genade hebben connen vinden, tot
 bevredinghe ende stichtinge der gemienten.

Forme der schuldbekinninge ende beuredinghe.

Beyde partyen bekennen datse grootelix gesondicht hebben
 in desen langduerigen twist, teghen godt ende haeren naesten.
 Biddende ootmoedichlick alle de ghenen die daer doer eenich-
 sins vererghert geweest syn, dat sij hen sulckx om Christi
 wille vergheuen, gelyc sij ooc alle onghelyc ende laster haren
 personen aengedaen van gantscher herten vergheuen.

Een Minister die sich noch ter eender noch ter ander
 syde ghemoyet heeft, sal dese vrede vercondighen. Ende de
 oude Ministers, Ouderlinghen ende de gantsche Gemiente, met-
 gaders oock dander partie sullen op straffe der Christelicker
 Discipline verbonden syn, vander voirgaender twistsake ofte
 eenighe poincten der seluer gheen mentie te maken noch
 opentlic opden predickstoel noch priuatelic op eenighe andere
 plaetsen: Maer alle voirgaende dinghen dies aengaende sullen
 met een eewich swijghen begrauen worden.

Sesse wecken ofte twee maenden na de vercondinghe deses
 vredes sal het gantsche Corpus der Gemiente een nieuwe ver-
 kiesinghe doen, Te weeten De helfft der ouderlinghen die nu
 in dienste syn behoudende, ende so veel nieuwe daertoe ver-
 kiesende. Ende binnen acht ofte vierthien daeghen daer na
 sal desgelycks een verkiesinghe der Diakenen² gheschieden, in
 de welcke ooc deen helft sullen bliuen, ende soe veel daer
 toe vercooren worden. Behaluen dat de oude Diaconen met
 den anderen broederen die voirtydts mede ten nachtmael ge-
 weest hebben voir ditmael tot gheen van beijde dese ampten
 en sullen vercooren worden.

Georgius Octavius Syluanus³

Joannes Cubus⁴

² This new mode of electing deacons caused serious disputes in the Dutch Church; see *Kerkeraads-Protocolen der Londensche Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1), pp. 46, 74, 79, 87 &c.

³ See Letter No. 86, note 1.

⁴ In the *Kerkeraads-Protocolen der Londensche Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1), p. 3, he is mentioned as one of the deacons of the

Anbiedinghe der Dieners ende Consistorie der Nederduytschen 5
gemiente Christj to Londen, an alle de gene edt sij vrouwe
off man die van der seluen gemiente geweken, wederomme
mit horlieden vereenighen willen.

Dewyle geen vrede noch eenicheit in religie saken mit
mensen gemaect werden mach, voir dat selue voirierst mit
godt vereenighet ende sich synen heiligen wille ende woirde
onderdanichlicken onderwerpen, Soe isset, dat wy Dienars ende
gemiente voirseid, versoecken bij desen aen alle de gene, die
ouer ettlicke jaaren van onser voirseider gemiente affgeweeken
syn. Sy sullen ter godtliker vereeniginge hörer mit ons ende
mit onser voirseiden gemiente, sodanen grondt der leere vander
Christeliker vryheit, van goeder ende Christeliker conscientie,
van gebruycker middelmatigher dinghen ende onderhoudinghe
christeliker ceremonien ende politien in openbaren kercken-
diensten ende tosamencompsten van mach der Dienaren ende
regenten der gemiente, ende ghehoirsamheit der onderdanen
van eenicheit mit godes gemiente te houdene ende na grondt
bibelscher schrift ende aller gereformeersten gemienten geuoel-
len, annemen ende approbeeren, ende ten teeckenens des, sodanen
artikelen, als van der lofwerden gemiente van Geneue ende
anderen gecomen, ende van ons in drucke vthgegeuen syn,

Dutch Church, on 10 November 1569. On pag. 246 (30 November 1570) he is again spoken of as deacon, and as having established a school for teaching French and Latin, while at the same time he asked his discharge as deacon in order to be able to devote all his time to his school. This request does not seem to have been complied with, as on pp. 295, 297 (4, 11 March 1571) he is again spoken of as deacon. Sym. Ruytinek, *Geschiedenissen der Nederduytsche Natie in Engelant*, p. 87, says that two ministers of the Dutch Church, London, were sent to Holland, in 1572, in order to assist the Prince of Orange in establishing the reformation in that country on a firm footing, and that, in their absence, the remaining minister, Georgius Wybotius, confirmed Joannes Cubus and Jacobus Regius as ministers in their place. On p. 106, under the year 1575, the same author speaks of Joannes Cubus of "Maidstone"; which agrees with the *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland, 1575—1609* (Werken der Marnix-Vereeniging, Serie II, Deel I), where on pp. 4, 10 he is, on 15 March 1575, spoken of as minister of the community of Maidstone. On p. 121, under the year 1576, Ruytinek speaks of him as minister of the Word of God in London, which is again confirmed by the *Acten*, pp. 11, 32 (22 May 1576). On p. 133, under the year 1577, the same Ruytinek relates that in the Netherlands religion made great progress and from all sides ministers were collected to serve the various communities. Caspar Heydanus, minister at Antwerp, was sent over to London and obtained the services of Joannes Cubus on condition of his being allowed to return, if the Dutch Church in London should require his services. He seems to have died at Antwerp, probably in the month of October 1579 (see *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 117).

mit hören eighen handen, een ieder voier sich selues onderschrijven, ende sich also verbinden, sodanen grondt der leere, op geenerleye wyse, te weedercomen willen.

Ten anderen *versoecke* wij to an den seluen, dewyle sij ⁶ onrechtelycken ende sier archeliken vander gemiente christj afgeweken syn, dat sij daer ouer haer schuldt bekennen sullen, so veele ende in soedaner vuge als de Frantze predicanten na inhoudt des compromisses to deeser saken *verwilliget* na hoerer discretie *verordenen* sullen. So vele die schuldtbekentnisse angaet des genes, dat sy weder onse personen misddaen of misshandelt hebben, syn wij soe bereedt, iae veel bereeder hem dat selue om christj Jesu wille te vergeuen, ende mit eenwiger *vergetenisse* also te begrauen, dat wij edt nimmermier to ghenen tyden hen to enighen *verwyte verhaelen* willen, als sy bereedt syn sulckes van ons te begeeren. Ende ⁷ opdat wij noch te bet desen beiegenen mochten, in deser horer *voirseiden vereeniging*e mit ons, hoe wel wij in voirleden iaren to menichmael beyde priuatelicken ende openbarliken, oic noch onlanges bij openbaren drucke, onse schuldt bekendt hebben in etteliken stucken, So bekenne wij noch gerne bij desen, wij hebben onderwylen in der belydinghe deses voirleden langduerighen twistes, menschelike affecten be-weesen, ende syn de paelen der voirsichticheit, saechmoedicheit ende lanckmoedicheit ettlike mate to buijten gegaen waerouer wij oic van herten bidden, een ieder wie sich onser hier eenichsins te beclaghen heeft, wil ons sulckes om christj willen vergeuen.

Auer dewyle dat auderlinckschap ende Diakenschap (van ⁸ welcker *verkiesinge* hier buijten allen propooste ende oic gants tegen natuere deser voorgenomen *vereeniging*e, oirsake gegeuen is eenen artikel te settene) apostolische ampten ende beroepinghen syn, die noch doer vleesch noch doer bloedt, dan van godt alleene, hoe wel door menschen, na godtsaligen oeffeninghen, vastens ende biddens der gemiente opgelecht werden, achte wij dat deselue ampten noch vth menschen wilkôr noch doer goedtduncken noch affecten noch doer compositie ende noch weijnigher eniger boissheit wraeckgiericheit te diene (als hier in onser affgainge van dienste, na *versoecke* der affgewekenen

vander gemiente, gheschien soude) dan alleene vth gewichtighen gegeuen oirsaken vanden *persoonen*, die deselue ampten bedienen, affgelecht noch *verandert* werden connen. Ende wat wij hierinne to eniger tydt doen willen, als wij wel daer van oic nv ouer ettlike maenden vth oirsake der genadiger toeneminghe der gemiente wat bedacht hebben wille wij na onser vrijheit *ende* na den genen dat wij allerstichtlikste vinden sullen onbedwonghen doen.

Auer deese onse anbietinghe versta wij alleene vander ⁹ generaliteit der voirdeden voirgewendeder twistsake, *ende* wat daer onder soe wel van onser als van hörer syden eygentliken *veruangelic* is, *ende* niet soe daer ietes bysonders *ende* dat alleene priuaet waere, mochte priuatelicken van enigen begaen syn.

Soe sij desen dat voirsecht is, nacomen, willen wyse hier ¹⁰ meede als lieue Broeders *ende* Susters inden Heere wederom in onser christelicke *versamelinghe* annemen, *ende* hem alle hulpe *ende* bystandt waere noidt syn sal nae onsen *vermoegen* trauwelicken doen: Gedaen in onser Nederduytschen gemiente to Londen, desen xxvij^{sten} Aprilis anno 1569.

Compromisse der dienars der Consistorie der Nederduytschen ge- ¹¹ miente Christi to londen opden *versoeck* M. Georgij Vibotij^s, ouer eenen pacificatie forme, van een bij schriftte gestelt.

Gelyc als wij Dieners *ende* Consistorie der Nederduijtschen gemiente christi to Londen, noyt to geenem tyden affgeslagen hebben enige godtlike middelen die daer dienen mochten de gene die van ons *ende* onser Christeliker gemiente affgeweken waren, wederomme mit ons *ende* derseluen gemiente te *vereenigen* *ende* te *verheelene*, Also isset oic, dat wij ten *versoecke* M. Georgij Vibotij^s (den wij geleden ongeuerlick anderhalff iaar to onser *voirseiden* gemiente dienst, wettliken *ende* ordentliken beroepen hebben) hier toe noch hebben staen willen *ende* syn mit gemienen aduijse mit den seluen M. Georgio^t *verdragen* syn pacificatie schrijfft in deser saken gemackt *ende* ons den 26. Aprilis gedaen, sampt onsen, dat wij *ende* oic dat gene dat die, die van ons *ende* onser *voirseider* gemiente

^s Otherwise called Georgius Octavius Sylvanus, see above, notes 3 and 4.

affgeweken syn, na syner vrijer verwilliginge (de wijle hij op syn schryfft niet gestaen hebben woude) daerbeuen maken sullen, sullen te gelycke gedaen werden in handen onser seer lieuen ende eerwerden broeders dienars ende predicanten der Fransen tungen, die als nv hier to Londen in groiten getale tegenwoirdich ende gantsch onsuspecte mannen syn, ende soe sy noch eenighe onsuspecten predicanten edt sij vth den engelschen of duijtschen to sich nemen willen, ende van hen in hoerer to samen geroepen versamelinghe, rijplicken na hoerer geleertheit ende godtsalicheit, ouergelecht werden: ende dat-¹² gene, dat sij dan vth desen drijen schrifften vinden sullen dat allerschriffmatigeste ende voegelijkste te sijne godtliken vrede, tusschen ons ende den genen die van ons affweecken syn, te bestedigen: off soe sy, na hoerer bescheydiger discretie vth off buyten den voirseiden drijen schrifften, een vierde schriffit maken willen, dat sij na hoerer godtliker wysheit noch grondiger ende bequaemer achten den voirseiden vrede te vorderen, dat sy ons dat seluige angeuen, ende wij oic te gelycke dat seluige annemen, ende trauwliken sonder enige argelist demseluen nacommen sullen. Dat dit onse een-¹³ voldige meyninge sij, ende dat wij ons sampt onser gemiente, hier toe, an de voirseiden Frantze Dienars ende predicanten ende alle vromen, verbinden willen, soe verre de gene die van ons affgeweecken syn, vele off weynighen to gelycken compromise mit onderscryuinge hoerer handen beuestet, staen willen, hebben wij hier meede ende mit onderscryuinge onser eygen handen opentliken voir der gantzer weereldt betuygen willen. Gedaen in onser Nederduytschen gemiente christj to Londen Desen xxvijsten Aprilis anno 1569.

Endorsed:

14

Apr. 1569

Silvanus

Cubus

tot reconciliatie



95.

PETRUS GABRIEL and JOANNES ARNOLDI
recommend DIERICK ALLERTZOON
 to [the
CONSISTORY of the DUTCH CHURCH, LONDON].

Emden, Friday, 26 August 1569.

§ 1. We, ministers of the dispersed Church of Amsterdam, moved by heartfelt pity, recommend to you a pious skipper of Amsterdam, named Dierick Allertzoon, alias Blaek Dierick; 2. who, having arrived here from England, has told us how, to his great loss and the sorrow of his wife and children, his ship has been seized (having been taken for a papist and enemy of our religion). 3. And there being good hope, according to Mr Dolheyn's promise, of regaining his ship, if he could prove that he is no papist, he has presented to us two credible witnesses, who both have resided for a long time at Amsterdam. 4. One of them has testified that the said Dierick not only separated himself from the papal idolatry, but also joined the true religion and had his child baptized and his name registered by our minister Jan Arentzoon. 5. The other declares that he himself brought Dierick's ship out of Amsterdam, the said Dierick being too much suspected by the magistracy and the barrier-keeper, to venture himself on the ship and sail away from Amsterdam; that, moreover, the said Dierick has ever since conducted himself piously and like a Christian, and desires to continue in the same way. 6. Having heard this from the witnesses and from other respectable merchants, who have fled hither from Amsterdam, we inform the brethren of the same, hoping that it will be to his advantage, and trust that you, seeing his great loss and the grief of his wife and children, will help them. 7. We shall always be ready to serve you wherever it is possible.

Ghenade ende vrede van God onsen Hemelschen
 Vader door Jesum Christum. Amen.

Zeer gheliefde broeders in den Heere dewyle ons de Heylighe
 Schrift leert dat wy an allen menschen sullen goedt doen ende
 in zonderheyt an de huysghenooten des gheloofs, zo zijn wy
 dienaers der verstroeyder Ghemeynte van Amsterdam vut hert-
 grondelicke medelijden veroorzaect gheweest an v *lieden* te
 schrijuen, om v *lieden* mits desen hooghelic te recommanderen
 eenen vroomen schipper van Amsterdam met namen Dierick
 Allertzoon aliàs zwarten Dierick, de welcke alhier binnen Embden 2

vut Enghelandt by ons ghecommen zijnde, heeft ons zijn groot ougheluck *ende* ellende voorghedraghen, namelic, hoe dat zijn schip aldaer (voor een papist *ende* voor een vyandt onser religie ghehouden zijnde) aenghehaelt is tot zijn groote schade *ende* tot groote droefheyte *ende* smerte van zijn lieue huysvrouwe *ende* kinderen daervan hy een goet ghetal heeft. Ende omme ³ dieswille datter noch goede hope is door de toezaghe van Mons^r Dolheyn¹ om zijn schip wederom te krijghen, zo verre als hy Dierick *voorseid* konde bewijzen dat hy gheen papist en ware oft dat hy de bekende waerheyte met huychelen niet verzaect hadde, zo heeft hy tot ontschuldighen zijns persoons, twee gheloofweerdighe ghetuyghen voor ons ghebracht met namen Willem Bruyn van Zwarte Sluys *ende* Claes Willemzoon vander Gauwe die beyde langhen tijt binnen Amsterdam ghewoont hebben, waervan de eene voor de waerheyte betuyght hoe dat de *voorseide* ⁴ zwarten Dierick hem niet alleenlic van de Papistische afgoderye afghezondert heeft als de openbare predicatie des Euangeliums, in onse Vaderlandt gheweest is, maer heeft hem ooc by de ware religie gheuoeght *ende* zijn kindt in de Ghemeynte Christi laten doopen belijdende eerst zijn gheloue *ende* latende zijnen name aenteecken van onse *broeder* Jan Arentzoon dienaer des woordts. De andere ghetuyght hoe dat hy zelue vut den ⁵ name vanden *voorzeiden* Dierick zijn schip heeft met groot perikel vut Amsterdam ghesteken om dat hy Dierick van weghen der ware religie al te suspect was by der Ouerheyte *ende* by den boomslyuter. Derhaluen en dorste hy hemseluen op het schip niet betrouwen om buyten de palen van Amsterdam te varen int openbaer, *ende* naer dat hy vut de stadt gheweest is zo heeft hy hem altijt vroom *ende* christelic ghedraghen, *ende* en heeft hemseluen tot gheen huychelye (als wel leyder Gods vele schendelic ghedaen hebben) begheuen, maer is volstandigh ghebleuen by de waerheyte des Heylighen Euangeliums, *ende* is ooc door de ghenade Gods also ghesint dat hy begheert in de aenghenomen waerheyte goeden voortganc te doen. Dewijle wy nu dan zodanighe onderrichtinghe van ⁶ den *voorseiden* Dierick vut der ghetuyghen mondt *ende* vut andere goede Coopliden van Amsterdam alhier ghevlucht ghe-

¹ See Letter No. 87, note 15.

hoort hebben, zo heeftet ons niet ongheraden ghedocht (vriendelic daertoe verzocht zijnde) het selue den broederen aen te dienen, verhopende dattet hem niet weynigh in zijn bedroefde zake voordierlic zal wesen. Derhaluen willen wy v *Lieden* zeer beminde broeders om Christi wille ghebeden hebben, dat ghy de groote schade des *voorseiden* Diericks ende de smerte zijner bedructer huysvrouwe ende kinderen aenziende, den seluen uwe hulpe ende bystandt naer den aert der christelicker liefde in dese droeuighe zake allesins wilt bewijzen, op dat hy eenmael vut zijnen noodt magh gheholpen zijn, ende zijn huysghesin eerlick (als hy pleeght) den cost winnen. Dit doende lieue broeders zo zult ghy Gode (die een verghelder alles goeds is) eenen aenghenamen dienst doen, ende ons beyden een zonderlinghe vriendschap bewijzen. Ende waerin dat wy v *lieden* 7 eenichsins konnen dienstelic zijn, zo zult ghy ons altijt naer onse kleyn vermoghen ghewilligh ende bereyt vinden. Hiermede blijft Gode beuolen, die v met zijnen Heylighen Gheest regere dat ghy met eenerley ghesintheyt de opbauwinghe der Ghemeynte Christi muecht zoeken, ende den bandt des vredes vast behouden, op dat Godes eere verbreyt ende zijnen Heylighen name onder allen menschen magh ghepresen worden. Gheschreuen vut Eemdden in Oostvrieslandt desen 26 Augusti anno 1569.

By ons uwe welgheliefde broeders ende dienaers der
verstroeyder Ghemeynte van Amsterdam.

Petrus Gabriel.

Joannes Arnoldi.



96.

THE CHURCH at EMDEN
gives religious advice and consolation¹
to the LONDON-DUTCH CHURCH.

Emden, Wednesday, 12 October 1569.

Salus et Pax in Domino. Det Dominus effari nos posse¹ spiritu suo illud, quod vestro nostroque nomine concepimus gaudium, non Ethnica aut Rhetorica, sed spirituali veraque congratulatione. Accepimus etenim quicquid fuit diuersarum partium studij, inuidia Sathanæ (qui militantis Ecclesiæ calcaneum mordere iusto Dei iudicio haud cessat) aspersum, spiritu amoris suffocatum. Et nunc cernere profecto licet in longe diuersum, quam mundus iudicat, finem cedere nobis nostram in quam plurimis cum ignorantiam ingenitam tum multifariam etiam in maximis minimisque, cum a magnis cum paruis ingeniis præoccupatione carnis factam transgressionem: et hanc cum omnibus piis Patriarchis, ac Patribus nostris communem, non tragicum, sed comicum sortiri euentum, Deumque vere bonum bonis, facilem facilibus, vt quibus summum bonum intus in animis (vtcunque fatigemur aliunde) regnum Dei, Pax, iusticia, gaudiumque in spiritu sancto fuerit hactenus, eritque semper repositum, vereque concludi fidelibus in Christo cuncta cedere bono. Iam vero quid superest vos nobiscum Christi sponsi ac Capitis nostri charissima membra: quam vt si quid in hac fidei, dilectionisque fraternæ variis sese huc vsque offerentibus occasionibus commodi prouidentia paterna, sique quid incommodi nostris id sic promerentibus erratis, acceperimus, id ad ædificationem, emendationem communem interpretemur? Hoc etenim quodcunque nobis vsu venit, si eo animo, eaque consideratione, quâ Clementissimus

¹ The Letter refers to the disputes and dissensions which had distracted the Dutch Church for some time past; see the documents printed above as Nos. 80 (note 2), 88, 93, 94, and below the Nos. 100, 102, 104.

noster coelestis Pater omnia in fidelium et electorum suorum vtilitatem conuertit, spiritu adoptionis interpretati fuerimus: non modo eius misericordiam, sed post quaecunque admissa peccata supereminentem experiemur beneuolentiam. Ac uti huc vsque fidei vnitatisque vinculo, animorum consensum societate Ecclesiæ visibili per Ministerij a Christo instituti apertam et nunquam desituram exercitationem mutua opera candidè firmiterque tenuimus: ita deinceps inquam optimo non hominis aut carnis, sed Christi præceptoris nostri Dei viui instituto religiose progrediamur; vtque omnibus in hac tam vtili, pia necessariaque pacis restitutione, qui operam suam contulerunt, gratias magnas Dei et Christi nomine: ita maximas eis habemus qui in hoc maximam operam suam, studiumque pro virili (non dubito quin Angelorum subsidio) collocauerunt, quorum laboribus, curis, vigiliis, gemitibus, lachrimisque hoc tantum a Deo tempore maxime oportuno impetrauimus. Dominus benedicat eis et cineri eorum. Memoria eorum non pereat in æternum, terram incolent et fortunabuntur. Nunc audite fratres, quam bonum et quam iucundum vnanimiter cohabitare fratres². Abite abite vulpeculæ, vineam destruere conantes³. Modicum abscondit se Dominus, et mox reddidit videndum se nobis, non etenim fieri poterit, vt Sponsam suam deserat Sponsus. Osculemur eum et amplectetur nos. In hoc igitur nunc cognoscet nos mundus, quod Discipuli eius sumus, quoniam inuicem nos diligimus. Ponamus igitur animas nostras pro fratribus, vigilemus pro ouibus nostris, vulneratos sollicitè medeamur, vt vnum sumus, sic vnum semper sentiamus, loquamur, accrescamusque in virum adultum staturæ Christi, alter alterius onera portemus. Charitas patiens est, benigna est, multa fert atque sperat, neque vt ipsa hic res testatur, optato fallitur premio. Hic namque vt neque rerum grauissimarum difficultas, ingeniorum varietas, conditionum diuersitas, tempus longinquum atque difficile, calumniatoris mendax suggillatio, nec tot persecutiones et falsi fratres Regnum Christi in nobis impedire nequiuērunt: sic porro nil tam magnum, asperum, inopinatumue aduenire posse iudicabimus, e quibus Ecclesia per sedulitatem Prepositorum auxilio Dei non facile eruatur. Omnipotens igitur æternæ ac viue Deus, æternæ Pater Domini

² Ps. cxxxiii. 1.

³ Cant. ii. 15.

nostri Jesu Christi, qui te patefecisti immensa bonitate, et clamasti de filio tuo *Domino* nostro Jesu Christo. Hunc audite. Conditor omnium rerum et conseruator cum filio tuo coæterno, λόγῳ⁴ et imagine tua, et spiritu sancto effuso in Apostolos, fouente creaturam tuam, sapiens, bone, misericors, iuste et fortis miserrere nostri propter Jesum Christum filium tuum Dominum nostrum, quem voluisti pro nobis esse victimam μεσίτην⁵ καὶ ἱκέτην mirabili et inenarrabili consilio, et sanctifica, inflamma, Doce, rege, iuua cor et animas nostras Spiritu Sancto tuo, sicut dixit Filius. Quanto magis pater coelestis dabit Spiritum sanctum petentibus. Et opus quod in nobis, in medio hostium tuorum incoepisti, perface, et nominis tui causa, tuorum exulum, et longo tempore oppressorum, miserearis, et propter scandala infirmorum potentiam tuam: Declarato, quò confirmationes facti, ad extremum vsque vitæ halitum, in tui nominis confessione perseuerent et placide è vita hac in æternam migrent beatitudinem. Amen. Bene et foeliciter Valete Patres et fratres in Domino obseruandi, Æmedæ Anno redempti orbis 1569. duodecimo die mensis Octobris.

Albertus Hardenbergus⁶ doctor S. T. et Pastor 2
Embdensis Ecclesiæ
Martinus Eliacus⁷ Emdensis ecclesiæ minister
Johannes Lindemius⁸ eiusdem Ecclesiæ
minister
Bernhardus Borsumanus⁹ eiusdem ecclesiæ
minister
Nomine et iussu Cetus lineæ Emdensis.

⁴ MS. λογῳ. ⁵ MS. μεσίτην. ⁶ See Letter No. 2, note 1.

⁷ Meiners, *Oostvrieschlandts kerkelyke Geschiednisse*, p. 467, speaks of Martinus Eliacus, who had been first Roman priest in the village Tznm near Franeker, but embracing the true religion, he quitted his country and, in the company of other Frisian ministers, went to Emden. In 1565 he preached at Hinte and in 1566 at Leeuwarden. In 1568 he was appointed minister at Emden and was confirmed in his ministry on the 15th November of that year. On p. 459 Meiners calls him Martinus Aegidius Eliacus. He died 6 December 1573.

⁸ Meiners (*l.c.* p. 459) says that Johannes Lindensis entered on his ministry at Emden on the same day as Eliacus. He died 11 May 1573.

⁹ Bernhardus Borsumanus, probably so called after his native place Borssum, a village in East-Frisia, was first minister of the Reformed Church at Hamswerum, but was called to Emden in 1569 and confirmed in his ministry there in the month of June.

Addressed :

3

Doctrina et Pietate ornatissimis
viris, Ministris, Senioribus
ac Diaconis Ecclesiæ Londinensis
Belgicæ Dominis ac fratribus nostris
in Christo colendis et obseruandis,
Tot Londen.

Endorsed :

4

Ontfangen in Consistorien 23 Martij 1569¹⁰
Voor Paesschen.

And in another hand :

5

A Cœtu lineæ Emdensis
Hardenbergus etc. Ministri Emdenses.

¹⁰ This is Old Style, therefore 23 March 1570.



97.

EDMUND GRINDAL¹, Bishop of London,
to JOANNES COGNATUS².

Fulham, Monday, 7 November 1569.

§ 1. *Nearly two months ago one of my friends who favours your churches wrote to me asking me to find some means of reconciling you with Corranus, who has submitted more humbly than before to my judgment. 2. I have told him to do what you demanded in your letter to him, namely to acknowledge in writing his fault with regard to his allegations of Turkish and inquisitorial cruelty, and to promise to live henceforth peaceably. 3. Your third demand, that he should acquiesce in the sentence, belongs to us Commissioners. We will see that he makes this submission and apologises for the disrespectful words uttered about us. 4. Accordingly he has sent me the inclosed formula, in which I do not like the word "submissio", but it is said that you used the same word in the same sentence in some of your writings. I do not quite understand your phrases, but tell me on a separate piece of paper whatever you wish to have emended in this formula. 5. I also pray you to be easy in accepting this reconciliation. He has already for eight months been suspended from the ministry, not for his doctrine, but for his conduct. 6. As regards the controversy about his doctrine, he will not be restored to the ministry until the matter has been settled; only, as he has acknowledged his fault in a document which has been read to the Consistory and signed by him, I trust that you will forgive the past. 7. I should have written to you long ago if your family had not been afflicted by the plague; I hope that you are all now out of danger. 8. You can leave your reply at my house at St Paul's; the keeper will forward it to me.*

Salutem in Christo. Jam sunt fere duo menses quod quidam ex meis Amicis præcipuis et vestrarum Ecclesiarum Patronus singularis ad me scripsit, ut rationem aliquam inirem de reconciliatione habenda inter Corranum³ et vos. Corranus ipse multo humiliter quam solebat se totum meo Judicio submitit.

¹ See Letter No. 45, note 1.

² See Letter No. 73, note 9.

³ See Letters No. 75, note 3 and No. 83, note 3.

Præscripsi igitur illi ut breuissimam formulam scriberet in qua
et suum peccatum agnosceret de illis diffamationibus, videlicet
de crudelitate Turcica et Inquisitoria, et pacifice se posthac
victurum polliceretur: nam hæc duo ipsimet in vestris ad ipsum
literis postulastis: Tertium postulatum, ut acquiesceret senten-
tia, ad nos Commissarios pertinet. Nos illam submissionem,
atque etiam pro verbis parum honorifice de nobis eiaculatis
ab ipso nobis fieri curabimus. Duo illa superiora tantum at-
tingunt Ecclesiam vestram. misit igitur mihi formulam quam
tibi cum istis mitto. In hac formula displicuit mihi verbum
Submissionis, quodam in loco positum, sed respondetur vos
vti eodem verbo in quodam scripto vestro in eandem senten-
tiam. Ego phrases vestras non plene intelligo. Sed oro te vt
si quid sit in hac formula quod emendatum cupis, vt id in
alia schedula mihi seorsum perscribas, et vnâ cum formula ipsa
quam primum commode poteris, remittas. Oro etiam te vt te
facilem prebeas in acceptanda hac reconciliatione, et alios ad
idem prestandum sollicites. Nihil mihi gratius efficere potestis.
Iam totos octo menses mansit suspensus a Ministerio propter
offensam, non in doctrina, sed in moribus: quæ sane poena
fuit non exigua. Quod ad Controuersiam de doctrina attinet,
quam nunc habet cum sua Ecclesia: alia res est: et non resti-
tuetur ad Publicum Ministerium, priusquam de illo negotio
transactum fuerit. Hoc tantum nunc ago vt agnita culpa in
breui scripto, et vobis in Consistorio vestro perlecto atque oblato
cum subscriptione manus suæ, Vos illi omnia preterita condo-
nare velitis. Nisi Dominus familiam tuam hoc contagioso morbo
afflisset, iam pridem te de hoc negotio interpellassem. nunc
spero te et tuos extra periculum esse. Deus vos conservet.
Fullamiæ 7^o Novembris 1569.

Tuus in Christo,

Edm. Londoniensis.

post scriptum

Responsum tuum relinquere potes apud Ædes
meas Paulinas, custos adium curabit
huc deferendas.

Addressed :

9

Domino Joanni Cognato
Ecclesiæ Londinogalli-
cæ Ministro, fratri
charissimo.
Londini.

Endorsed by Jean Cousin :

10

Lettre de M^r Leuesque pour
vne reconciliation avec Corran.

And in another hand :

Londinj acceptę 9 Nouembris
1569.

And again in another hand :

Grindall
7 Nov. 1569.



98.

[JOANNES COGNATUS¹],
to EDMUND GRINDAL², Bishop of London.

London, Saturday, 12 November 1569.

§ 1. *Last Tuesday night I received your letter with the document of Anthony Corrani, which I submitted the following Thursday to our Consistory. We have decided to postpone other matters and to meet to-morrow to settle the Corrani affair. 2. Two or three of us will call on you next week on any day that you may name, or we will send an account of our deliberation, whichever you prefer. 3. We return Corrani's writing of which we have taken a copy. 4. We should like to read the document which you received lately from Theod. Beza.*

Salutem³ in Christo. Die Martis sub noctem literę tuę cum
scripto Anthonij Corranj⁴ reddite mihi fuerunt obseruande Domine,
de quibus ante subsequentem diem Jouis non potuj conferre
cum nostro Consistorio. Decreuimus autem sepositis alijs negociis
vnā conuenire die dominico proximo vt tandem de toto Corranj
negocio ex communi omnium consensu aliquid statuatur. Proinde
si ad proximam hebdomadam diem nobis dixeris quo nos com-
mode audire possis duo vel tres ad te veniemus, aut saltem
consultationem nostram scripto mitemus, vtrum arrideat magis
paucis significato. Vale Londinj 12 Nouembris 1569.

Interea scriptum Corranj cuius copiam retinemus ad te
remittimus. Si non displiceret nos libenter ea Corranj scripta
obiter legeremus quę nuper tua Dominatio accepit a Domino
Theodoro Beza⁵, ne videamur quidquam postulare ab ipso Corrano,
scriptis ipsius nunquam visis, quod semel nobis impegit in eo
cętu cum a te et commissarijs regię Maiestatis lata fuit in eum
sententia. De hac re rogant fratres vt ipse iudices.

Iterum vale.

¹ See Letter No. 73, note 9.

² See Letter No. 45, note 1.

³ This text is printed from the draft of a reply to the preceding Letter; see Letter No. 83, note 3.

⁴ See Letters No. 75, note 3 and No. 82, note 3.

⁵ See Letter No. 39, note 11.



99.

[JACOBUS] BUCERUS¹,
to GODFRIDUS WINGIUS².

Sandwich, Monday, 2 January 1570^{2a}.

§ 1. *I feel induced to break off our long continued silence to learn something about your church and your own affairs. Ours enjoys peace, but is very poor. Hence we have been compelled to abandon some elders and deacons on account of their poverty and to select others in their place, by a new process of which you have no doubt heard. 2. Several members of our church insist upon the psalms of Dathenus being sung at our meetings; and as I believe that the same difficulty has presented itself to you, I should like to hear whether you accept or reject them. If there is nothing serious against it, we ought, I think, to assent and trust that you will join us. Pray let me hear your opinion this week. 3. I expect also your answer and that of the French to my questions lately sent to you, and also about Bouvens of Cassel. 4. As to your questions regarding your ministry at Cassel, I have found but one person who could testify in this matter and he is entirely in your favour. If you think that his testimony would be of service to you I will send it. 5. Isbrand (Balkius) of Norwich has sent me some theses, one portion of which assert, while the other deny, that the infants of papists can be baptized, and we are asked which of the two we approve. If you have received them tell us your opinion. 6. I hear with pleasure that your church is tolerably peaceful, and hope that it will be so always. I certainly advise you and your colleague to endeavour to heal this wound, to which you will contribute much by harmonizing with those recently elected. 7. Salute your colleague and all others.*

Gratia et pax per Jesum Christum.

Non potui, charissime frater, quin molestum et diuturnum¹ hoc inter nos silentium abrumperem, sperans te eodem etiam adductum, ut de statu Ecclesię, adeoque rerum tuarum intellicerem. Quod ad nostram attinet, fruitur bona et continua pace quidem Divino beneficio, verum penuria premitur. Extrema necessitas nuper nos adegit ad destituendum aliquot Seniores, et Diaconos, respectu eorum inopię, et alios in eorum

¹ See Letter No. 57, note 1.

² See Letter No. 18, note 2.

^{2a} It is not impossible that the writer dated his Letter according to the English reckoning, in which case the true date is Tuesday, 2 January 1571.

locum sufficiens et quidem noua et insolita ratione, de qua te audiuisse non dubito: quod vtcunque successit. Alia rursus 2 se offert, qua plerique omnes qui sunt de Ecclesia nostra flagitant, adeoque vrgent, vt in ceteribus nostris Ecclesiasticis cantentur psalmi Domini Datheni³: quo in luto, quoniam et vos quoque herere opinor: duxi isthuc tibi indicare vt siue hos recipiatis siue reijciatis, instituti vestri rationes cognoscam. Certe nisi quid habeamus grauissimi ponderis, videtur omnino lijs annuendum: Quò si esset in gratiam vulgi deveniendum, optarem vt vnà nobiscum huc condescendatis, si alioqui esset integrum: Deinde, vt ineantur rationes, quibus pax Ecclesiarum publica promoueri queat. Cura igitur vt de vestra sententia hac hebdomada cognoscam. Expecto et vestrum et Gallorum ad meas 3 questiones nuper transmissas responsum: Item super negotio cuiusdam Joannis Bouwens Casletani. Quod ad tuam postulationem attinet de conditione ministerii tui apud Casletanos: tantum vnum inuenimus qui hac in re testari potuit, atque ille totus pro te facit: Verum quod solus esset non duxi operepretium, eius testimonium transmittere: Si tamen tibi commodare poterit, curabo vt habeas. Missee sunt ad me Norrico ab 5 Isebrando⁴ theses quedam diuersi generis, quarum priores asserunt, posteriores negant baptizari posse papistarum Infantes: super quibus requiritur nostra sententia, qua declaremus vtras probeamus: et si illę etiam ad vos pervenerint, precor vt significes. Audio Ecclesiam vestram iam esse vtcunque tranquillam, 6 quod plurimum gaudeo, et opto vt sit perpetuum: Et certè suaserim, vt vna cum tuo Collega fratre meo charissimo omnibus viribus enitaris, vt fędum illud vulnus obducatur: quo vos collaturos plurimum opinor, si vobis quoad fieri poterit, optimè cum nuper electis conueniat: Verum nihil non a vestra pietate

³ Hitherto the Dutch Churches in England and elsewhere had used the Psalms translated into Dutch by John Utenhove; see Letters No. 2, note 2, and No. 21, note 29, and the bibliographical description of the various editions of those Psalms in Mart. Nijhoff's *Bibliographische Adversaria*, v. 250 sqq. But in 1566 Petrus Dathenus published a Dutch translation of the Psalms after the French text of Beza and Marot (see Letter No. 25, note 7), which very soon superseded all earlier translations. In the Dutch Church, London, Utenhove's Psalms were replaced by those of Dathenus in March 1571; see *Kerkerda's-Protocollen* (published by the Marnix-Society), p. 302 sqq.; Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 85.

⁴ See Letter No. 101, note 1.

confess one's faith before such persons or at their request. 6. Again, whether a Christian in the presence of secular magistrates is bound (knowing that they are ignorant of matters of faith and live without fear of God) to recognise the same as his judges, who are not to be contradicted and to whom he has to make a public confession of his faith. 7. All those connected with us, have discussed the above questions and agreed upon them, but at the same time considered it necessary to ask your opinion; 8. in order that we may be better informed or confirmed in our opinion, may advise our brethren and console those who are imprisoned with the promise of deliverance. 9. We pray you earnestly to read our questions attentively, to consider them as Christians and to tell us your opinion as to how a Christian, imprisoned or free, is to conduct himself in this respect. Regard the prisoners as your fellow-prisoners; have compassion on our misery, and pray the Lord to deliver His poor people from such tyranny. 10. You could perhaps also send us some maxims from imperial law whereby we might warn the blind magistracy as to their duty and office, and induce them to greater reflexion regarding religion, and 11. the like from papal law, wherewith we may encounter the papists, and remove their unjust sword.

Genade vnd vrede van Gode dem Hemelschen Vader
doer Jesum Christum onsen eeneghen vnd eeweghen
Heilandt vnd Salichmaker &c.

Anghesien Christelieke broeders, dat de Antiechristische ¹
tijrannie hier bij ons opprehoigeste vast opstijget vnd tridt,
vnd de pauwstsche creatueren oppet dapperste allen horen
vlijth anwenden, alle Vorsten vnd Heeren, vnd int gemeine,
alle ouerheiden an de baene te bringene, mit den Lamme
te strijdene, vnd vth alsodaner oirsaken hier vnd daer vele
Christen in lijden vnd banden komen, vnd daer so iammer-
liken misshandelt, vnd mit erschriekliken pijnen, oft te verloi-
chenen, oft alle secreten vnd andere hoeres gelouens medegenoten
te openbaren, gedrunghen werden, dat men edt niet wel vth-
spreken soude moghen: So werdt velen broederen hier vth alhier ²
¹³ oirsake gegeuen, te vragene, oft oick een Christen mit goeder
conscientien magh sulek een iammer sijnes medebroeders ansien,
sijne hande stille hauden, vnd niet alle middele anwenden (so
verre emmers, alsser enichsins geen bloedtuergieten te beuree-
sen ware) denseluigen edt sij mit gheweldt ofte midt koereker-
broecke vth te helpene, om also menigerleije vaerlicheidt, die

reformed Churches, as those established at Sandwich, Colchester, Frankfurt &c. &c. Its date will probably be 1570, as on 6 August of that year Wingius made a confession on the points treated of in this document (see below No. 192), and in Letter No. 101, § 6 it is said that on 28 May and 25 June of the same year Wingius treated of this subject, and also wrote a pamphlet which was "recently" suppressed. The present document, however, is probably not the "libellus" referred to, which he is more likely to have written after the answers to the present request had come in.

³ The numerals in the left margin are those of the MS.

vuth sulcker tijrannischen geuenckenisse so an hem so an andere,
2. die noch vrij zijn, onstaen mochte, voer te commen. Ander vraghen 3
ter contrarie. Offt oick een Christen mach einichsins zijne hande
to keerkerbroecke, wederstant der Ouerheid vnd ontwendinge
3. des gheuangen broeders anleggen. So vraecht men oick van 4
wegen des gheuangen: Offt men oick schuldich es den Ket-
termeester offte sijnes gelijken, mit hoeren scharianten, voer
een Ouerheid te bekennen, derwelkeren men geen weder-
stant, wan zij de hande an iemande anleggen willen, soude doen
4 moghen. Item offt men oick zijnen geloouen voer den seluen, 5
offt vut versoecke desseluen, schuldich es naecktlken te open-
5 baren vnde te belijden. Item offt oick een Christen voer der 6
weereldtliken Ouerheid staende, schuldich es deseluike (die
hij weeth, dat sij niet met allen, van saken des gelouens
verstaen, maer gantz Godtloiss vnd buijten alle voerchte Godes
zijn, vnd met dem toiuerschen tumelbeker der schoinen Babel
gantz van sinnen vnd allen redelicken verstande beroiuet zyn),
voer sijne onwederleggelicke richters te bekennen, voer welken
hij zijnen geloien naecktelicken zal belijden moeten, inson-
derheijt so sij sich des gerichtshandels in deser sake so seer
niet annemen, mer alle hoere aduisse, geest vnd wijssheldt
vth den hoigen houe, dar de Satan mit zijnen gehorneden
creatuieren alleene bijna dat regiment voeret, halen moeten.
Ouer dese vnd dergelijken vragen, hebbe wij eenmael te 7
samen gheweest alle die hier bij ons in dienste zijn, vnd zijn
daerinne toin merstendeel wel ouer een komen, den Heere
zij danck. Dan op dat Godes waerheid van meer getuijgen,
vnd mit klaereren bescheide, dan van ons na onser eenuol-
dicheijt ende simpelheijt ghedaen ware, betuijget vnd oppet
klaersten voergesteld vnd bestediget werden mochte: So heeft
allen den broederen doetmael tsamen versamelt, goedt ge-
docht, ja hebben mit ernste begeert, datmen omme deselue
vragen an uwe *Lieden* sonder einich vertreck schrijuen zoude,
vnd daruan uwe aduijss, geuoelen, vnde meininge mit klaerer
grondt der Schrijfft beuestiget, affuorderen. Op dat wij also 8
offt beter leeren, offt beter berichtet vnd in onser voergegeuen
meininge versteercket, allen getrauwen broederen mit krachte
vth Godes worde raden, alle vrome geuangen troisten, vnd

allen ondulldigen (die vut eenen worde van vthhelfen, meer troistes vnd vroeuwde bij tijden grijpen, dan vth thien duijsent, dar sij to geduldt mede vermanet woerden, die oick dan andere vrome Christenen van onbarmartigeidt beschuldigen, omme dat zij de vuijst bij sich stille hauden) in hoerer kleijmoedigheidt mit meerderen ansiene helpen, hoer verkeert oerdeel hem ontleggen, vnd alle vroemen van hoerer valschen beschuldige beurijen mochten. So is dan onse ernstege bede an uwe *Lieden* 9 Werde broeders, dat gij doch dese onse vragen mit ernste insien willet, daerouer Christliken beraedslagen, vnd ons ter iersten gelegentheidt daeruan klaer end Schrifflick bescheidt ouersenden, vnd int gemein een Godlick aduijss vnd raet geuen, woe sich een Christen, so wel ongeuangen, als geuangen, in desen deele des cruijtzes, schuldich is, na Gode, te dragen. Nemet v doch der geuangen an (bidde wy v) als mede geuangen: siet onsen iammer an mit medelijddigen herten, vnd biddet midt vlijte den Heeren Zebaoth dat hij mit sijner heijrkrachte eenmael angrijpe, vnd *sijn* aerm troisteloiss volck van dusdaner tijrannijs genadigliken na sijnen goeden wille verlosse. Kondet ghij ons oick enige trefflike 10 sproeken vth den Keijserliken rechten ouerschrijuen, daermede datmen de blinde ouerheidt hoerer plicht vnd amptes vermanen, vnd to meerderen nadencken der saken der religie bewegen mochte: Item vut den Pauwstliken rechten, daer- 11 mede men den Papen beiegenen, hoer onrecht sweerdte affbinden, vnd sich hoerer geweldt enichsins onttrecken moechte, &c. dat ware ons oick gantz angename. De almoegende God becrachtige V vnd ons alle te samen mit sijnen Geeste, vnd allerleije Godtliker Wijsseijdt, vnd stuere alle uwe, vnd onse voernemen vnd raedtslagen to groitmakinge sijnes heijligen namens, bauwinge, stichtinge vnd wassdomme sijner Christliken Gemeine, vnd to onser aller eewigen salicheijdt, Amen. Gheschreuen mit haeste, mit kleijner lust vnd gelegentheijdt den 14. Febr.

G. W. Vth name vnd benele aller
broeder hier bij ons.

101.

**Y[SBRANDUS] BALKIUS FRISIUS¹,
to GODEFRIDUS WINGIUS²
and BARTHOLDUS WILHELMI^{3a}.**

Norwich, Friday, 3 March 1570^{2b}.

§ 1. When I was with you I understood that, a few days before my departure to your place, Herman Modet had been accused by you and your Consistory as to certain articles read to him in the presence of some of the brethren. 2. He now falsely asserts that you shewed those articles not to him, but to me, as if I, not he, had been guilty of them. 3. Hence I beg you to send me, by the present courier, a copy of the said articles and to inform me of all that has been done in the matter. 4. So doing you will render a service to truth and innocence.

S. P. Quia cum apud vos essem, charissimi fratres, vi-
debar mihi intelligere Hermannum illum Modet³ aliquot ante

¹ Ysbrandus Balkius, alias Trabijs, probably born at Balk, in Frisia, was, in 1564, appointed minister to the Lutheran community at Norden in East Frisia (see Letter No. 103, § 5). In 1565 he went to Antwerp, where he remained till March 1567, when he was compelled to leave the town. In 1569 we find him as Minister of the Dutch Church in Norwich; see J. S. Burn, *History of the Foreign Protestant Refugees in England*, pp. 202, 218. He remained in that capacity till 1575 at least, but from 1576 till at least 1578 he was minister of the Dutch Church at Sandwich, having succeeded Jacobus Bucerus; see Letter No. 57, note 1; *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland* (Werken der Marnix-Vereeniging, Serie II, Deel I) pp. 11, 32, 38, 40, 47, 48; Sym. Ruytinx, *Gheschiedenissen der Nederduytsche Natie in Engeland*, pp. 135, 162. In 1579 he appears to have returned to Antwerp (see below a Letter of his dated June 1579), and it is said that in 1589 he came over to the Dutch community in London, but after some time returned to Holland, where he was successively appointed minister at Naarden, Stavoren and Leiden. Ruytinx (*l. c.*, p. 151) asserts that in 1591 he served as minister at Dantzic. See Van der Aa, *Biographisch Woordenboek*; Meiners, *Oostvrieschlands kerkelyke Geschiedenis*, II. 391, 392; Mertens and Torfs, *Geschiedenis van Antwerpen*, IV. 351, 352, 353, 388, 610, V. 114; *Werken der Marnix-Vereeniging*, Serie III, Deel II, pp. 128, 129, 155, 161; *ibidem*, Deel IV, p. 22; *ibidem*, Deel V, p. 251.

² See Letter No. 18, note 2.

^{3a} See below, note 7.

^{2b} It is possible that the writer dated his Letter according to the English reckoning, in which case the true date is Saturday, 3 March 1571.

³ Hermannus Modet, Modet, Modetus (also called Herman Strijker, or Herman Van Benthem, and Doctor Botter) was born at Zwolle in Holland early in the 16th century, and embraced monastic life. But he very soon became acquainted with the principles of the reformation, and as early as 1545 travelled through the Netherlands as a preacher of the Gospel. In 1560 he was minister of the Reformed Church at Breda (see Christ. Sepp, *Geschiedkundige Nasporingen*, III. 102) and served in 1562 in the same capacity at Antwerp, as is clear from the Letter printed below as No. 104, §§ 10^a and 10^b. In June 1566 he was in the neighbourhood of Ghent preaching to a multitude of seven or eight thousand persons, and in August following he was again at Antwerp while the images were destroyed there. But though he was a zealous and not very discreet reformer, he earnestly protested that

mean ad vos profectionem diebus impetitur à vobis vestro-
que consistorio fuisse super certis articulis, illi, præsentibus
priuatis aliquot fratribus, prælectis⁴: quos bonus ille vir sui

the charge brought against him of having approved of, and having taken part in, that event, was unfounded (see a Letter of Abraham Ortelius, dated 27 August 1566, in the first volume of the Archives of the Dutch Church, London; published at Cambridge in 1888; also his own *Apologie*, published in 1567). It is stated in Van der Aa's *Biographisch Woordenboek* that "from Antwerp he went again to Ghent, but the Spanish Government soon banished him, and, after having been present at a Synod at Wesel, held on 3 November 1568, he took refuge in England; that in 1572 he was appointed the first reformed minister of Zierikzee, and in that capacity contributed much towards the establishment of the reformation in Zeland; that in 1578, he was again at Ghent and, in conjunction with Petrus Dathenus (see Letter No. 25, note 7), preached there against the Pacification of Ghent and, therefore, against the Prince of Orange, the chief author of that treaty of peace." This does not appear to be quite correct. There can be no doubt that Modet acted for some time as minister of the Dutch community at Norwich, and his appointment as such seems to have been made before 23 March 1568, as in a Letter of that date (published in *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 6) the two other ministers of that community request Modet to travel for them to Geneva by way of Wesel. (On the affairs to be discussed at Geneva may be consulted the document printed above as No. 88.) It seems likely that Modet on his return from Geneva attended the Synod at Wesel of which Van der Aa speaks. From the above Letter it would seem that he was or had been in London about the beginning of March 1570. Again, in the *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland, 1575—1624* (published in 1872 by the Marnix-Society at Utrecht), p. 12, we read that "Hermannus Modet, minister of the Word of God at Norwich, was deputed, on the part of the Dutch Communities of that city and of Yarmouth (*ibid.* p. 15), to a colloquy about to be held in London on 22 May 1576," and he signed the Acta of that Colloquy "nomine ecclesiae Norwicensis" (*ibid.* p. 32). Again, Sym. Ruytinek, in his *Geschiedenissen der Nederduytsche Natie in Engeland*, p. 135, says that, in 1578, Queen Elizabeth, while on her Progress, was addressed and presented with a eun on behalf of the Dutch Community of Norwich, by Herman Modet, one of the ministers of the Dutch refugees dwelling in that city. John Nichols in his *Progresses and Processions of Queen Elizabeth*, II. 19 (second edition II. 151), records that this took place on Tuesday the 19th of August, and he also prints the Latin oration and an English translation of it, but without mentioning the name of the minister who delivered it. It is not clear till what date he remained at Norwich, but in 1580 he appears to have returned to the Netherlands and to have been appointed minister at Utrecht. In 1581 he was minister of the reformed church at Tergoude (see a Letter of Abraham Ortelius, dated 22 November 1584, in the first volume of the Archives of the Dutch Church, London). Under the government of the Earl of Leicester (1586, 1587) his influence was great and felt in the most important affairs of state, and when the Earl returned to England, Modet was despatched to this country to request the Earl's return and the Queen's protection for the reformed Church. In 1588 the Consistory of Utrecht dismissed him from his ministry on account of his political intrigues, and he went to Emden where he resided for some time. Afterwards the States of Holland awarded him a pension and employed him in various missions to Germany and elsewhere. In 1603 he was at Middelburg and he was still living in 1612. See Van der Aa, *Biograph. Woordenboek*; Mertens and Torfs, *Geschiedenis van Antwerpen* (index); Will. te Water, *Historie der Hervormde Kerke te Gent*, p. 222 sqq.; Groen van Prinsterer, *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, tom. III, p. 102 sqq.; and the *Werken der Marnix-Vereeniging*, published at Utrecht, 1870—1885.

⁴ There is, strange to say, no record of this proceeding in the *Kerkerands-Protocolen der Londensche Gemeente, 1569—1571*, published by the Marnix-Society at Utrecht.

vbique interpres calumniatur hic non sibi, sed mihi à vobis exhibitos fuisse : quasi non ipse sed ego coram vestro consistorio eorum constitutus fuerim reus : Vos per christum oro, 3 vt exemplum eorum articulorum illi in vestro consistorio siue exhibitorum siue prælectorum ad me per hunc tabellarium transmittatis : simulque quid ea in re et coram quibus et quovsque effectum sit, mihi transcribatis : quod si feceritis, 4 veritati et innocentiae studebitis, quàm omnino spero vel amicis vel inimicis vos prælaturos. Qui autem verum tacet, falsum committit, *Lex* præbyteri C. de ep. et cler.⁵ Et, qui metu alicuius superioris veritatem occultat, iram dei super se provocat c. quisquis. ii. 9. 3⁶. Valete fratres, quæ retrò sunt obliuiscences, uel propositam metam regni christi promouendi vnà nobiscum, et nos vobiscum enitentes. Salutate fratres. Noordwici quinto nonas Martij, 1570.

Vester in Christo symmista et frater :

Y. Balkius Frisius.

Addressed :

5

Ornatissimis viris dominis
Godefrido Wingio et
Bartholdo Wilhelmi⁷,
ministris verbi in ecclesia
Belgiogermanica
Londini.

Endorsed :

Receptę 5^o Martij 1570.

⁵ Cod. Justin., Lib. i. Tit. 3: De episcopis et clericis.

⁶ Gratiani Decret. secunda Pars, Causa xi. Qnest. iii. cap. lxxx. in Richter-Friedberg's edition, Lipsiæ 1879.

⁷ Bartholdus Wilhelmi or Guilhelmi, of whom no biographical record seems to exist, was about 1569 appointed minister to the Dutch Church, London, together with Georgius Wybotius (see Letter No. 86, note 1), when the community had so increased, through the persecutions in the Netherlands, that Godfried Wingius (see Letter No. 18, note 2) was unable to minister to its wants unaided. In the *Kerkeraads-Protocolen der Londense Gemeente*, 1569—1571 (*Werken der Marnix-Vereeniging*, Serie i, Deel 1) he is frequently found taking part in the events of that period. In 1572 he appears to have left for the Netherlands to assist there in establishing the reformation, and in 1573 he was appointed minister of the reformed Church at Dordrecht; see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*; and below the Letters printed as Nos. 124, 128, 131, 133. About 1576 the Magistrates of Hoorn appointed him as their minister; see Ger. Brandt, *Hist. of the Reformation*, i. 317, 318.

102.

**CONFESSION of GOTTFRIDUS WINGIUS¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

London, Sunday, 6 August 1570.

- § 1. *Confession of Gotfried Wing's belief concerning the civil magistrate, his authority and duty and the duty of subjects towards the magistrate, which he has always taught both in Flanders and in the Dutch Church, London: to remove all suspicion as regards his belief which has lately arisen to the serious prejudice of his calling and ministry. Presented to the Consistory of the Dutch Church on 6 August 1570.* 1. I recognize the civil magistrate and believe that it is a divine ordinance that, by the labour of chiefs, the good are defended and the wicked repressed, and thereby piety, honesty and peace preserved among men. 2. I hold that a devout and faithful magistrate is a blessing, an impious and unfaithful one a scourge and punishment from God. 3. If anyone constitutes himself a lord or magistrate, against the laws and privileges of his country, or, being a magistrate, robs his subjects of their privilege and liberty or oppresses them, the ordinary magistracy should resist him, but in a legitimate way, that there may be no occasion for sedition or rebellion. 4. If a lawfully constituted lord be impious, covetous, ambitious, cruel etc., he can only be set right by a superior power and the states of the country; private persons and inferior magistrates should obey him and rather suffer injury than oppose him. 5. Every one should submit to the magistrate and his commands, provided they militate not against the word of God. 6. Every one should render obedience, honour, reverence, assistance, taxes, tributes &c. to the magistrate. 7. Hence those err seriously who think that they do not sin, when they pay the fine imposed upon them by the magistrate for their obstinacy, as if by a fine they could expiate their sin. 8. Subjects owe all this to wicked as well as to pious magistrates. 9. Subjects are to pray for their pious as well as their wicked magistrates. 10. They may employ no other than spiritual weapons against wicked magistrates. 11. Followers of Christ, having fallen into the hands of a wicked magistrate, be he spiritual or secular, and being questioned by him as to their faith, are not allowed to conceal it from him. 12. Pious persons, fearing that their infirmity is of such a nature, that they could not be such soldiers of Christ, should, according to His own advice, flee in time. But if they be prevented from doing so, they should seek refuge in God's promises and rather suffer any injury, violence or death than deny their faith or do anything wicked. 13. Those are to be regarded as seditious and rebels who snatch away prisoners from the magistrates or their servants, or from prisons &c. 14. Hence those err who think that such a defence or deliverance of prisoners is a work of Christian charity. 15. Also those are seditious and rebels who oppose the lawful magistrate or those sent by him to arrest pious and harmless persons. 16. Subjects are not allowed to thrust themselves, of their own accord, into the office of magistrate for the reform of civil or ecclesiastical polity. 17. Those who attempt to do so, however devout and well-meaning they may be, are to be regarded as seditious and rebels. 18. Similarly those who attempt to do so by

¹ See Letters No. 18, note 2 and No. 104, note 2.

the destruction of idolatrous statues, temples or such things; 19. or who take up arms against their lawful magistrate, or wish to reform the papacy according to Deuteronomy vii, &c. 20. For it is the Lord's to alter and reform kingdoms, to exalt or humiliate kings, to convert wicked or to substitute pious magistrates. 21. If any one should wish, of his own accord, before the proper time, to free himself from the cross laid upon his shoulders, he will confer no good upon his country, but create indignation and evil. 22. Hence those err who defend this seditious and rebellious belief by saying, that Christ having cast out all them that sold and bought in the temple, every one is allowed to follow this example for the public reformation of the Church. 23. Also those sin who, under pretext of zeal, harass or insult priests, monks and nuns. 24. In this writing I have laid down my belief as regards the authority and duty of the magistrate, and the duty of subjects towards him.

Confessio² Gottfridi Wingij verbi Dei ministri, quod attinet ¹ ad doctrinam tum de politico magistratu, eius autoritate ac officio, tum de subditorum erga eundem officio: quemadmodum ille eandem doctrinam tum in Flandria, tum hic Londini in Ecclesia belgio germanica perpetuò docuit et propugnauit: Ad comprimendam, ac (quoad eius fieri potest) eximendam omnem sinistram suspicionem, quæ nuper occasione eiusdem doctrinæ eidem, in graue vocationis ipsius ac ministerij præiudicium creata est. Tradita eiusdem ecclesiæ belgio germanicæ Consistorio sexto Augusti Anno 1570.

1. Politicum³ Magistratum agnosco et sentio, esse ordina- ^{1a} tionem diuinam, qua procerum opera, defensio bonis, coercitio autem malis, pietas, honestas et pax inter homines conseruantur. Ac proinde extendere se hoc munus ad vtramque legis Mosaicæ tabulam.

2. Item quod quemadmodum pius et fidelis Magistratus ² incomparabilis Domini benedictio est: ita impium, infidelem, inertem aut tyrannicum Magistratum, vt sit flagellum et animaduersio, ad castiganda subditorum peccata et malitiam ab irato Deo excitari.

3. Quod si quisquam repugnantibus legibus et patriæ pri- ³ uilegijs sese Dominum aut Magistratum constituit: aut si is qui in Magistratu confirmatus est, subditos iniustè spoliât priuilegijs et libertate quæ eis adiurauit, aut eosdem manifesta tyrannidè opprimit, tum huic sese opponere debere ordinarios Magistratus, qui secundum Deum et pro officio defendere debent subditos suos, tam aduersus domesticum quam peregrinum tyrannum.

² With this "Confession" cf. Letters Nos. 100 and 104.

³ MS. *Politicum*.

Intelligo⁴ de ordinata et quæ per formam iustitiæ fiat oppositione : ne quis vllam hic seditionis aut rebellionis ansam arripiat⁴.

4. Quod si aliquod vitium sit in persona eius, qui iuxta⁴ leges et patriæ iura aut per tacitum aut apertum assensum Dominus est, nempe quod sit vel impius vel auarus, vel ambitiosus, vel crudelis, vel scortator, impudicus etc. hoc corrigere esse solius superioris potestatis ac patriæ ordinum : quorum-uis autem priuatorum hominum ac etiam ipsorum inferiorum magistratuum esse, vt præstita hic debita obedientia iuxta Christi doctrinam simul et exemplum magis eligant iniuriam pati quam deserta vocatione (in qua quisque perpetuo se continere debet) vim vi opponere, ac sic iniuste facere velle.

5. Quosuis sine vlla personarum exceptione, qui Dei ordi-⁵ nationi aduersari nolint debere Magistratui subijci eiusque mandatis, modo Dei verbo non aduersentur, parere.

6. Quosuis subditos etiam propter conscientiam debere Ma-⁶ gistratui⁵ præstare obedientiam, honorem, timorem, subsidia et fidem : item exactiones, censum, tributa, et quicquid ille cum verbo Dei (vti dictum est) non pugnans, imponit ac imperat.

7. Ac proinde crasse errare eos, qui æstimant se coram Deo⁷ sine culpa esse, dum in ijs quæ iam dicta sunt, suæ contumaciæ mulctam a Magistratu impositam luunt tanquam si (Papistica ratione) peccati pœna peccatum compensare ac expiare posset.

8. Quosuis subditos ea quæ iam paulo ante dicta sunt, præstare debere non solum pijs sed et impijs Magistratibus.⁸

9. Quorum-uis subditorum esse, vt Deum precentur tam⁹ pro suis pijs quam impijs Magistratibus : pro pijs, vt porro pij esse pergant, pro impijs, vt pij reddi possint.

10. Subditis aduersus suos impios Magistratus non alia a¹⁰ Deo arma concessa esse quam spiritualia, Nimirum sacro sancti verbi Dei, confessionis fidei, precum, resipiscentiæ ac veræ conuersionis ad Deum patrem per Jesum Christum : quodque quiuis, qui sunt sub Euangelica professione subditi, debeant (quisque iuxta suum donum et vocationem ac dum necessitas postulat) duntaxat his Euangelicis armis vti ad erigendum Christi regnum quod spirituale, cæleste et [non]⁶ huius mundi est⁷.

⁴ Intelligo—*arripiat* added in the margin.

⁶ Omitted in MS.

⁵ MS. *Magistratum*.

⁷ St John xviii. 36.

11. Christi fideles in manus Magistratus impij (Nimirum, ¹¹ vt vulgo dicitur) spiritualis aut secularis a superiore Magistratu constituti, illapsos, ac ab eodem de fide interrogatos non posse eandem vlllo modo cēlare, sed debere eos eam in Dei timore ac Christiana cum modestia profiteri.

12. Pios suam infirmitatem tantam esse deprehendentes, ¹² vt hic tales Christi milites esse non possint, debere iuxta eiusdem Christi Domini consilium, tempestiue fugere. Quod si vero intercepti fugere nequeant, vt tum ad veras ac fideles Dei promissiones confugiant, ac potius quamuis iniuriam ac violentiam, imo et mortem ipsam ferant quam vt impia fidei Christianæ abnegatione aut rebelli illata⁸ vi, aut vel carnalis⁹ et priuati brachij fiducia, aliquid quod illicitum sit, attentare velint.

13. Eos pro seditiosis ac rebellibus habendos esse, qui ¹³ plures aut pauci numero Magistratibus aut illorum satellitibus suos captiuos esse¹⁰ pios et innoxios abducunt eripiunt ac vi auferunt, siue è carceribus per carcerum effractionem, siue in itinere per aliquam illatæ vis speciem.

14. Proinde crasse errare eos, qui æstimant talem defen- ¹⁴ dendi aut liberandi¹¹ vinctos rationem, esse opus Christianæ charitatis: quum scilicet ea et a Christo Domino, vt res capitali supplicio digna, in Apostolo Petro serio damnata et reprehensa sit ac Apostolicis Ecclesijs (apud quas duntaxat dicta spiritualia arma in vsu fuere) prorsus incognita fuerit.

15. Etiam eos pro seditiosis et rebellibus censendos¹² esse, ¹⁵ qui ita, vti dictum est aut alia ratione priuata vi sese opponunt suo legitimo Magistratui aut alijs a superiore Magistratu ad captiuandos pios et innoxios emissis, non obstante quod talis magistratus sit prorsus impius ac idololatrius, ac eius emissi, impij ac idololatriæ sacrifici.

16. Subditis siue ij plures siue pauciores sint, nullo modo ¹⁶ licere vt priuata attentatione sese ingerere possint in Magistratus officium circa ciuilis aut Ecclesiasticæ politiæ reformationem.

17. Eos qui hoc ita attentant (et si alioqui pij sint, ac hic ¹⁷ ingentem suum zelum ac bonam intentionem quam ad promo-

⁸ MS. *illuta*.

⁹ MS. *carnialis*.

¹⁰ *esse* makes no sense; either it is a slip of the pen for some such word as *etsi*, or *ceu*, or *quasi*; or we must read: *rati eos esse*, or something like this.

¹¹ MS. *librandi*.

¹² MS. *cencendos*.

uendam Dei gloriam et publicam vtilitatem habent, prætendant) hac quidem in parte habendos esse, non sane pro ijs, qui se hic, vt de re bene gesta iactare possint, sed pro carnalibus seditiosis¹³ ac rebellibus hominibus.

18. Etiam eos priuatos pro talibus habendos esse, qui vllō¹⁸ vnquam tempore, siue in hoc regno siue alibi, vt simile quid designent in animum inducent, siue id fiat per idololatricarum statuarum euersionem, templorum et sacellorum violationem aut alijs similibus rebus.

19. Etiam eos priuatos pro talibus quales prædicti sunt,¹⁹ imo et pro seditiosis hominibus habendos esse, non solum qui pretextu prætensi dicti zeli aut alia sub ratione in medium prodeunt ac arma capiunt aduersus suum legitimum Magistratum: sed et qui (quemadmodum pridem Thomas Munther¹⁴ vna cum sua rebelli caterua) Papatum reformare volunt, iuxta septimum Deuteronomij, quod huc citant, caput: aut iuxta Phineæ Num. 25 Gideonis Judic. 6. et Mattathiæ 1. Machab. 2. exempla.

20. Dei proprium esse opus, vt regna mutet ac reformet: ²⁰ vt reges potentia euehat ac rursus humiliet, vt impios Magistratus conuertat, aut auferat, ac pios substituat et quod ea de causa debeant subditi (sepositis quibus-uis ad rebellandum ac seditiosis cogitationibus machinationibusque) modeste ac cum gemitibus Deum pro impetranda liberatione inuocare, eam ab illo (iuxta illius sanctam voluntatem) expectare.

¹³ MS. *seditiosis*.

¹⁴ Thomas Muentzer or Muenzer, born at Stolberg in the Harz in 1490, was educated at Halle and Leipsie, where he graduated in 1515; in 1517 he was appointed teacher in the Martini gymnasium at Brunswick and in 1520 preacher in the church of St Mary at Zwickau. Here he opposed the friars on the one hand and the humanist reformers on the other, while his eloquence, combined with his Christian Socialism, gave him great power over the people. Along with Nicolas Storch another reformer, who exercised great influence over the people at Zwickau, he formed a society governed by twelve apostles and seventy-two disciples, and in secret conventicles proclaimed the revelations of the Holy Spirit which he and some of his followers professed to possess. Conflicts soon arose between the society and the civil and ecclesiastical authorities, but Münzer and Storch seem to have maintained their position. In September 1521 Storch went to Wittenberg, while Münzer travelled through Bohemia, then by Silesia to Brandenburg and Saxony. In 1524 Münzer was in Thuringia and in South-Germany. Wherever he went his Christian Socialism was welcomed by the oppressed peasantry, who were encouraged to rise in the insurrection (Peasants' War) which ended so disastrously for them at Mühlhausen 15 May 1525. After the battle Münzer was taken and executed on 30 May. See Seidemann, *Thomas Münzer, eine Biographie*, Dresden, 1842; *Encyclopædia Britannica*; Zedler's *Universal-Lexicon*; Meyers *Conversations-Lexicon*; Brockhaus' *Convers.-Lexicon*; Herzog's *Real-Encykl.*

21. Quod si qui sine vocatione ac ex priuata attentatione, ²¹ volunt ipsi ac ante tempus (iuxta superius dictam rationem) sibi impositam crucem è ceruicibus suis excutere, eos non solum non salutem adferre patriæ aut regno, sed potius tum apud Deum tum apud homines certam indignationem ac quæ-uis mala: ac quemadmodum propheta Jeremias populo Israelitico sui temporis dicebat, efficere vt pro ligneo fiat ferreum iugum¹⁵: ac etiam denique vt Euangelium Christi Domini eius¹⁶ sancta Ecclesia pessimè audiant: ipsorum progressus ac omnis pietas impediatur, quæ-uis impietas, errores ac hæreses confirmentur: quotquot sunt verè pij contristentur¹⁷ ac pudore suffundantur: infirmi et qui nondum solide instituti sunt, magis labefactentur ac a Christo depellantur: ac qui-uis cæci idololatræ magis excycentur¹⁸ ac in¹⁹ suorum idolorum cultum indurentur.

22. Ac proinde prorsus crassum esse eorum errorem, qui ²² propugnandæ dictæ seditiosæ opinioni aut designatæ rebellionī, vrgere volunt Christum communem nostrum dominum saluatorem (vt priuatum quempiam hominem diuino quodam zelo incensum) exegisse è templo venditores et emptores²⁰: quodque in reformanda publice Ecclesia liceat hoc visum Christi exemplum vni cui-uis priuato homini imitari.

23. Denique et eos prorsus carnales et pseudeuangelicos ²³ esse, qui prætextu dicti zeli instant, subsannant ac quibus-uis ignominijs, conuitijs ac iniurijs (tum furando, spoliando²¹, denu-dando: tum tundendo, figendo, cædendo, vulnerando²², secando, mutilando et alia quapiam ratione impiam vim inferendo, ac latrocinando) efficiunt cæcos ac miseros sacrificos, monachos, nonnas, quos iuxta Christi Doctrinam, conueniebat vel omittere, aut pia modestia, institutione et precibus Christo Domino adducere.

Consistorio.

Hoc scripto complexus sum, dilecti fratres, meam de supra- ²⁴ dictis doctrinæ de Magistratu, eius authoritate et officio, denique et de subditorum erga eundem officio capitibus confessionem,

¹⁵ Jer. xxviii. 13.

¹⁸ Read *excycentur*.

²¹ The margin is here injured and only *sp* and *do* is visible.

¹⁶ Read: et eius?

¹⁹ Repeated in MS.

¹⁷ MS. *constristentur*.

²⁰ Matt. xxi. 12.

²² MS. *vuoluerando*.

eamque vobis exhibere et tradere volui, quo ita exactius ac certius vobis constet, quod hic mihi fundamentum enata est: ac vt hac ratione (presertim si vos eadem doctrinæ capita, mecum approbetis, ac id quod ego a vobis expectem²³ in eius rei iudicium vestris ipsorum manibus ijsdem subscribere velitis)²⁴ commodius ac facilius perueniamus ad frugiferam vnitatem Ecclesiamque Dei communibus studijs ædificare possimus. Date vt supra subscriptum Vester in Domino frater, Godfridus Wingius.

Endorsed :

Reuerendo Domino²⁵.

²³ MS. *expectam*.

²⁴ The bracket is written in the MS. after *expectam*.

²⁵ This endorsement probably indicates that the document was sent to the Bishop of London, the Superintendent of the Dutch Church, London.



103.

**THE CONSISTORY of the NETHERLANDISH CHURCH
at MAIDSTONE,
to [the DUTCH COMMUNITIES at FRANKENTHAL
and HEIDELBERG]¹.**

Maidstone, Thursday, 10 August 1570.

§ 1. *We have received and read the document sent by you to the ministers of Emden, and thereon write you this advice. 2. In our opinion we ought to endeavour to raise up the ruined house of the Lord, for which purpose we consider builders, i.e. preachers, necessary. 3. As regards the building up it should begin at once, it being required by the present distress, and not, as you seem to think, when we are free to return to our country. 4. As regards the builders, there is no necessity to select any to study for the ministry, but let the unemployed preachers, who now are to be had in our country, be sent over to preach here, and raise up in this manner the ruined house of the Lord. 5. And if they could not be properly maintained, we in England and others elsewhere might assist the communities in the maintenance of their ministers, which was already proposed at the commencement of our flight, when I was at Emden with Ysbrand [Balkius], [Georgius Vibotius alias] Sylvanus and many other preachers from Holland and West Friesland. 6. As to educating persons for the ministry, the plan is not bad if it could be done properly. But to do it as you propose is not so easy. 7. For, when money is collected into a common chest for the maintenance of those selected for such education, persons would be required to receive and distribute it, for which they would have to be paid, and it would be much if they did it faithfully. 8. And as in the selection of men for*

¹ Ed. Meiners says on p. 426 of his *Oostvrieschlands kerkelyke Geschiedenisse*, vol. 1, that at Emden a lengthy document is preserved drawn up and signed by Caspar Heydanus and Philip Van Marnix, in the name of the Dutch communities of Frankenthal and Heidelberg and dated 21 March 1570, in which it is urged that a general fund be established by the dispersed Netherlandish communities to support needy ministers and other talented men so as to have them ready for employment at suitable occasions. And that in order to promote this plan some men should be sent at certain times to Frankfurt, there to take counsel on the matter. To such a document the above Letter seems a reply. Meiners thinks that the step taken by the Frankenthal and Heidelberg ministers practically led to the General Synod assembled at Emden in October 1571 (see Letter No. 108, note 1).

the ministry inquiries are to be made as to their natural capacity, knowledge of the Scriptures, devotion, &c.; 9. it is our advice that each church should endeavour to educate persons who are known to them in their own community, in the most convenient way, just as is done by some of the Churches in England. This can be done with little or no cost, as persons are selected who are able to do something for their bread, while studying the Scriptures and their duties as preachers. And it would be still better if persons could be found with some means of their own. 10. As regards your second proposition about a mutual agreement and communication among all the dispersed Netherlandish communities, and your third proposition about passers-by, we consider them good and necessary. 11. As to what you write that one or two members of each community should be present next September at Frankfurt, to deliberate further, we should agree to it if the expenses were not too great for our small community. But it would, in our opinion, have been better and less costly if you had sent your commissioners into England, as a few communities of a county could come more conveniently and with less cost than many communities of a whole kingdom. 12. This is our advice which we send to you together with that of the brethren and ministers of London and elsewhere. It was the intention of all the Dutch communities to meet together for a common discussion, but this was for the present impossible.

Ghenade vrede ende barmerticheit van Gode onsen hemelschen
Vaedere doer onsen Heere Jesum Christum zy hulieden
Lieuw ende weerde Broeders gheweinscht voor eene herdt-
grondelicke salutatie. Amen.

Naer alle godsalighe ende behoorlicke groetenisse zeer
gheliefde Broeders V *Lieden* sult weten dat wy het schrift
by hulieden an onse *Lieuw* Broeders de Dienaers van Embden
ghesonden onfanghen ende ghelesen hebben, waerop wy V *Lieden*
dit voor ons aduys cortelic hebben willen ouerschryuen.

Ons aduys op deerste propositie is dat ons wel goet dinct
datmen neersticheit doen zal om het veruallen Huys des Heeren
op te richten. Hier toe achten wy noodtsaeckelic datter Bou-
meesters dat is Predicanten zullen gheuonden worden.

Vande opbouwinghe ende de boumeesters is dit ons aduys.
Eerst vande opbouwinghe, datmen van stonden an zal beghin-
nen te bouwen, dewyle dat den ieghenwoerdighen nood dat
sonderlinghe vereescht, ende niet datmen eerst zal dincken op
te bouwen wanneer wy vryheit hebben om te moghen weder-
keeren naer ons Vaderland dwele hulieder aduys schynt te
wesen volghende V *Lieder* schryuen.

Ten anderen vande Boumeesters is ons aduys dat tot deser
opbouwinghe niet noodigh en is eenighe tot het studium des
Predicants te verkiesen ende te stellen maer datmen de Pre-
dicanten dier nu zyn ende nerghens in dienste en zyn in onsen
vaderlande zal zenden om te predicken ende alsoo het veruul-

len Huys des Heeren op te bouwen. Ende dewyle zy bekend mochten zyn inde steden ende plaetsen daer zy voortyden hebben ghestaen zoo mochtmen die veranderen van plaetse. Ende zoo de zelue niet wel onderhouden condon werden mit- 5 gaders haer cleyne ghetal ende aeremoede, zoo mochten wy huyt Ingheland ende andere huyt andere landen dezelve te hulpe comen tot onderhoudinghe haerder Predicanten. Dit was eens inden beghinne onser vlucht doen ic tot Embden was met Isbrando² Sylvano³ ende een groot ghetal van andere Predicanten huyt Holland ende West Friesland met de Dienaers van Embden ghandelt maer quam tot gheenen effecte.

Als van Predicanten (teghen in toecommenden tyden wan- 6 neer het den Heere onsen God belieuen zal openinghe ende vry wederkeeren in ons Vaderland te gheuen) op te queecken, dinct ons niet quaet, so verre het eenighsins bequaemelic mocht toeghaen. Maer om de saecke ten effecte te bringhen ghelyc ghyliden Broeders in V Lieder schrift vooren stelt dinct ons Lieue Broeders swaerder te wesen dan ghyt licht zyt achtende. Want 7 ten eersten anghaende de ghemeine Versamelinghen der penninghen te doene ende in een ghemeine busse te bringhen tot onderhoudinghe der ghenene diemen tot het studium soude ordoneren dit zelue wilt groote moyte ende vele groote onnutte onkosten inbringhen: Zoo van het ghelt bequaemelic in een busse te weghe te bringhen daer het behoort zoo van mannen te stellen die dese penninghen onfanghen ende huytdeylen zouden, dewyle dat de zelue dit nauwelic sullen willen doen zonder daer voren ghesolanzert te zyne, ende dedent zyt trouwelicken het ware noch vele.

Ende dewyle dat daer niet weinich an ghelegghen is wiemen 8 tot Predicanten aanneemt ende veruoordeert maer datmen neerstelic moet sien niet alleene of zy eenich goeden ingien ende goede beghinselen des verstants inden Euangelio ende die Heilighe schrift hebben maer ooc in sonderheit of het godureesende ende sedighe mannen zyn die niet aestcoppigh ende eyghensinnich en zyn dewyle dattet eenen Bischoppe ende Predicante sulcx

² Ysbrandus Balkius, see Letter No. 101, note 1.

³ Georgius Sylvanus alias Wibotius, see Letter No. 86, note 1.

te wesen ende in meer andere dinghen onstraffelic betaemt te zyne als Paulus ghenouch te kennen is gheuende.

So eist dat allen desen anheineeret ons aduys wel zoude 9
zyn om dit al te schuwen dat elcke kereke haere nersticheit dede om sommighe tot Predicanten op te queecken vande ghene die zy wel kennen in hare ghemeente daer toe bequaeme te wesen ende dat met de alderbequaemste middelen ende wyse van doene als het moghelic ware, ghelyc dat sommighe kercken al hier in Ingheland zyn doende dwelck gheschieden can sonder eleyen ofte gheynen cost dewyle zy de zelue nemen die wat weten te doene tot hare brootwinninghe ende ondertusschen sich oeffenen in het studium der *Heilighe* schrift ende Predie-
ampt of alsmen eenighe bequaeme vinden can die wat goets behouden hebben om by te leuen dat is noch beeter.

Anghaende de tweede propositie van de onderlinghe ouer- 10
eencomminghe ende vereundschappinghe onder alle verstroyde nederlandsche ghemeinten. Ende de derde propositie vande Passanten, die dincken ons zeer goet ende noodsaeckelick.

Voorts dat de Broeders syn schryuende dat huyt alle 11
Ghemeinten een of twee sich soudén willen desen naestcommenden September tot Francfort vinden om mondelinghe breeder te handelen, dat zelue wilden wy wel ghedaen hebben ten ware dat den oncost te groot zoude vallen voor de eleyneheit onser Ghemeinte. Maer ons dinet dattet voeghelicker ende minderen oncost ende moyte hadde gheweest waert dat ghylieden *Lieue Broeders* in Inghelant huwe comysen ghesonden haddet dewyle dat weinighe Ghemeinten huyt een Graefschap met minderen oncost ende beter connen commen dan vele ghemeinten huyt een gansch Conincrycke.

Dit is lieue ende weerde *Broeders* cortelic ons aduys dat 12
wy *V Lieden* hebben willen particulierlic ouer senden met het aduys onser anderen *Broeders* ende Dienaren zoo van Londen als van elders. Wy hadden vooren ghenomen huyt alle ghemeinten by een te commen om van der saecke te sprecken ende generalic ons aduys an *V Lieden* ouer te schryuen maer het en conde voor ditmael niet gheschiden. Biddende *V Lieden* voor desen tyd ons cort ende simpel schryuen ende aduys danckelic te willen annemen. Ende blyft hier mit den Heere

beuolen. Huyt Maideston in Ingheland in het Graefschap van 13 Kent desen 10^{en} Augusti 1570.

Per me Nicasium ab Horreo Vulgo dictum Vander Schuere⁴ Ministrum Ecclesię Maidestonensis Jussu et nomine Consistorij.

⁴ See the note at the end of this volume.



104.

[**CERTAIN MEMBERS of the DUTCH CHURCH, LONDON**],
to [**EDWIN SANDES**]¹ Bishop of London.

London, Friday, 17 November 1570.

§ 1. *As on 18 October our Consistory delivered to the reverend sirs, deputed by you to hear our cause, their answer to our complaint, which we on 12 September preferred against*

¹ Bishop Grindal (see Letter No. 45, note 1), who had been Superintendent of the Foreign refugee Churches since 1559, was translated to York on 16 May 1570. His successor in the See of London (and as such in the office of Superintendent), Edwin Sandes or Sandys, was born in 1519, and at the age of fourteen entered as a member of St John's College, Cambridge. In 1548 he was Vicar of Haversham and was created D.D. the following year and also elected master of Catharine Hall. In 1553, when he filled the responsible situation of vicechancellor of the University, his zeal for the reformation led him to join the partisans of the lady Jane Grey. After having preached a sermon on Sunday, 16 July, before the Duke of Northumberland, he was on 25 July taken to London and lodged in the Tower, but shortly afterwards removed to the Marshalsea, and after remaining there for nine weeks he was set at liberty. Upon his liberation search being again made for him he took ship and arrived at Antwerp in May 1554, and from thence went to Augsburg and Strassburg. In the latter place his wife joined him, but she died shortly afterwards. When the news of Queen Mary's death arrived, he was staying at Peter Martyr's house at Zurich, but immediately returned to England where he arrived 13 January 1558-9. Very soon the Bishopric of Carlisle was offered to him, which he refused, but he accepted the see of Worcester to which he was consecrated at Lambeth 21 Dec. 1559. From this time until his death he was continually involved in quarrels. Upon the translation of

them before you, and as they, unjustly, charged us with many things which, if passed by in silence, would seriously prejudice us; 2. we request you to let us have a copy of that reply and of other writings delivered with it, and to grant us a few days to prepare a reply; 3. also that you will enjoin the Consistory to hand us those writings and acts which we have already twice demanded in writing, to enable us to demonstrate the iniquity of the suspension decreed against Godfried Wingius our minister. 4. We beg your Reverence not to be offended at our importunity and to grant us a few days, to show the origin and course of our cause, rather than to prejudice it by a hasty decision. 5. That we may further this cause as much as possible, and show its origin to enable you to form an opinion on it, we now add two chapters (which we have mentioned in our complaint against the Consistory), namely (a) on the corruption of our nation above all others, and (b) on the new dissension in our church touching certain points of doctrine, whereby you will see how justly we, on 12 September, demanded and do now demand from our Consistory: 6. first, that it, approving of the doctrine regarding the duty of subjects towards a magistrate, which Wingius propounded on 28 May and 25 June, and which is also contained in a recently suppressed pamphlet, should assent to his confession which he presented (on 6 August 1570) for the solution of the present difficulty and allow this to be publicly testified to the Dutch Church. 7. Secondly, that the Consistory should inculcate the said doctrine on all those who created a disturbance in the church in consequence of the said sermon of Wingius of 25 June, and accused him then and at other times verbally and by writings of false doctrine; or, reprimand them if they are unwilling to abandon their error. 8. We could wish not to have been under any necessity of writing thus to you and preparing our proofs, but since the indiscreet temerity of our Consistory forces us to it, we rather keep faith with God, His Church, the beloved land of our dwelling and our own character, than, dissembling the real state of things, not supply the material for remedying the vices of our people. 9. May the Lord bless the labours and endeavours of yourself and the other Ecclesiastical Commissioners of Her Majesty. 10. That our nation is, more than any other, infected with various errors, is proved: 10^a by the Synod held at Antwerp in 1562, which Georgius Vibotius himself (who presided over, or at least attended it) confessed lately on 18 October in the house of Dr Watts before the Ecclesiastical Commissioners. 10^b—10^c. By various documents, letters, heresies, &c., written by members of our Church &c.; 10^d, by the admission of those who separated themselves from our community, to the sacraments and public offices in the churches of Norwich and Maidstone, which, on the other hand, rejected several who came with good testimonials from our Church; 10^e, by the iniquitous and arbitrary sentence which Herman Modet and Carl Ryckwardt and six of their associates promulgated, on 8 July 1567, not only in condemnation of the judgments, sentences &c. of the bishop of London and other Ecclesiastical Commissioners of Her Majesty, but also in confirmation of various errors; 10^f, by certain controversial chapters of doctrine which we arranged into certain theses, forwarded to Geneva and other reformed churches, and also published with the assent and wish of (Edmund Grindal) the bishop of London; 10^g, by the disturbances which Ysbrand Balk created by his sermons and pamphlets; 10^h, by the invasion, in 1566, of papistical churches and the destruction of images, &c.; 10ⁱ, by various printed pamphlets, not to speak of diverse sects as Arians, Anabaptists &c. 11. That our church is not unanimous in doctrine, and that some of its members are more rational than others is proved: 11^a, by the protracted dissension between Georgius Vibotius and Godfried Wingius on the breaking-open of prisons and the deliverance of prisoners out of the hands

Grindal bishop of London to the see of York, Sandys was appointed his successor at London and had restitution of the temporalities 13 July 1570. In this capacity he claimed to be superintendent of the Dutch Church in London, as his predecessor Grindal had been, a claim which occasioned considerable bitterness between him and that congregation. He was translated to the archbishopric of York 8 March 1576—7, and died 10 July 1588; see Cooper's *Athenae Cantabrigienses*, II. 24 sqq.

of the magistrate while on the road; 11^b—11^d. by various actions of the said Vibotius with regard to Wingius; 11^e. by accusations brought forward by thirty or forty members of the Church, verbally and in writing against Wingius, the authors of which have hitherto not been asked by the Consistory to substantiate their charges; 11^f. by continual disputes among the deacons, and among the members of the Church, as to the ejection of idols from churches by private persons and the reformation of religion; 11^g. by the suspension of Godfried Wingius; 11^h. by the public dispute of Thomas Soenen and John Engelram, which commenced 24 February 1567; 11ⁱ. by the public condemnation, by some members of the Church, of the orthodox doctrine of God as regards the duty of subjects towards a magistrate, as false and popish, without the Consistory prohibiting them; 11^j. by the Consistory procuring the suppression of a certain pamphlet (exhibited for sale during the last four years with the knowledge of the bishop and the approval of the previous Consistory), without inquiring into the accusations against the book; 11^k. by Philip Garcy publicly propounding as his opinion that Christ, in ejecting the vendors and buyers from the temple, acted as a private person; 11^l. by the repeated visions and asseverations of Georgius Vibotius as to the impending destruction of the Belgian-Dutch Church.

Reuerendo Domino Domino Episcopo Londinensi nostro ¹
ordinario Superintendenti.

Quandoquidem obseruande Domine antistes, nostrum Consistorium nuper ad xvij^{um} Octobris suam ad nostram querimoniam quam aduersus eos coram tua Reuerentia xij^o Septembris instituimus, responsionem intulit ad reuerendos Dominos à tua Reuerentia ad audiendam nostram causam deputatos; nosque (vti ex eiusdem ipsius responsionis, quę tum nobis facta est lectione assequi potuimus) vehementer, et tamen (vti veracissimis ac euidentissimis rationibus nos euicturos esse non dubitamus) prorsus sine vlllo merito grauarit, in pluribus, quę si silentio preterirentur, nostre innocentie et candori, in hac (quam nos ad tuę Reuerentie tanquam ordinarij nostri iudicis iudicium pertrahere ipsi-met planè coegerunt) maximi momenti causa non parum preiudicij facere possent. Hinc tuam Reuerentiam ² demississimè oramus, vt nobis eiusdem dicte responsionis aliorumque simul traditorum scriptorum copiam fieri, quo-que ad ea respondeamus, aliquot saltem dies dari possint, concedas. Deinde vt et ex eiusdem Reuerentie tuę iniunctione, nobis à dicto ³ nostro Consistorio tradantur ea scripta et acta, quę nos (ad commonstrandam ac euincendam suspensionis nostro ministro Domino Gottfrido Wingio², in grauissimum diutini sui in Ecclesia Dei

² Gotfridus Wingius (see Letter No. 18, note 2), who was appointed minister to the Dutch Church, London, in 1563, appears to have frequently given offence to certain members of his congregation by his preaching and writings, and he does not seem to have been particularly successful in removing any of his difficulties. The *Kerkeraads-Protocol*len

ministerij præiudicium decretę iniquitatem et indignitatem) scripto bis postulauimus. Oramus verò enixissimè tuam Reuerentiam 4 obseruande Domine, ne hac nostra importunitate offendaris, sed expenso huius causę nostrę pondere, illi (quò eius fontes et rationes plenè exponi possint) potius dictos aliquot dies concedere digneris, quàm vt ex citiore decisione, ei quicquàm incommodi relinqui patiaris: nihil tamen hîc aut Reuerentię tuę pietati aut emaculato iudicio vlla in parte præscriptum volumus. Quò 5 verò nos, quoad in nobis est, causam hanc inuenimus, fontesque eius, ex quibus omnium commodissimè simul et compendiosissimè, id quod nos summis votis optamus, de ea iudicium informari possit, commonstremus, duo capita³ quorum nos in dicta nostra querimonia aduersus dictum nostrum Consistorium meminimus, Nimirum de gentis nostrę præ alijs corruptione, et de nostrę Ecclesię in quibusdam doctrinę capitibus nouo iterum dissidio (quorum occasione nostrum præsens Consistorium nos potissimum grauare ac apud plurimos nobis inuidiam conflare velle videtur) vnà cum eorundem efficacissimis ac manifestis-

der Londensche Gemeente, 1569—1571 (published by the Marnix-Society at Utrecht) give a somewhat imperfect account of these quarrels. In June 1570 several complaints were made to the Consistory, the principal of them being that he had said in the pulpit that the chief commotion in the Netherlands had been caused by preaching and iconoclasm (*ibid.* p. 160 sqq.). As regards this point the Consistory required him to remove the offence (*ibid.* p. 165), especially because the Synod (which in London consisted of the ministers and certain members of the three Foreign refugee churches) had imposed silence on this subject (*ibid.* p. 167 sqq.). But Winge adhered to, and explained and defended what he had said (*ibid.* p. 169 sqq.), so that on 15 July the Consistory suspended him from the function of preaching (*ibid.* p. 179). Some deacons and other members of the congregation, however, sided with Winge against the Consistory (*ibid.* p. 199), and considered his suspension unjust and wicked; he himself appears to have brought the matter before the Bishop of London, as the superintendent of the Foreign Churches, while the Consistory brought it before the Synod. Winge succeeded in obtaining from the Archbishop of Canterbury a mandate (dated 12 August) to the ministers and elders of the Dutch Church, enjoining them to suspend all further proceedings in the matter and to submit it to the Bishop of London or his deputy (*ibid.* p. 193). From the present document, which is in the handwriting of Winge, and of which his adherents probably sent a copy to the Bishop of London, it appears (§ 1) that they had already written to him on 12 September and that the Consistory of the Dutch Church wrote to him, in reference to the writing of Winge's adherents, on 18 October. On 19 November archdeacon Watts informed the Consistory that the Superintendent desired to take cognizance of the dispute between Winge and the Consistory. The result of the bishop's investigation and decision was that both parties had sinned: Winge by condemning the brethren without distinction, the Consistory by suspending their minister without the knowledge and advice of their Superintendent; and by an act dated 24 December 1570 Winge was restored to his ministry (*ibid.* p. 257, 261).

³ See below §§ 10 and 11.

simis probationibus, superioribus, in presentiarum adijcere volumus: ex quibus haud dubiè, observande Domine, luculentissimè cognoscere ac perspicere poteris, quàm non temerè sed iustissimis simul ac grauissimis ex causis, nuper ad xij^{um} Septembris coram tua Reuerentia à dicto nostro Consistorio postulauerimus: quemadmodum et id etiamnum hisce presentibus, seriò postulamus, **Primum**, vt doctrinam à Domino Gottfrido Wingio² verbi ministro, xxvij^o Maij⁴ et xxv^{to} Junij, de subditorum erga magistratum officio, propositam, eandemque etiam in quodam libello⁵ nuper suppresso comprehensam, quæ et perpetua Ecclesiæ huius nostræ doctrina est, approbans, eiusdem Domini Wingij confessioni⁶, ipsi aliàs ad transigendam presentem Ecclesiæ difficultatem equissimis sub conditionibus semel et iterum oblatæ, subscribat. hocque ipsum Ecclesiæ (apud quam publicè offensio data est) publicè contestatum fieri sinat. Deinde vt ij, qui ad dictam⁷ posteriorem Wingij concionem publicum in Ecclesia tumultum excitantes, eundem Wingium, tum, et aliàs, et verbis et scriptis de falsa doctrina insinularunt ac palam accusarunt, iuxta eandem dictam doctrinam, à dicto Consistorio orthodoxè instituantur: aut si errorem deponere nolunt, et sint præsertim ex eorum numero, qui ex diutina aliquot annorum Ecclesiæ perturbatione, cum Ecclesia tandem initam pacem, hac ratione iterum resciderunt, vt iuxta consuetum Ecclesiæ ordinem legitimè corrigantur. Optassemus nos sanè admodum observande Domine, nullam⁸ nobis hîc, vt ad dictum modum scribere hasque ad hoc probationes parare coacti fuissetus, datam fuisse occasionem: Verùm quum nos huc prorsus impulerit inconsultissima nostri presentis Consistorij temeritas, qua non solum nos nostramque Ecclesiam, sed et orthodoxam Dei doctrinam adeoque et semet ipsum in graues de seditiosis erroribus suspensiones adduxit: malumus nos fidem nostram, quam Deo, eius Ecclesiæ gratiosoque nostri huius incolatus loco, adeoque et nostræ ipsorum-met existimationi debemus (etiam conflato nobis apud plurimos graui odio) fideliter liberare, quam, cum multorum bona gratia dissimulando

⁴ It does not appear from the *Kerkeraads-Protocolen*, referred to above, that Wingius had propounded any objectionable doctrine on 28 May. Some of his expressions on 2 and 30 April had given offence (*ibid.* p. 132, 144).

⁵ See Letter No. 100, note 2.

⁶ See the Document printed above as No. 102.

id quod res est, maximè necessariam materiam medendis nostrorum apud nostras Ecclesias hominum vitijs, ijs qui ad hoc donis et autoritate à Deo instructi sunt, non suppeditare. Dominus Jesus Christus, fortunet, observandissime Domine, tuę Reuerentię reliquorumque Regalis Maiestatis in causis Ecclesiasticis Commissariorum labores ac studia omnia ad immortalem nominis sui gloriam. Amen. Londini 17. Nouembris Anno 1570.

Esse nostram gentem præ alijs varijs erroribus infectam, probatur.

1 Per synodum Antwerpię sub annum 1562. habitam, de qua ipse-met *Dominus* Georgius Vibotius⁷ (qui illi aut præfuit aut saltem interfuit) nuper xvij^o Octobris in edibus *Dominii* D. Wattes⁸ coram obseruandis *Dominis* Commissarijs palàm professus est.

2 Per monitorium⁹ Ecclesię nostrę ad Ecclesiam Antwerpiensem, in causa de magistratu piorum persecutore scriptum. Datę xxvjⁱ Aprilis 62.

3 Per Consistorij Ecclesię Antwerpiensis ad dietum scriptum responsionem⁹, per ipsum-met *Dominum* Georgium Vibotium⁷ conscriptam, ac nonnullorum nominibus non satis fideliter subscriptam. Datę xxvj. Maij Anno 62.

4 Per quandam deinde inter istam nostram et Antwerpiensem Ecclesiam super dicta controuersia initam In Iunio Anni 62 transactionem.

⁷ On the action of Georgius Vibotius alias Sylvanus (see Letter No. 86, note 1), at the Synod of Antwerp of 1562, see *Kerkeruads-Protocolen der Londensche Gemeente, 1569—1571* (Marnix-Society, Ser. 1. Dl. 1), pp. 261, 268.

⁸ Thomas Watts the Archdeacon of Middlesex is indicated by this name. He matriculated as a pensioner of Christ's College, Cambridge, in November 1549, was B.A. in 1552—3 and during the reign of Queen Mary an exile for religion at Frankfort. He returned to England soon after the accession of Elizabeth, and 1 Jan. 1559—60 had the prebend of Tottenhale in the church of St Paul. In the same year Grindal bishop of London made him one of his chaplains. He commenced M.A. at Cambridge in 1560, and 31 Jan. 1560—1 was collated to the archdeaconry of Middlesex. In the convocation of 1562 he supported the various proposals which were made for dispensing with certain ceremonies in the Church. He was however in the ecclesiastical commission. In 1570 he was created D.D. and on 20 August in that year was collated by archbishop Parker to the rectory of Bocking, Essex. He died shortly before 28 May 1577; Cooper, *Athenae Cantabrigienses*, 1. 361. See also *Kerkeruads-Protocolen der Londensche Gemeente, 1569—1571*, pp. 48, 51, 242, 243.

⁹ Of these documents no trace seems now to exist.

5 Per subitam eiusdem transactionis ab Antwerpiensium ^{10^e} parte rescissionem: de qua testantur quoddam Domini Petri Delēni¹⁰, nostrę Ecclesię felicis memorię verbi ministri, ad Embdenses scriptum, et Hermannī Strikeri¹¹ Petriq̃ue Hasardi¹² literę. Datę xxiiiⁱ Octobris. Anno 62.

6 Per diuersa Consistorialia acta per eundem dictum ^{10^f} *Dominum* Petrum Delēnum sub Anno 62. conscripta¹³.

7 Per perniciosam illam et prorsus detestandam Adriani ^{10^g} Hamstedij¹⁴ circa fidei orthodoxę articulum de salutifera Domini nostri Jesu Christi incarnatione hęresim, super qua ille legitimę conuictus, ac post spretas contumaciter omnes sibi à tribus Ecclesijs factas admonitiones, tandem xvij^o¹⁵ Nouembris Anno 1560. autoritate Reuerendi Domini Episcopi Londinensis¹⁶ ordinarij Ecclesię Superintendentis, est ab Ecclesię consortio excommunicatus et eiectus: quemadmodum et aliquot eius assecle, qui-que cum eo et post eum publicam huius Ecclesię nostrę pacem aliquandiu turbarunt, post spretas itidem præfractę omnes, quę ipsis super admissis hęc ipsorum delictis factę sunt admonitiones, se excommunicari permiserunt, inque hac ipsa vrbe presentes, in ea ipsa excommunicatione etiamnum perseuerant.

8 Per Hermannī Strikeri¹¹ literas Datę vj^{ti} Augusti Anni ^{10^h} 62. eius ac Antwerpiensis Consistorij nomine ad nostram Ecclesiam missas, quibus ille dictos perniciosos Adriani Hamstedij¹⁴ errores vtcunq̃ue dissimulans Reuerendi Domini Episcopi Londinensis¹⁶ in eundem acta et sententiam non parum eleuat.

9 Per Domini Georgij Vibotij⁷ literas Datę iii^j Octobris ^{10ⁱ} Anni 64. eius ac Antwerpiani Consistorij nomine ad nostrę Ecclesię Diaconos qui tum erant scriptas, quibus ille non solum publicum Reuerendi Domini Episcopi Londinensis¹⁶ et aliorum Regalis Maiestatis in causis Ecclesiasticis Commissariorum in eosdem dictos Diaconos tum constitutum decretum dissçdit:

¹⁰ See Letter No. 15, note 1.

¹¹ Herman Strijker, also called Herman Modet, see Letter No. 101, note 3.

¹² See Letter No. 64, note 7.

¹³ This refers to a small octavo volume still (unpublished) in the possession of the Consistory of the Dutch Church, Austin Friars, London, containing the Acta of the Consistory from July 1560 to August 1563.

¹⁴ See Letter No. 41, note 8.

¹⁵ Wrongly for 16 November, see the document printed above as No. 46.

¹⁶ Edmund Grindal, see Letter No. 45, note 1.

sed et factiosam subditorum aduersus suos prepositos contumaciam confirmauit: denique et ipsorum Antwerpiensium non leuem de Christiana libertate, de Ecclesiasticarum constitutionum obseruatione etc. errorem in lucem protulit.

10 Per id quod ij, qui superioribus annis cum publica omnium vbi-uis piorum offensione, ac sine iusta causa, spretisque adeo et contemptis omnibus Reuerendi Domini Episcopi Superintendentis, Regalis Maiestatis in causis Ecclesiasticis Commissariorum, aliorumque doctissimorum ac pientissimorum virorum in eos decretis sententijs, pacificationibus, alijsque iudicialijs actis, à dicta nostra Ecclesia descuerunt, sine vlllo ab Ecclesia hac testimonio aut prestita ei vlla satisfactione, ad Flandricarum Ecclesiarum Nordwicę et Maidstonij non solum consortium et Sacramenta, sed et Nordwicę ad publica Ecclesię gubernacula admissi sunt: vbi contra nonnulli qui à nostra Ecclesia bono testimonio instructi venerunt, palam reiecti fuere.

11 Per iniquam quandam et vehementer temerariam Hermannii Strikeri¹¹, Caroli (qui se Theophilum nominat) Rijkwardt¹⁷ ministri Flandro-nordwicensis, et sex sociorum in causa eorundem dictorum, qui ad dictum modum à dicta nostra Ecclesia secesserant, arbitralem sententiam, viij^o Julij Anni 67. non solum in omnimodam dicti Reuerendi Domini Episcopi Londinensis¹⁶, aliorumque Regalis Maiestatis in causis Ecclesiasticis Commissariorum, et aliorum doctissimorum ac pientissimorum virorum in eadem causa diuersorum iudiciorum, sententiarum, actorum, condemnationem ac euersionem, sed et plurimorum errorum circa Ecclesię et Conscientię definitionem: circa Christianam libertatem: circa visita-

¹⁷ Carl Rijkwardt (Rijkwaerd, Rijkewaert, Rijkart), who called himself also Theophilus Ryckwaert, or simply Theophilus, D.L. (Doctor Legum? or Diuinitatis Licentiatius?), appears from the above statement to have been minister to the Dutch refugees at Norwich as early as 8 July 1567; he was still there on 23 March 1568 (*Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 7); but he and the other two ministers of Norwich (Ysbrandus Trabius and Anthonius Algoet) seem to have been discharged from their ministry in September 1571 by a commission of the archbishop, the bishops and others in consequence of the serious dissensions between them. On 25 May 1571 he married in the Dutch Church, London, Lowijseken Carboniers, of Beveren, as "Karolus Rijkart, called Theophilus" (see W. J. C. Moens, *The Marriage-Registers of the Dutch Church, Austin Friars*, p. 131). He is spoken of as minister to the Dutch refugees at Thetford on 15 March 1575, 22 May 1576, 24 May 1577 (*Werken der Marnix-Vereeniging*, Serie II, Deel I, pp. 4, 10, 12, 32, 33, 37). See also W. J. C. Moens, *Bibliography of Chronyc Historie der Nederlandtscher Oorlogen* (in Vol. 51 of the *Archaeologia*).

tarum earumque cum Scriptura conformium Ecclesiasticarum constitutionum obseruationem: circa ministrorum et Ecclesiasticorum prepositorum authoritatem: circa vnitatem et concordiam cum Ecclesia Christi colendam: circa Ecclesiasticam excommunicationem &c. confirmationem promulgatam.

12 Per controuersa doctrine capita, per nos certis thesibus ¹⁰¹ comprehensa, que nos (tum ob nostrorum hominum, quos nulle, neque *Reuerendi Domini Episcopi*¹⁶ et aliorum *Regalis Maiestatis* dictorum Commissariorum, neque vllorum pientissimorum ac doctissimorum virorum sententie, acta, studia, ad nostram Ecclesiam à qua descuerant, reducere valuerunt, contumaciam: tum ob plerasque et in hoc regno et in Belgio nostre nationis, Ecclesias, que horum occasione, perpetua nobiscum dissidia alere velle videbantur) magnis Ecclesie nostre sumptibus *Geneuam*¹⁸ et ad alias reformatiores Ecclesias (quod scilicet ab ijs approbarentur) mittere ac tandem *Reuerendi Domini Episcopi*¹⁶ Superintendentis assensu et voluntate prelo in lucem edere coacti fuimus.

13 Per *Isbrandi Balceij*¹⁹ ministri *Flandro-nordwicensis* ¹⁰² apud nostram Ecclesiam (etiam post constitutam in ea ex diutina dissipatione publicam pacem) tum concionibus tum sparsis publice famosissimis libellis excitatas turbationes.

14 Per factiosam illam (ad quam etiam diuersos Belgicos ¹⁰³ ministros suam operam locasse constat) in Belgio Anno 66. papisticorum templorum inuasionem, et idolorum demolitionem, quam etiamnum assidue hic magnis contentionibus plurimi (in magnam Ecclesie turbationem) defendunt: per seditiosum quendam authoribus quibusdam verbi ministris Belgicis in oppidum *Furnense*²⁰, ab ingenti armis militaribus instructa caterua factum appulsum: ad urbem *Yperas* simili modo profectionem: &c. Denique et per infanda illa fama circumquaque perlata, multorum pseud euangelicorum sub falso verbi Dei pretextu in sacrificos Belgicos penus profusionum, predationum, expilationum, mutilationum, eniscerationum, interemptionum &c. admissa scelera.

15 Per impressos publice diuersos libellos, qui instar sup- ¹⁰⁴

¹⁸ See Letter No. 88.

¹⁹ See Letter No. 101, note 1.

²⁰ Furnes or Vearne in West-Flanders.

posititiorum ac suspectorum clandestinè (in multorum errorum ac Belgicorum motuum defensionem) in vulgus sparguntur.

Tacemus ex nostratibus hominibus diuersas et multiformes sectas, vt sunt Arrianorum, Anabaptistarum, Seruetistarum²¹, Daudianorum²², Frankistarum²³, Libertinorum²⁴, Domus²⁵ (quam

²¹ The followers of Michael Servet; see Letter No. 36, note 10.

²² The followers of David Joris or George, a Dutch anabaptist, who was born at Delft in 1501 and died at Basel under the assumed name of Johan Von Brügge in 1556. He was a man of no education, but had travelled in France and England. About the year 1535 he separated from the Anabaptists, and formed a sect of his own, professing to have visions and revelations by which he was guided, and some of which he printed in his "Wonderbook" in 1542. After having seen his own mother beheaded at Delft in 1537 for her opinions as one of his followers, and others among his adherents persecuted, he finally settled down as a rich citizen of Basel, where he lived under his assumed name, and with the appearance of being a respectable Calvinist, during the last twelve years of his life. After his death he was accused of heresy by his son-in-law (to whom he had not left his property), and his body was at the command of the Calvinist senate at Basel publicly burned by the hangman (J. H. Blunt, *Dictionary of Sects*; Herzog and Plitt, *Real-Encyklopädie*).

²³ Followers of Sébastien Franek or Franek (Latinized Francus) a religious enthusiast, who was born in 1499 at Donauworth (or, according to some, at Woerden in Holland), studied at Heidelberg and was, about 1524, ordained a priest of the Roman Church. But on 17 March 1528 he practically severed his connexion with the Church by his marriage with Ottilia Behaim at Nuremberg. Though associated at first with the Reformers and on a friendly footing with Luther, he soon showed that he was out of sympathy with their dogmatic tendencies and at length was branded by Luther as a "devil's mouth." He was inclined to subjectivity and mysticism and published several works to propagate his ideas, though two or three historical works showed that he was not devoid of talent. After having wandered from Nuremberg to Strassburg, Esslingen, Ulm, Frankfurt, he settled at Basel as a printer and publisher and died there in 1543 or 1545; see Herzog, *Real-Encyklopädie*; *Encyclopædia Britannica*; Van der Aa, *Biographisch Woordenboek*. See also *Kerkeraads-Protocolen der Londensche Gemeente, 1569—1571*, published by the Marnix-Society at Utrecht, p. 187.

²⁴ A Flemish sect of Antinomians, who also called themselves "Spirituals." They originated with Anthony Poekes, Gerhard Ruff, Quintin, and others in Flanders, and thence passed into France, where they were patronized by Margaret, Queen of Navarre and sister of Francis I. Their tenets were, that God being the author of all human actions no human action could be evil; that religion consists in union with God by contemplation, and that any one who had attained to this was free to act according to his pleasure. Calvin wrote against them: *Contre la secte phantastique et furieuse des Libertins: qui se nomment Spirituels*, à Genève (Jehan Girard), 1545, 2nd ed. 1547; and, translated into Latin by Nicolaus Gallasius, published at Strassburg (Wendelinus Rihel), in 1516. The name was also given to the Ranters and Familists by many English writers of the seventeenth century, from their Antinomian claims of immoral liberty. See J. H. Blunt, *Dictionary of Sects*; Haag, *La France Protestante*, 2nd edition, iii. 588.

²⁵ Domus Charitatis or Amoris (see Letter No. 67, § 4), id est the House or Family of Love, also called Familists, a section of the Anabaptists, who were at first followers of David Joris (see above note 22), but when he dropped the leadership, it was taken up by Henry Nicolas (generally called "H. N."), an Anabaptist who had been mixed up with the Munzer insurrection in his native city of Amsterdam and had fled thence to Emden in the year 1533. He set himself to oppose all existing forms of religion, and to establish

vocant) charitatis &c. de quibus vtinam non tam multa extarent exempla, neque nobis hîc à nostro presente Consistorio tam vrgens occasio iniecta fuisset, vt hæc de his et supradictis in medium adferre coacti fuissemus.

Ecclesiam nostram in doctrina diuisam, in eaque alios alijs 11 esse saniores, probatur.

1 Per diutinum *Domini* Georgij Vibotij⁷ verbi ministri in 11^a doctrina de carcerum effractione et vinctorum in itinere è magistratus manu subtractione, cum Wingio² dissidium: cuius occasione ille (quemadmodum ipse-met xvij^o Octobris, in edibus *Domini* D. Wattes⁸ coram reuerendis Dominis Commissarijs negare non sustinuit) nuper ad xij^m Julij (hoc est, biduo antè quàm Wingio² à ministerio suspensionem curaret) publicè coram Consistorio suum ministerium posuit, seque ea ipsa de causa, cum eodem Wingio² pariter ministrare nec posse nec velle, palam professus est.

2 Per intempestium et cum publica offensione coniunc- 11^b tum eiusdem *Domini* Georgij⁷ xxv^{to} Junij, ipso videlicet die et momento, quo Wingius² suam de rite et legitimè (ad Christi Domini, nimirum, venditores et emptores è templo ejicientis exemplum) instituenda publica in religione reformatione, antè xxvij^o Maij habitam concionem ex iustis causis aliquo-usque repetijt è templo egressum.

3 Per id quòd idem *Dominus* Georgius⁷ eo ipso dicti è 11^c templo egressus momento, quibusdam eum consequutis ac circa templi fores eum compellantibus, ibidem disertis verbis decla-

an entirely new one; he gave himself to writing of books, which he put in print, the chief being called "The Glass of Righteousness." Fuller (*Church Hist.* ix, 3, § 38) says that Nicolas came to England "in the latter end of the reign of Edward VI, and joined himself to the Dutch congregation in London, where he seduced a number of artificers and silly women, amongst whom two daughters of one Warwick, to whom he dedicated an epistle, were his principal pervers." Martinus Micionius writing to Henry Bullinger, on 20 May 1550, expresses his satisfaction at the arrival of John à Lasco in England, because it is a matter of the first importance that the word of God should be preached in London in the German language, "to guard against the heresies which are introduced by our countrymen, there being Ariaus, Marcionists, Libertines, Davists, and the like monstrosities in great numbers" (*Epistolæ Tigurinae*, p. 365). The Familists maintained that there was no true knowledge of Christ or of the Scriptures out of their community. On 3 October 1580 a proclamation was issued "against the Sectaries of the Family of Love," and this was followed by a form of abjuration issued by the Privy Council, in which the members of the sect were required to abjure their most conspicuous heresies; see J. H. Blunt, *Dictionary of Sects*; Henry Gough, *Index to the publications of the Parker Society*.

rarit, se vt sana non approbare omnia, quę Wingius² in dicta concione docuisset.

4 Per publicum eodem tempore et momento, quum vix ^{11^d} è suggesto descendisset Wingius, à quibusdam eorum, qui (vt iam indicatum est) dictum *Dominum* Georgium circa templi fores audierant, et alijs, in Ecclesia excitatum tumultum, in quo quidam eundem Wingium, quodd falsa docuisset, palàm et disertis verbis coram turba accusarunt.

5 Per manifestas à 30. aut 40. plus minus (inter quos ^{11^e} etiam quidam Ecclesię diaconi fuere) in Consistorium aduersus Wingium, tum verbis tum scriptis allatas accusationes: quas tamen (ad seriam eiusdem Wingij postulationem) authores à Consistorio hactenus postulati non sunt, vt legitimè demonstrarent: sed (quod quidem sciatur) impunè, et tanquàm (etiam per excitatum publicè in frequentissima Ecclesia et in templo tumultum) nihil commeriti abire, imo et Domini cęnam adire permissi sunt.

6 Per continuas in Ecclesia tam inter Diaconos quàm ^{11^f} inter Ecclesię membra, de eijciendorum per priuatos homines è templis idolorum ac repurgandę reformandęque publicè religionis causa, contentiones et disputationes: de quibus etiamnum, si examen instituatur, edoceri quis posset.

7 Per suspensionis Wingio², à Consistorio per vocum (id ^{11^e} est affectum) pluralitatem decretę sententiam.

8 Per publicam coram Consistorio Anno 67. Februarij ^{11^h} 24 Thome Soenen²⁶ nunc Ecclesię Senioris institutam cum Joanne Engelramo²⁷ disputationem.

9. Per id etiam quodd nonnulli ex Ecclesia nostra inte- ^{11ⁱ} grum ferè annum, et quidem manifestè et publicè sugillarint et damnarint orthodoxam Dei doctrinam de subditorum erga magistratum officio, vt falsam et papisticam, nec tamen à Consistorio quod huius consciunt fuit, cohibiti fuere, sed semper sine vlla adhibita debita correptione progredi permissi sunt.

²⁶ Thomas Soen or Soenen appears frequently as concerned in the affairs of the Dutch Church, London (of which he was at one time an Elder; see W. J. C. Moens, *The Registers of the Dutch Church*, p. 209) in *Kerkerads-Protocollen der Londensche Gemeente, 1569—1571* (*Werken der Marnix-Vereeniging*, Serie 1, Deel 1).

²⁷ See Letter No. 57, note 5.

10 Per id quoque quod idem præsens Consistorium procurarit quendam libellum (iam quatuor ferè annos, etiam conscio Reuerendo Domino Episcopo venum expositum, et cuius doctrinam sciuit à superiore Consistorio approbatam fuisse) sub grauibus ijsdemque publicis de falsa et papistica doctrina intentionis accusationibus ne venderetur suppressi: nec tamen dictarum accusationum authoribus (qui earum occasione ad Consistorium pertracti, palàm declararunt, se eisdem suis accusationibus stare velle) vnquàm ad assiduam per integrum ferè annum partis lèse postulationem, idem Consistorium iniungere voluit, vt easdem accusationes legitimè euincerent, parti^{que} hic lèse iuxta iuris et equitatis ordinem satisfacerent, sed tandem adhuc sine vlla debita correptione hinc abire ac migrare permissi sunt.

11 Per id etiam, quòd et nuper Philippus Garcie²⁸ itidem ^{11^k} Ecclesię Senior (ad propugnandam et defendendam Belgicam eiconomachiam) publicè in publico probationis Ecclesię doctrine exercitio, coram frequente Ecclesia et alicubi apud fratres seriò asseruit Christum Dominum in eijsendis è templo venditoribus et emptoribus, sustinuisse personam hominis priuati.

12 Denique per Domini Georgij Vibotij⁷ iteratò visas visiones, ^{11^l} quas nuper ad xix^m Octobris (hoc est ipso postero die, quùm ille vnà cum Consistorio ac nobiscum, in edibus Domini D. Wattes⁸ coram Dominis Commissarijs fuisset) in publica coram Ecclesia concione, non solùm recensuit, sed et identidem sine modo vehementissimis asseuerationibus et territationibus Ecclesię inculcauit, de interitura scilicet intra breue tempus nostra hac Belgio-germanica Ecclesia: in qua etiam ipsa concione (vt scilicet, vti visum fuit Ecclesiam magis commoueret) suum ministerium Ecclesię in manus seu potestatem resignauit.

²⁸ Philippus Garey, Garcie, or Garcerius appears frequently as acting in the affairs of the Dutch Church, London, in *Kerkeraads-Protocollen der Londensche Gemeente*. He denied having uttered such an opinion on the action of Christ in the Temple; *ibid.* p. 186 sq. See also W. J. C. Moens, *The Marriage-Registers of the Dutch Church, London*, p. 26, and p. 209 where he appears among the Elders of the Church.



105.

[PHILIP VAN MARNIX]¹,
to the
DUTCH and FRENCH COMMUNITIES of LONDON.

Wesel,

[1571].

§ 1. *It is well known how necessary it is to preserve in the Church conformity not only in the chief points of pure doctrine, but also in the customs, ceremonies and government of the churches, as well as a mutual intercourse and good understanding, so that one party may soon hear of the condition of the other and render each other assistance, as is clear from the example of the French communities which have always endeavoured to obtain such unity and conformity. 2. But as such useful and necessary conformity and unanimity cannot be effected except by mutual visitations and communication of all matters which happen in the meetings and synods (which is also clear from the example of the aforesaid French communities), several of our brethren think it desirable, that, in this deplorable dispersion of the Netherlandish communities of the Dutch and Flemish languages, there should be a common discussion and decision on many important and daily occurrences, and especially a general and Christian conformity of all Netherlandish communities. 3. They have proceeded so far that a short time ago, at a private meeting of the Gulich communities, at which several brethren of the Netherlandish communities, now under the cross, and from some other communities, were present, it was resolved to see what could be done. 4. For this purpose some of the brethren have requested Prince (William) of Orange to allow me (who, at the command of the Count Palatine, have now been for a long time with the Prince) to appear at the aforesaid discussion in order to further their intention, a proposal which the Prince has approved, hoping that it may succeed. 5. He has commanded me to inform you of this, and also pointed out to me certain matters which he wished to have discussed. But nothing has been settled, as everything was put off till the general synod of the Netherlandish communities. This was decided unanimously with the concurrence of the community of Wesel. 6. I have consequently been requested to write to you and to ask you to consider how necessary this matter would be in the great need of our poor community, persecuted and afflicted with many diseases and temptations, just as has been witnessed in France where general Synods have been held at different times at Paris and at Orleans. 7. You will understand all this better than I could write to you, wherefore it is unnecessary for me to use many words. 8. I therefore request you, in the name of the aforesaid brethren and of the brethren at Heidelberg and Frankenthal and in my own name, to further this matter and to send on the part of your community several ministers and brethren of the Dutch and Walloon tongue with authority to assent to all that may be decided upon in the assembly to be held in such a place and*

¹ From the contents of this Letter, more especially from § 4, it would seem that it emanates from Philip Van Marnix, Seigneur of Mont St Aldegonde (see Letter No. 52), and that it is the one referred to in paragraph 11 of Letter No. 108. It seems to be in the handwriting of Marnix; and it is, as is said in § 11, undated and unsigned, while it has, on the back, some sign which may be taken to indicate an E. It is here placed before any other Letter of 1571, but its date is probably not much earlier than that of No. 108 (24 July 1571).

at such a time as may be determined by our brethren at Emden. 9. The communities here will also join the meeting, and you may feel sure that the prince is greatly pleased with the project, as he desires nothing so much as the glory of God and the edification of the communities.

Ghenade ende vrede van God den vader door Jesum Christum onsen Heere ende Heylant sy v *lieden* vermenichfuldiget.

Eersame welgeliefde broeders, Het is genoech openbaer ende ¹ kennelick hoe grootelick het inde kerke Godes^{1a} van noode sy², eene goede, vaste ende onbewegelicke ouereencominge onder elcander te houden, niet alleen inde hoofstucken der reyner leere, maer oock inde wysen, ceremonien ende regeringhe der kercken, ende daerenbouen een onderlinghe ghemeynschap ende goet verstant te houden, So dat de eene vlietich vernemen vanden staet ende gelegentheyt der anderen, ende d'een den anderen in alle vooruallende saecken behulpich vallen, Het welcke opentlick blyckt in het exempel der Françoissche ghemeyn^{ten} die bouen alle andere dingen, nae dese eenicheyt ende ouereencominge altyt getrachtet hebben, hoewel dat het³ sick seluen ghenoechsaem wtwyst. Dewyle nu dan sulcke nutte ende gantz ² noodige ouereencominge ende eendrachtigheyt geenssins en kan aengelegt noch wtgerichtet werden, het en sy by onderlinghe besoeckinghe ende ouereendraginge der voorvallende saeken, welke inden vergaderingen ofte Synoden geschiedt, also oock⁴ by het exempel der voorghemelde Frantzoissche ghemeyn^{ten} ghenoech openbaer⁵ is, So hebben onser broederen ettelicke synde wt eenen goeden christelicken yuer daertoe gedreuen worden, Dickmael voorgehouden ende vermeldet wat een ghewensschete saecke het wesen soude, Soo men yet sulcx in dese jammerlicke verstroynghe der nederlandssche ghemeyn^{ten} der beyde spraken⁶, konde te wegen brenghen, om aldaer, int ghemeyn met gelycker hant, ende eendrachtighe herten te beraetslagen ende te besluyten ouer vele sware hoochtwichtighe daghelycks vooruallende saecken, ende in sonderheyt, om eene algemeyne lieflicke ende christelicke ouereencominge aller nederlandissche ghemeyn^{ten} op te richten, Ende hebben dit soo verre gedreuen, tot dat ³

^{1a} MS. *het* after *Godes*, but crossed out.

² MS. *is*, but crossed out and *sy* written above it.

³ MS. *wt* after *het*, but crossed out.

⁴ MS. *in* after *oock*, but crossed out.

⁵ MS. *ist* after *openbaer*, but crossed out.

⁶ MS. *so* after *spraken*, but crossed out.

men nu onlanx in eene particuliere vergaderinge der Gulicksche ghemeynten, alwaer ettlicke broederen wt de nederlandissche ghemeynten die nu onder 't cruyce syn ende oock wt sommige anderen ghemeynten *verschenen* waren sulcx voor te dragen heeft voorgenomen ende besloten. Hiertoe hebben sommige broederen wt haeren eyghen ende besonderden naemynen ghenaedigen Heere Den printze van Orannien onderdanichlick versocht, dat syn *vorstelicke Ghenade* wilde toelaten dat ick, die wt beuel mynes ghenadichsten heeren des Palsgrauen⁷, nu eenen tyt lanck, by syn *vorstelicke ghenade* naemelic des printzen geweest was, mochte oock inde voorghenoomde vergaderinghe verschynen, om nae de cleyne gauen die ick van God ontfangen hebbe, welke sy magschien hoogher achteden, wt liefde ende ghenegentheyt die sy my toedroegen, dan ickse kan geuoelen, haere voornemen te helpen voorderen. Hetwelcke syn *Vorstelicke ghenade* niet alleen voor goet heeft ingesien, ende haere voornemen hem laten gevallen, maer oock van gantzer herten daertoe geraden, ende hoogelick gewenscht dat sulcx mochte te wege gebracht werden, verhopende dat het met Godes hulpe ontwyffelick tot eenen goeden saligen eynde soude ghedyen.

Ende heeft my wdruckelick belast, hun die aldaer *ver-* 5
gadert waren datselue⁸ oock te kennen te gheuen, tsamen met sommige andere punten die ick hun soude van syner *vorstelicke ghenade* wegen voordragen. In den welken nochtans niets en heeft kunnen besloten werden, ouermits dat sy voor den meesten hoop werdden wtgesteld ende opgeschorst tot aen het algemeyne Synodum der nederlandissche gemeynten. In het welcke sy alle te samen eendrachtelick gewillcuert, ende gestemt hebben, bekennde het voor seer nut ende gantz noodich te wesen. Waerin oock genolcht hebben alle de dienaren ende broederen der Weselsscher ghemeynte, den welken het oock desghelycks is voorgehouden geweest.

Derhaluen so ben ick vanden voorghenoomden broederen 6
versocht geweest, als die ghene die konde getuygeniss geuen

⁷ If the date assigned to this document be approximately correct, the Count Palatine referred to must be Frederic III, who reigned from 1559 to October 1576.

⁸ Added above the line.

vanden will ende meyninghe myns voorgenoemden ghenadighen heeres des printzen, v *Lieden* met eenen brief wt haerer aller naeme te bidden ende te versoecken, dat v *Lieden* dese saecke met een christelick hertt ende ghemoet willet insien, ende den grooten noot onser armer ghemeynte die niet alleen met sware veruolginghen maer oock met velerley siekten ende andere aennuechtinghen soo van binnen als van buyten schier onderdrucket wordt, aensiende, willet ernstelicken bedencken hoe grootelick van noode dat het syn soude ende wat een grooten nut ende orboor alle lidmaten des lyffs Christi daer wt souden ghenieten, dat sulcx te weghe ghebracht werdde, also men in Vranckryck dickmael beuonden ende gespuert heeft, daer sy in't midden onder 'tcruyce haere generaele Synoden so te Parys als te Orleans ende elders op verscheyden tyden ghehouden hebben: Ick⁹ achte broeders dat het v *Lieden* nae de wysheyt 7 ende verstandt daer mede v God begauet heeft, dit vele beter ende grondelycker kunnet begrypen ende by v seluen ouerwegen dan ick het met eenich schryuen soude kunnen wt-drucken, wieshaluen het oock onnoodich is vele woorden hier in te gebruycken, Dewyle doch de saecke haer seluen ghe-noechsaem wtwyst, ende schier claerlicken spreeckt, also dat het een yeder wt hem seluen mercken kan.

Daerom is myn ootmoedich ende vriendelick bidden aen 8 v *lieden* soo wt naeme vande voorghemelde broederen ende te samen oock der broederen tot Heydelberg ende Franckendal, als oock wt mynen eygen naeme als wesende een cleyn lidmaet des Heylighen Lichaems Christi Jesu, daerin wy alle te samen verbonden ende verknocht syn, Dat v *Lieden* met alle vliet ende arbeyt dese saecke beneerstigen wilt, ende v hierin met ghemeyne eendrachticheyt begeuen, seyndende wt vwe ghemeynten ettlicke dienaeren ende broederen van¹⁰ beyderley spraeken Duytssche ende Walssche¹⁰ die volmachtiget syn, om alles wat inde ghemeyne vergaderinge sal voorgedragen werden te mogen bewilligen ende besluyten euen als off v *lieden* alle met eenander aldaer tegenwoordich waert, Ter plaetsen ende ten tyde als v *lieden* van onsen broederen van Embden (welcke wy gebeden hebben, dat sy aengesien de gelegentheynt haerder plaetsen

⁹ MS. *Ich*.¹⁰ *van*—*Walssche* added in the margin.

willen met den ghenen die van hier met eendrachtighe bewillinghe der broederen daertoe geschickt syn beraetslagen ende besluyten ouer den bequaemsten tyt ende allergelegenste plaetse) sal genoemt ende verclaert werden. De ghemeyn^{ten} all hier ⁹ sullen haer oock daerin met christelicke liefde ende eenicheyt begeuen, begherende van gantser herten dat het tot loff ende prys Godes ende tot opbouwinghe syner gemeynte ghedyen muege. Oock muegen *v lieden* haer versekert houden dat Syner vorstelicken ghenaden een groot welgeuallen daeraen geschieden sal, dewyle hy doch niets inder werelt so seer en begheert als de voorderinghe der heerlicheyt Godes ende de opbouwinghe der ghemeyn^{ten}, welcke hy genoegh bekent hier door eene groote voorderinghe ende toeneminghe te kunnen ontfangen. Ende nademael ick ouer *v lieder* goeden heyligen ende christelicken yuer geenssins en twyffele, ende derhaluen my wel versekert houde dat het *v lieden* in geenerley wyse en sullent affslaen, So will ick hiermede *v lieden* den almachtigen God, ende syner ghenadighe beschuttinghe van herten beuolen hebben biddende dat *v lieden* my haere arme medelidmaet ende dienaer in alles wat ick vermach willet in vwen heyligen gebeden den almachtigen God beuelen. Datum te Wesel.

Endorsed in a different hand:

10

Voor de wtgewekene Nederlantsche
Ghemeijnten beijde Duytsche
ende Franchoijsche In Engellant
Ende eerst bijde Duijtsche Consistorie
te openen. Etcetera.



106.

**THEODORE DE BESZE¹,
to [JEAN] COUSIN².**

Geneva, Wednesday, 14 February 1571.

§ 1. *Three days ago I received your letter dated 31 December 1570, and had already received an earlier one, but a two months' journey in Burgundy has prevented me from replying. I thank you for sending me tidings about yourself and beg you to continue doing so. 2. As regards Corran, God be praised that he remains confounded. 3. (Antoine) Chevalier had already written to me about the affair and sent me Corran's writing, asking me to look into the matter; but I should never have finished if I were to amuse myself with such trash. I think he should be avoided and expelled, unless he denounce his own doings and agree with sound doctrine. 4. However, if I have time, I will gladly attend to it. But this should warn you to take such people at their word at once. I recollect that the same mistake was made at the Synod of Orleans with regard to Jerome Bolsec, who, being convicted, offered to do more than was demanded of him, and yet afterwards never did anything. 5. Cassiodore having shuffled much, and not, I believe, without some effect on those who will not listen to advice, declared at last that he would go to your place to purge himself. May the Lord absolve him, if he has been falsely charged, but if not, confound him entirely. I have warned those who wrote to me about the affair, let them do as they please. 6. The books, of which you write, had already been sent to me from elsewhere. They are the most horrible stench that ever rose from hell; it is a matter which you should press upon Her Majesty, the Council, Bishops &c., otherwise we must expect the last day, which will surprise those who are asleep. 7. The questions are such that I think they will make every one bewildered: e.g. whether Christ is the true Son of God &c. 8. Have you received the Dialogues of Athanasius on those subjects, published by me in Greek and Latin, together with those of Basilus against Eunomius, translated by me again? 9. A year ago [Sir Walter] Mildmay announcred, of his own accord, that he would send us £400 in alms, which would have come opportunely: he told me that he only wanted the address to send it on safely. The address was sent, and in recognition of such a good deed I dedicated to him my volume of treatises, which I gave to some Englishmen who were then here. 10. Since then I have had no further tidings, except a letter from Rodolf Warcop dated July 1570, which I received last December, and in which he tells me that the said Mr Mildmay had received my book with pleasure, and would soon settle the matter of the poor. 11. This does not agree with what Mr Mildmay told me, wherefore I fear that those who asked for the money have committed a mistake, or that the letters and the money have disappeared on their way. I care nothing for myself, though I should like to hear that my gift has not displeased him. But I am anxious for the poor, who are many and would be greatly benefited by his gift. Hence I have written to him again, and beg you to forward the letter to him, and to take the matter to heart. 12. Send letters or money or both to Lyons to M.*

¹ See Letter No. 39, note 11.

² See Letters No. 73, note 9, and No. 83, note 3.

Pierre Sire or Jean Combe to forward to M. de la Flesche at Villefranche. For the credit and fidelity of M. Claude le Maistre have failed. 13. The sons-in-law and children of my late brother are quite well and there is no doubt that all will be well recommended to us. 14. The plague has ceased, although now and then some trace of it shows itself. 15. The school is recovering well. 16. The Lord has exempted only myself out of my family; I have lost four of them and among those my only brother, who left nothing but five orphans behind, the eldest of whom is only eleven years of age. 17. Three others have been snatched from the grave, among whom is my wife, though still ailing. May the Lord vouchsafe me to employ the rest of my life better than the past; may He fortify you more and more in His work with your colleague and your whole family. 18. The churches of France are in a sad condition; there is no justice, but every audacity remains unpunished. 19. Yesterday we heard of a horrible massacre of men, women and children like that at Orleans.

Tres cher frere, Il y a troys iours que j'ay receu voz dernieres
 en datte du dernier de decembre, et en auois desia receu au pa-
 rauant, sans auoir peu faire response obstant un uoyage de deux
 mois, qu'il m'a falu faire en nostre quartier de Bourgongne³. Je
 Vous remercie de ce qu'il Vous a pleu m'escrire de Voz nouuelles
 si amplement, et Vous prie me faire ce bien de continuer. Quant
 a Corran⁴, loué soit Dieu qu'il est demeuré confus. Ce nonobstant
 ie uoy bien que la mauuaisité du monde a⁵ prouocqué tellement
 le Seigneur qu'il n'est pas le temps qu'il faille esperer que Dieu
 ferme du tout la bouche a l'esprit d'erreur et de blaspheme. Ce
 pendant il nous fault ueiller, a ce que par nostre faulte une seule
 brebis ne perisse. Au parauant desia M. Cheualier⁶ lequel l'estime

³ See below, note 21.

⁴ See Letters No. 75, note 3 and No. 82, note 3. It is not quite clear to which "escriit" of Corranus Beza refers. In January 1567 he wrote an answer to Matthias Flacius' *Confessio Ministrorum Jesu Christi in Ecclesia Antuerpiensi, quae Augustanae Confessioni adsentitur*, which, originally written in Latin, was at once translated into Dutch, French, and, in 1570, into English. Most likely reference is made to his *Tableau de l'oeuvre de Dieu* which is dated 1569, though Strype speaks of it as having been published in 1568 (see above Letter No. 82, note 3). His "Apology" mentioned by Strype (see above, p. 272), must have been published some time after the appearance of the "Tableau." Corranus' other works were published after the date of the present Letter.

⁵ MS. *besoin* after *a*, but crossed out.

⁶ Probably Antoine Chevalier, who was born at Montchamps near Vire in Normandy, in 1507, and studied Hebrew at Paris under Vatable. But his zeal for the reformation induced him to leave France, and he continued his studies at Oxford under Fagius and Tremellius. The Duke of Somerset appointed him teacher of French to Princess Elizabeth. The Roman Catholic reaction, on the death of King Edward VI, compelled him to take refuge in Switzerland, where he arrived with Tremellius, his father-in-law, in June 1551. In 1557 he became pastor at Montreux, but in 1559 he went to Strassburg as Professor of Hebrew. The same year, however, he went in the same capacity to Geneva. When the peace of Orleans had restored tranquillity to France he returned to his native country, which the civil war compelled him again to leave, and he accepted the offer of the chair

n'estre plus pardela, m'auoit escrit de ce fait, et enuoyé l'escrit mesme de Corran⁴, me priant d'y besongner. Mais si on se ueult amuser a tel fatras, ie ne sera iamais faict. Censeo potius semel uitandum, et nisi sua, sicutj promisit, detestatus, sanæ doctrinæ absque ullis ambagibus subscribat, ex communione eijciendum. Vbj fuerit foris, Dominus de eo iudicabit, et de ipsius fautoribus. Toutefois si i'ay quelque loisir i'y uacqueray tresuolon- 4 tiers. Mais cela Vous doit aduertir qu'il fault prendre telles gens au mot, sans aulcun delay, d'autant qu'il n'y a en eulx nulle racine. Et me souuient que la mesme faulte fut faicte au Synode d'Orleans⁷, a l'endroit de Hierosme Bolsec⁸, conueincu et s'offrant a faire plus qu'on ne demandoit, dont il n'a rien faict depuis. Il est uray que tels malheureux esprits ne seroient pas retenus pour cela, puis qu'ils n'ont nj honte nj conscience. Mais si cela ne seruoit a ceux quj se ruinent eulxmesmes, au moins il seruiroit pour les faire cognoistre a d'aultres. Or soit le Seigneur loué de tout. Il cognoist les siens. Cassiodore⁹ 5

of Hebrew at Cambridge. In 1570 he returned once more to his native country, which, two years later, the St Bartholomew massacre forced him to quit again. He succeeded in gaining the isle of Guernsey, where he died shortly afterwards; see Haag, *La France Protestante*, second edition, iv. 308; Cooper's *Athenae Cant.*

⁷ The national Synod of Orléans held in April 1562; see the note following.

⁸ Jérôme Bolsec (who at one time called himself Hierosme Hermès Bolsec) joined early in life the order of the Carmelites, and was preaching in the churches of Paris, his native place, when, in 1545 or 1546, in consequence of a sermon which he had delivered in the Church of St Bartholomew, he considered it prudent to seek refuge in Italy, where the duchess Renée of France received him in her house as almoner, and where he married and took the title of doctor of medicine. Theodore de Bèze says that he was driven out of Ferrara on account of his odious character. In 1550 he resided in the village of Veigy near Geneva on the estate of Jacques de Bourgogne, seigneur de Falais [see Letters No. 1, note 2, No. 2, note 4 and No. 9, note 3], whose physician he was. But he also loved to dogmatise and on 8 March 1551 the ministers of Geneva considered it their duty to warn him that he had been heard to use expressions with regard to the Scriptures which were erroneous. He seemed to submit, but on 16 October of the same year he offended again at a religious meeting, whereupon he was arrested by the magistrate, and (on 22 December) condemned to perpetual banishment from the territory of the Republic. Retiring to Thonon on the banks of the lake of Geneva he accused Calvin of representing God as the author of sin, who thereupon procured his expulsion from the Bern territory. Bolsec then returned to Paris. In April 1562 we find him present at the National Synod of Orléans making submission, imploring the goodwill of the Swiss churches, and soliciting a place as minister. This he obtained at Lausanne, but the Synod of Lyons, held in August 1563, deposed him and he left Lausanne on 2 December following. After his return to France he reverted to his former religion, changing his residence frequently. In 1577 he resided at Lyons, and died about 1584 at Annecy. His best known work is a biography of Calvin, published at Lyons in 1577; see Haag, *La France Protestante*, 2nd edition.

⁹ See Letters No. 75, note 3 and No. 82, note 3.

ayant beaucoup tournoyé, et non, comme ie croy, sans quelque efficace enuers ceulx quj ne ueulent croire conseil, dit en fin qu'il ira pardela pour se purger. Dieu uieille le lauer¹⁰ si a tort on luj a mis ceste tache, sinon, le plonger du tout et noyer en son ordure affin qu'il n'en infecte des aultres plus auant. J'en ay aduertj ceux quj m'en ont escrit. Ils en feront ce qu'ils uouldront. Sed syncretismum¹¹ vobis metuendum censeo, quum satis constet communicata inter istos consilia. Videte in primis ne eos vobis eripiant quorum autoritate, (si forte ab eis fascinarentur quod optimis etiam euenit) potius quam ratione opprimeretur ueritas. Et tamen ne si hoc quidem (quod absit), euenerit, deserenda fuerit causa, cuius est Deus uindex. Les 6 liures desquels vous m'auez escrit (a sauoir la plus horrible puantise quj iamais sortit des Enfers,) m'auoit desia esté enuoyée d'ailleurs. C'est la ou il Vous fault insister, enuers sa Maieste, le Conseil, Euesques, petits et grands, iusques a esmonnoir les pieires, aultrement n'attendons plus que le dernier iour, quj surprendra ceulx quj seront endormis. Les questions 7 sont telles qu'estans entendues, seulement de paroles, ie ne say s'il y a homme quj n'en soit esmeu.

An Christus sit¹² Filius Dej, uerus.

An¹³ Filius Dej sit æternus.

An quj Christum adorant¹⁴, sint idololatræ, ut quj meram creaturam adorent.

An Christus cœperit esse duntaxat ex quo genitus est ex Maria, secundum carnem.

An patres ante Christum habuerint promissiones uitæ æternæ.

An Spiritus sanctus sit Deus.

An Symbolum Nicenum sit recipiendum.

An Cherinthus¹⁵, Samosatenus¹⁵, Arius¹⁵, Nestorius¹⁵, Euty-

¹⁰ MS. *lauer s'il est*, but crossed out and *lauer* written above the line.

¹¹ On this word consult Herzog's *Real-Encykl.*, art. *Synkretismus*.

¹² MS. *Deus natura* after *sit*, but crossed out and *Filius Dej, uerus* written above the line.

¹³ MS. *Christus* after *An*, but crossed out. ¹⁴ MS. *adorent*, after *adorant*, but crossed out.

¹⁵ On Κήρυθος, Lat. Cerinthus, who lived as early as the time of John, the Apostle; Paul of Samosata, who lived about 269; *Apeos or Arius, who was born in 256; Nestorius, who was elected Patriarch of Constantinople in 428; Eutyches, who was first heard of in 431, see Herzog's *Real-Encyklopædie*; Will. Smith and Wace, *Dictionary of Christian Biography*; *Encyclopædia Britannica* &c.

ches¹⁵, Photinus¹⁶, fuerint immeritò damnatj, imò fideles ueritatis assertores.

An tota Ecclesia a temporibus Apostolorum, uerum deum agnouerit.

An Trinitas sit Cerberus. Hic cogor finem facere. Domine Deus noster, uel tolle me ex hoc mundo, uel Satana ipso deteriora monstra compesce.

Hæc sunt, Episcopj, de quibus nij dies et noctes totis uiribus cogitetis, Dominus de Vobis cogitabit, quod reipsa sentietis.

Nescio, nij frater, an ad Vos peruenerint Athanasij¹⁷ de his⁸ rebus nonnullis dialogi à me græcè & latine primum editj: et Basilij aduersus Eunomium à me denuò conuersi. Sed totis uiribus hîc opus esset. Mihi ne respirandj quidem, nedum meditandj et scribendj otium, nisi perexiguum datur, quod tamen elabj mihj non sinam.

An reste, Je Vous prie auoir ce faict pour recommandé.⁹ Il y a un an que M. de Mildmay¹⁸ de son gré aduertit qu'il vouloit faire une aumosne pardeca de 400£ quj fussent uenus bien a point: et me¹⁹ disoit en qu'il ne tenoit qu'a l'adresse de les faire tenir seurement. l'adresse fut baillée, et pour recognoistre un si grand bienfaict ie luj dediaj le uolume de mes opuscles, que ie commis²⁰ a gens de bien de la nation, estans lors pardeca. Depuis ie n'en ay receu nouuelles quel-¹⁰ conques, hors mis unes lettres de M. Rodolf Warcop²¹, escriptes du mois de Juillet passé, et receues par moy le mois de Decembre, par lesquelles il me mande que mondict Seigneur a receu a gré mon liure, et quant a l'affaire des paoures, qu'il

¹⁶ On Photinus, Bishop of Sirmium in the second half of the fourth century, see Herzog's *Real-Encykl.*; Smith and Wace, *Dict. of Christian Biography*.

¹⁷ Athanasii Dialogi v, de sancta Trinitate. Basilii libri iii, aduersus impium Eunomium. Anastasii [Theopolitani patriarchæ] et Cyrilli [Alexandrini] compendiariorum orthodoxæ fidei explicatio Græcè et Latinè ex interpretatione Theodori Bezae. [Genevæ] Henr. Stephanus, 1570.

¹⁸ Sir Walter Mildmay, treasurer of the household to queen Elizabeth, Chancellor of the exchequer &c. &c.; see Cooper's *Athenae Cantabrigienses*, ii. 51.

¹⁹ Added above the line.

²⁰ MS. au precepteur after *commis*, but crossed out.

²¹ Probably Ralph Wareupp, who became a student of Christ Church, Oxford in 1561, or thereabouts, took one degree in arts, went to travel, and became in time the most accomplished gentleman of the age he lived in, and master of several languages; see Wood's *Athenae Oxonienses*, i. 754.

se fera bien tost. Cela ne s'acorde point a ce que i'ay entendu dudict Seigneur, ce¹⁹ quj me fait craindre ou qu'il y ait eu faulte de solicitents, ou que les lettres et l'argent soient esuanouis en chemin. De me non laboro, cuj tamen iucundum esset intelligere ex ipsiusmet literis meum ej munusculum non displicuisse. Aliud enim nihil neque captauj neque capto. Sed de pauperibus nostris ualde laboro, quj ninium multj sunt, et isto subsidio ualde fuissent in tempore subleuatj. Voila pourquoj ie luj escrj de rechef, et Vous prie non seulement luj faire tenir la lettre, mais aussj auoir l'affaire pour tresrecomendé. Seis enim hac in parte licere etiam nobis importunos, atque adeò impudentes esse, ut fratribus proximis: et quod petitur, quodammodo ex promissione ultrò iam pridem facta debetur. Negotium tamen omne prudentiæ tuæ committo. Quant au moyen de faire tenir ce quj sera enuoyé, soit lettres, ou argent, ou tous les deux, la uoye de M. l'ambassadeur dont Vous m'escriuez sera fort bonne, adressant a Lyon le tout au Seigneur Pierre Seue²², ou au Seigneur Jehan Combe²³, pour faire tenir a Mons^r de la Flesche a Villefranche. Car quant au Seigneur Claude le Maistre, son credit et sa loyauté ont faillj au grand scandale et destruction inespérée de plusieurs. les gendres et enfans de fen nostre bon frere, se portent fort bien, Dieu mercj, et ne doubtez que tout ne nous soit pour bien recomendé. La peste a cessé, encores qu'il y oit quelque demonrant quj se monstre par fois. L'escole se redresse assez bien. Le Seigneur n'a exempté que moy seul de tous ceux de ceans, dont les 4 sont morts, et entre iceux mon frere unique²⁴, bailly de Vezelay quj s'estoit uenu rafreschir d'infinis trauaux avec moy, et n'a laissé que cinq orfelins, dont le plusgrand n'a qu'unze ans. Trois aultres ont esté retires du sepulchre, entre lesquels est ma femme²⁵, encores languissante,

²² This name may also be read *Sene*.

²³ The reading of this name is likewise uncertain; it may be *Courbe* or *Caube*.

²⁴ It is said in Haag, *La France Protestante*, 2nd edition, II. col. 516 that "in 1568, the plague carried off Nicolas or Pierre de Bèze, as Leboeuf calls him. He had taken refuge at Geneva with his wife, Perrette Tribolè, and his two children. On this occasion Beza travelled to Burgundy in the hope of saving at least a part of the inheritance of his nephews."

²⁵ The name of Beza's wife was Claudine Denosse; she died in 1588 of the plague. He married a second time Catherine del Piano, the widow of an inhabitant of Geneva (Haag, *l.c.*, col. 520).

loué soit le bon pere de misericordes et me face la grace de mieux employer ce quj me reste de uie, que ce quj en est passé, comme ie le prie qu'il Vous fortifie de plus en plus en son oeiure, avec uostre compagne, et toute Vostre famille, uoire tous Voz compagnons en cest oeiure du Seigneur. Les affaires des 18 eglises de France sont fort miserables, n'y²⁶ estant obseruée aucune iustice, mais au contraire toute audace demourant impunie. Hier nous eusmes les nouuelles d'un horrible massacre 19 comme a Oranges²⁷ a portes fermées sus hommes, femmes, et enfans. Ce sera Dieu quj y pouruira.

De Geneue ce 14 de Feb. 1571.

Vostre humble frere
et amy Th. de Besze.

Addressed :

A Monsieur
et frere
Monsieur Cousin,
fidele ministre
de l'eglise françoise
A Londres.

²⁶ MS. *ayant* after *n'y*, but crossed out.

²⁷ In 1562.



107.

[JEAN COUSIN],
to THEODORE BESZE.

[London], Friday, 6 April 1571.

[It has been pointed out above (p. 274), that Jean Cousin was in the habit of drafting his replies to the letters which he received on the backs of them. Such drafts are printed above as numbers 83, 89^b and 98. A fourth draft he wrote on the back of the preceding Letter of Theodore Beza. But whereas the three former drafts are fairly, though not easily, legible, that on Beza's letter has defied various and laborious attempts to decipher it. Inquiries have been made, as to whether Cousin's letter of 6 April 1571 (which date he mentions in his draft as being that of his reply), is among Beza's Correspondence preserved in the Public Library at Geneva, but M. Roget, the Keeper of that Library, has replied in the negative. The draft, therefore, is of some importance. And hence those portions of it which are believed to have been deciphered, to some extent, with certainty, are here printed. They will give some idea of Cousin's answer regarding the affair of Sir Walter Mildmay, of which Beza writes (see the paragraphs 9—12 of the preceding Letter). The latter portion of the draft evidently refers to the affair of Antoine Corran.]

Ce 19. Martij. 1571. /¹Jay reçu les comptes par/Hacart. Ce 21 dudict iaij/este vers Mons^r Walter Mildmaie²/Lequel ma monstre quil auoit escrit, du 27 de decembre, et Gilpin³ et auoit enuoye/100 lb par monsieur

¹ As a facsimile of this draft accompanies this volume, it was considered advisable to indicate by strokes where the lines of Cousin's draft end.

² See the preceding Letter, note 18.

³ Perhaps George Gilpin, who appears in the *Calendar of State Papers* (Domestic, 1547—1580), as corresponding with Lord Burghley.

Acerbo marchant/Italien les faisant dresser a Cl/des maitres et quil vous escripra derechief/.

Jay donné response du 6 dAuril/..... la chose ne vous auoit/..... estre delayée mais la somme quay ouy/de sa bouche ne correspondoit avec cele de/vos lettres. Sur quoy ie luy ay dit que cestoit/vne aumosne bien employée pour le profit quy en/reuenoit a léglise de Dieu que la nécessité auoit/este grande et encore estoit. A quoy il mauoit/repliqué depuis...../de..... le 2 dAuril et/ainsy nay plus parlé a luy... personnages... Throgmorton le/12 fevrier le Cardinal le 21. Mars. Le Receueur le 2 dAuril/A..... le remonstrance des...../... Exposition. Vng tableau de la... fondée en ce pais/DAnt. Corran... que neusse de troubler...../plusieurs le cognoissent. Il a reuouqué en doubte ses lettres./Commissaires ordonnez pour. informer. Je luy enuoye copie de vos/informations. Du 6 dAuril 1571.



108.

A DEPUTATION [from the SYNOD of BETBUR] to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Emden], Tuesday, 24 July 1571.

§ 1. Some of our emigrated brethren, who fear God and seek the welfare and increase of His community, have considered whether it would be possible to hold a general assembly of the reformed churches of the Netherlands and those that have been dispersed. 2. The ministers and other brethren of Heidelberg and Frankenthal, whom they consulted in the matter, realizing at once that such a holy and necessary measure might bear great fruit for the communities of Christ, have asked them to take steps immediately to give effect to the project, as you will see from the enclosed letter (marked A) of the aforesaid ministers of Heidelberg to the churches of Wesel and elsewhere, to which they have added some articles which they would wish to see discussed in such an assembly. 3. Thereupon the aforesaid brethren and authors of this holy project travelled at once to Prince William of Orange, to learn his wishes and advice, and he not only considered the plan good and necessary, but also promised to exercise his authority in the matter, as we have heard from the Seigneur Philip Van Marnix, who (having received credential

letters from the Prince, whereby all the communities are requested by the latter to believe all that Marnix would propose on behalf of the Prince) went with some other brethren to the Provincial Synod held at Betbur on 4 July last, where certain ministers of the Dutch Churches, residing thereabout, one minister from Brussels and an elder from Antwerp met together; to whom the said Marnix exhibited certain articles, which we send herewith (marked B) with short replies of the aforesaid Provincial Synod in the margin, from which you will learn the general opinion as to the necessity of such a general convention of the refugee communities. 4. The aforesaid Provincial Synod has commissioned and requested both of us to travel with all speed to the Netherlandish Churches in the Land of Cleves to hear their advice, which we have done, and at Wesel we met the aforesaid Van Marnix, who assisted us in presenting not only the proposal to the emigrant ministers and brethren residing in that town, but also the advice of the aforesaid Provincial Synod with the replies to the articles, and explaining the favour with which the Prince looked upon the affair. 5. The brethren of Wesel having considered the whole matter and thinking such a general convention of all home and foreign Churches desirable, authorised us to invite also the other emigrant communities of Cleves and Emden; which we have done and have obtained from them similar advice and readiness, as you may see from the enclosed letter (marked C) of the aforesaid Van Marnix to the Dutch and French emigrant brethren at Emden. 6. After having arranged all this at Wesel and among other communities thereabout, we went with all speed to Emden, and, after many discussions of the emigrant ministers and brethren of several provinces, they assented in general to our proposal. 7. Concerning the chief difficulty as to when and in what town the assembly could, without danger and most conveniently, take place, we have, by authority of the aforesaid Provincial Synod, of the brethren of other communities and of the emigrant ministers and brethren in this town, induced each nation to appoint a person with whom we, in order to keep the matter secret, could discuss and decide as to the time when and the place where the general assembly of the churches could most conveniently be held: the said person being bound not to reveal time and place to any one except those deputed by his own nation to the general assembly, nor before the moment of its meeting, in order to prevent and avoid all perils and treachery. 8. As we, in common with the brethren of each nation added to our number, have decided upon time and place, and are persuaded of your agreeing in such a holy purpose with the ministers and brethren of these regions, we think it advisable, for the sake of secrecy, to adopt the same course towards you and not to mention openly the time and place in this, but in the enclosed, sealed letter marked D, which you, after having assented to our proposal, may entrust to your minister of the Dutch community in London, to be communicated by him to some other ministers and brethren of the French and Dutch communities or other ministers appointed for the purpose, who will announce its contents only to those deputed to the general assembly. 9. We should not so absolutely have decided upon time and place if the affair had been first proposed and promoted in the early or late summer of the present year; and perhaps you will blame us for it, as the multitude of praiseworthy communities flourishing in your country probably far surpass in number and talents those in these regions, which, therefore, ought first to have been visited and consulted. But such has not been done, because the spring and summer have already somewhat passed away, and the approaching winter might have prevented you from sending deputies from your communities hither. 10. As we trust that, in spite of the lapse of time, you will be able to appear at the fixed time and place, we beg of you to have the present letter copied and forwarded to the other communities with a written admonition to consent to this proposal; 11. as well as the enclosed letter of Van Marnix (marked E) addressed to you, and which he asked us to send to you as soon as we should have done at Emden, the which, together with another of similar contents, he, through the hurry of our departure from Wesel, handed to us without signing it. We did not observe this till after our arrival at Emden. But on comparing this letter with the other (marked C) you will see that both letters are by one hand. 12. We,

therefore, request you to have this and all the other inclosures copied and forwarded to the other communities, in order that they may, after due deliberation, select some devout and excellent persons to appear at the proposed holy assembly at the time and place fixed upon, in order to treat of all affairs and questions that may be proposed, in accordance with the wish of the aforesaid Provincial Synod and the other Churches which have been invited. 13. So doing you will please God and cause the Prince of Orange to rejoice in the unity of doctrine and intercourse among you and all other emigrant and home Churches, and encourage him to take in hand and accomplish, with the help of God, the general deliverance. 14. We commend you to God, the Father of our Lord Jesus Christ. 15. We the undersigned brethren, having been deputed by some brethren of each nation residing at Emden, to determine with the above mentioned brethren the time and place of the proposed general assembly of the Churches, certify by this present that we have fixed upon a certain day and place in accordance with the enclosed letter marked D.

Genade ende vrede van God den Vader door Jesum
Christum onsen Heere ende Heylandt, Amen.

Eersame Heeren ende seer geliefde broeders inden Heere. 1
Wij onderschreuen broederen doen v *Lieden* verstaen, hoe dat eenige onser met wtgewekene broederen, die wij vmmers meijen dat Godt van herten vresen, ende de welvaert ende opbouwinge syner Gemeijnte soucken, nu onlanx bij haer seluen hebben ouerslagen, Offinen niet eens een generale bijeencompste¹ ende vergaderinge soude cunnen becomen van de Kercken die althans door Gods sonderlinghe genade so wel inde Nederlanden onder t'cruys bewaert worden, als oock die allenthaluen door de wille desselfs verstroyt sijn. Ende hebben 2
sulx hare goetgedachte voornemen eenige vande voornaemste Dienaren des Woordts ende anderen broederen tot Heydelberch ende Franckendael residerende voorgehouden. De welcke het

¹ Such a general convention or Synod was held at Emden on 1 October 1571: see *Werken der Marnix-Vereeniging*, Serie III, Deel v, p. 9 sqq., where some of the points considered may be read. See the same Volume, pp. 3—7, on the efforts of the Dutch Community of Cologne to bring about the Synod. The *Acta* of the Synod (signed on 13 October by Casper Van der Heyden, minister to the Dutch at Frankenthal, as Praeses, and Johannes Polyander, Scriba) may be read (in Dutch) in Eduard Meiners' *Oostvrieschlandts kerkelyke Geschiednisse*, i. 427 sqq. and C. Hooijer, *Oude Kerkordeningen der Nederlandsche Hervormde Gemeenten* (1563—1638), Zaltbommel, 1865, pp. 67 sqq. Translated into German they may be read in Heinr. Friedr. Jacobson's *Geschichte der Quellen des Evangel. Kirchenrechts*, Königsberg, 1839, printed from a MS. preserved in the Church-Archives at Wesel, and reprinted in Aem. Ludw. Richter's *Evangel. Kirchenordnungen des sechszehnten Jahrhunderts*, II. 339. The Acts of the Emden Synod are in substance a development of the rules framed and enacted in behalf of the reformed Churches of the Netherlands by the Synod held at Wesel (3 November 1568), which may be read (in Latin) in Kist and Royards' *Archief voor kerkelyke Geschiedenis*, v. 427 sqq. and in A. L. Richter's *Evangel. Kirchenordnungen*..., II. 310; and in Dutch in C. Hooijer's *Oude Kerkordeningen*..., p. 33 sqq.

selfde vermits de groote ende wtnemende vruchten die daer wt den Ghemeijnten Christi Jesu in toecomenden tijt ende oock staende dese algemeijne verstroyinge soude mogen toecomen, hebben onbeswaert der seluer broederen voorgeuen voor heylich goet ende nootsakelick ingesien, ende opte selfde begeert dat sij toch met alder diligentie eenige wyder middelen soudē willen voorwenden, om dat dit ter eerster gelegender tyt int werck gestelt soude mogen worden, gelyck *A v Liedē* dan oock wt den bijgevoechden brief² der voerseiden Dienaren tot Heijdelberch woonacht die sij aen de kercke van Wesel ende elwaerts in ghelyke tenoor hebben geschreuen volcomelicken sult verstaen, daer sij dan oock eenige artijculen bijgenoecht hebben, van de welcke hen goet gedacht heeft dat men in so een vergaderinge soude mogen verhandelen. Tis ³ nu also dat de voerseiden broeders ende aengeuers van so een heylich concept terstonts daerna sijn gereijst bij onsen genedigen Heere den Prince van Oraengien &c. om hier op te aenhoren het aujs ende den goeden wille van syn Excellentie de welcke sulx niet alleen voor goet ende nootwendich gheacht heeft, dan heeft daer benenue oock wel genedichliken belooft sijn autoriteit daer ouer te willen interponeren, als ons de godsalige ende hoochgeleerde Heere Philippus van Marnix, genaemt van Mont sint Aldegonde³ onsen lieuen broeder selfs mondelick heeft aengedient, dewelcke van syn Excellentie brieuen van credentie voor hem brengende bij de welcke alle gemeijnten van syn Excellentie versocht worden volcomelick geloof toe te stellen in al het ghene hij van wegen syne Excellentie soude voordragen, mette andere bijgenoechte broeders gereijst is in het Proninciael Sijnodo te Beth⁴er in het sticht van Coelen den iij^{en} Julij lestleden gehonden, alwaer te dier tijt vergadert sijn geweest sekere Dienaren des Woordts der

² This word is underlined in MS., which refers to the *A* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

³ See Letter No. 52, note 1.

⁴ See *Acten van Classicale en Synodale Vergaderingen der verstrooide gemeenten in het land van Cleef, Sticht van Keulen en Aken*, 1571—1589. Uitgegeuen door H. Q. Janssen en J. J. Van Toorenenbergen (in *Werken der Marnix-Vereeniging*, Serie II, Deel II), p. 3 sqq., where the topics discussed at this Provincial Synod as well as the preliminaries to the general Synod may be read. See also (Index to) *Brieuen uit kerkelyke Archiuen*, verzameld door J. J. Van Toorenenbergen (*Werken der Marnix-Vereeniging*, Serie III, Deel V).

Nederlantsche Kereken daer ontrent residerende, ende oock een Dienaer des Woordts te Bruijsel, met noch een ouderlinck der Gemeijnte van Antwerpen, den welcken altesamen de voer-
*B*seide van Aldegonde heeft voorgesteld sekere artijculen⁵, die wij v *Lieden* alhier nu ouerseynden, met corte beantwoordinge ofte Apostillen des voerseiden Prouinciael Sijnodi in mergine aenge-
teijkent, waer in v *Lieden* sien mogen de eendrachtige bestemminge der nootsakelickheit van een algemeijne oft generale vergaderinge der voerseiden wtghewekene ende oock onder t'eruys suchtende gemeenten ter eerster gelegentheijt ende op eenen sekeren prefixen tijt te eelebreren. Tot welcken eynde 4
het voorgemelte Prouinciael Synodus ons onderschreuen beyde haer heeft gecommitteert ende met een versocht dat wij in der ijle soudon reijssen aen de Nederlantsche Kercken in het Lant van Cleef haer onderhoudende om oock haerlieder aduijs daer op te anhoren. Het welcke wij dan also gedaen ende ons tot Wesel hebben geuonden, alwaer de voerseide van Aldegonde selfs in persoon is geweest, ende heeft de propositie der voerseiden angeuers met ons den wtgewekenen Dienaren ende broederen aldaer, oock helpen voordragen, ende henlieden het aduijs des voerseiden Prouinciael Sijnodus vertoont mette voerseide gheapostilleerde beantwoordinge der bijgeuoeehde artijculen, ende hen met een mondelick verclaert ende angedient de genedige ende goede affeetie die syn Excellentie daer toe hadde. Al het welcke bij die van Weesel met Christelieker 5
andaecht ouergeweecht sijnde, hebben sulx oock eendrachtelick gheanoneert, ende gans nootwendich gheacht dat so een algemeijne vergaderinge beijde der binnen ende buytenlantsche Kereken metten alder eersten te wege gebracht soude mogen werden // ons wyders tot dien eijnde authoriserende, dat wij desgelijx oock an die andere Cleefsche ende Eemdelantsche wtgewekene gemeijnten soudon versouken, also wij dan oock metterdaet sijn nageeomen ende gelyke aduys ende genegentheit tot dese sake vande voerseide Cleefsche kercken voor eerst gheimpetreert hebben. Ghelyk v *Lieden* het seluige wt den

⁵ This word is underlined in MS., which refers to the *B* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

*C*brief⁶ des voerseiden van⁷ Aldegonde aen de Duytsche ende Francoijsche wtgewekene broederen te Eemdden woonende, gheschreuen, ende v *Lieden* hier bij werdt ouergesonden genoech sullen vernemen &c.

Dit dan aldus te Wesel ende bij andere gemeenten daer 6 ontrent synde bij ons verricht wesende, syn wij ylende naer Eemdden getogen, ende hebben aldaer oock eijntelick, na veele beraetslaginge vande wtgewekene Dienaren ende broederen van verscheyde prouincien so veel gheobtineert dat sij inde substantie des voorgeuens bewillicht ende geconsenteert hebben. Maer want dit wel de aldermeeste swaricheyt is wanneer ende 7 tot weleker plaetse men dit alles op het bequaemste ende sonder perijkel hoe eer hoe beter soude cunnen int werck stellen, so hebben wij wt laste ende beuel des voerseiden Prouinciael Synodus ende der broederen van andere gemeijnten, metten wtgeweken Dienaren ende broederen alhier, die inde voorgestelde propositie bewillicht hebben, so veele vereregen, dat ons bij een yeder natie een persoon gestelt ende begevoecht is geworden, mette welcke wij, om dese sake also gans secreet te houden, vande tyt ende plaetse souden delibereren, ende oock besluyten, namelick waer ende wanneer men dese voerseide algemeyne bijcompste der kercken op het bequaemste soude mogen ten effecte brengen. Welcke bijgeuoechde persoon den tijt ende plaetse niemant anders en soude vereondigen dan den genen die wt syn natie gedeputiert soude werden in dese algemeyne vergaderinge te reysen, ende dat oock niet eer ende voor de tijt der houdinge desselfs nu bij na voor de duer syn soude, om also alle voorvallende peryculen ende verraderije (so de duijuel met syne trawanten toch niet en slaept) te voorcomen ende eniteeren.

Dewyle wij dan alhier metten voerseiden wt eelcke natie 8 ons bijgeuoechden broederen vanden tijt ende plaetse syn geresolueert, ende wij ons niet anders en cunnen persuaderen of v *Lieden* sullen in so een heijlich ende goet voornemen mette andere Dienaren ende broederen van herwaerts ouer oock

⁶ This word is underlined in MS., which refers to the *C* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

⁷ MS. *sint* after *van*, but crossed out.

geerne bewilligen, so heeft het ons niet ongeraden gedacht de selue middelen, om dese sake gans ende so veel het vmmermeer mogelick is secreet te houden, v *Lieden* also oock voor te dragen, ende den tyt ende plaetse in desen niet wtdruckelick ofte oopentlick te nomineeren, dan sulx in desen ingeleyden *D* besloten brief met *D*⁸ geteekent te specificeren, den welken v *Lieden* na dat sij inde substantie van dese alhier voorgedragene ende geaccordeerde sake sullen bewillicht hebben, v. *Lieder* Dienaer des woordts der Nederduijtsche gemeijnte te Londen terstonts mogen ouer antwoorden, ten eynde hij de seluige met eenige andere Dienaren ende broederen, so⁹ wel der Franchoische als der Nederduijtsche gemeijnten⁹, daer toe ghestelt, sal mogen *communiceren*, ofte¹⁰ andere Dienaers¹⁰. De welke also¹¹ besloten ouerseijnde¹¹, den inhouden desselfs den genen wijders sullen alleen vercondigen die van v *Lieden* gedeputeert sullen worden om opte voerseide algemeijne vergaderinge te verschijnen. Tis nu also dat wij alhier vande tyt ende plaetse⁹ niet absoluytelick geresolueert souden hebben, indien dese sake so wel in de voorsomer als in de nasomer des tegenwoordigen iaers eerst¹² voorgegeuen ende also verde gebrocht hadde geweest, ende connen wel vernemen dat v *Lieden* ons sulx niet ten besten hadden mogen affnemen, vermits de mennichte der loffelicke Gemeynten aldaer florerende ende het getal ende¹² gauen¹² van dese van herverts ouer maschien verde passeerende // De welke men in sulcken geual voor eerst hadde moeten besouken, om metten selfden al het geene voerseid is voor alle andere kercken te consulteeren. Maer want dit wt anders geen oorsake en is nagelaten, dan om dat den tyt des voor iaers ende somers wat verlopen, ende dat wij daeromme alhier van den tyt ende plaetse geresolueert sijn, om of het v *Lieden* vermits den naest bijwesenden winter ongelegen waer eenige gedeputeerde broederen wt v *Lieder* gemeijnten herwaerts ouer te schicken, datter eenenwel dit Jaer noch eens een algemeijne bijeencompste van alle de gemeijnten, die hier sijn, gbehouden mochte werden.

⁸ This letter is underlined in MS., and refers to the *D* in the margin. There is no such document now in the possession of the Dutch Church, Anstin Friars, London.

⁹ so—*gemeijnten* added in the margin by another hand.

¹⁰ ofte—*Dienaers* added above the line.

¹¹ also—*ouerseijnde* added in the margin by another hand.

¹² Added above the line.

Dan of het v *Lieden*, so wij wel verhoopen ja, niet iegenstaende ¹⁰
den verlope des tyts eenichsins gelegen mochte wesen ten
prefixen tyt *ende* plaetse daer dit sal geschieden te compare-
ren, so is onse hertelick bidden v *Lieden* willen den jegenwoordi-
gen metten alder eersten soot ¹² v ¹² belieft ¹², doen copieren *ende*
die den anderen Gemeynthen aldaer met v *Lieder* schriftelicke ver-
maninge om in desen handel te bewilligen, doen adheresseeren:
E als wij oock bidden van desen bijgeuoechden brief ¹³ bij handen ¹¹
van Monsieur dAldegonde aen v *Lieden* geschreuen, *ende* ons
van hem belast den seluen, so haest wij hier te Eembden gedaen
souden hebben, aen v *Lieden* ouer te seijnden, de welcke met
noch andere van gelyken inhoudt door de haesticheijt van ons
vertreck van Wesel de voerseide van Aldegonde ons ¹⁴ heeft
behandreijckt *ende* vergeten te superscriberen *ende* subsigneren.
Dies wij dan eerst alhier te Eembden gewaer syn geworden.
Maer om v *Lieden* desen aengaende alle scrupulus *ende* nadencken
te benemen, hebben wy v *Lieden* bij den voerseiden ongeteyken-
den brief den voornoemden geteykenden brief ouergesonden aen de
wtgewekene dienaren *ende* broeder alhier geschreuen ten eijnde
v *Lieden* deene bij dander leggende sien mogen dat het een handt
is *ende* van een *ende* den seluen man geschreuen. Welcke onse
duechtelick excuijs wij ons oock versien dat v *Lieden* int goede
sullen opnemen. Om dan hier eens een eynde te maken so ¹²
willen wij v *Lieden* in den Name onses Heeren Jesu Christi *ende*
van wegen sijner Lieue Gemeijnte welhertelicken gebeden
hebben, sij willen desen brief *ende* alle andere bijgeuoechde
opene briuen *ende* stucken indient v *Lieden* goetdunckt terstonts
doen wtschrijuen *ende* de seluige oock andere gemeenten toe-
schicken. Ten eynde sij lieden in alder diligentie daer op
geresolueert synde, eenige godtsalige *ende* treffelicke mannen
vol des *Heiligen* Gheests, met v *Lieden* te samenderhant mochten
verkiesen die hen bij dese Heylige algemeijne vergaderinge
ten prefixen tyde *ende* plaetse inder yle mochten laten
vinden. Om van alle voorvallende saken *ende* geproponeerde
ofte meer andere swaren questien te verhandelen *ende* commu-

¹³ This word is underlined in MS, and refers to the *E* in the margin. The Letter here referred to is very likely the one printed above as No. 105; see note 1 to that Letter.

¹⁴ Added above the line.

nieren, ter eeren Godes almachtich ende tot opbouwinge Syner lieue Gemeijnte // Ende dit alles nae het hertelick begeeren des voerseiden Prouinciael Sijnodus ende der andere versochte kercken. Twelck doende v *Lieden* niet alleen Gode almachtich ¹³ een seer welgeuallich werck ende dienst doen sullen, dan sullen oock den Prince van Oraengien &c. onsen genedigen vorst end Heere een sonderlinge materie beraden om hem van gantscher herten van v *Lieder* ende van alle andere wtgewekene ende oock noch inlandische Gemeijnte haere groote ¹⁴ eenicheijt beijde inder Leeringe ende conuersatie, te verblijden, ende door dien eenen meerderen moet te grijpen om de algemeyne verlossunge door Godts genadige hulpe an de handt te nemen ende volvoeren.

Hier mede den seluen getrouwen Godt ende Vader onses ¹⁴ Heeren Jesu Christi wel hertelick beuolen. Actum onder ons, hier toe gecommitteert sijnde, gewoonlike handt ende sub-signatie den xxiiij^{en} dach van Julius anno 1571.

Die alle v *Lieder* zeer goetwillige vrunden
ende broeders inden Heere.

Vester in Christo frater Gerardus Culenborgquus¹⁵ verbi Dei
minister.

Willem van Zuijlen van Nijeuelt¹⁶.

Wy onderschreuen broederen als gedeputeert synde van ¹⁵
enighe broederen wt elcker natie te Eemdden woonachtich om

¹⁵ Gerardus Culenborgquus or Kuilenburg was, according to Van der Aa's *Biographisch Woordenboek*, perhaps the first preacher of the Reformation at Kuilenburg in Holland in 1565 and 1566. When the religious persecutions commenced in earnest in 1567 he seems to have gone to Utrecht, but in 1568 he was present at the Synod of Wesel. In 1574 he was at Middelburg and three years later at Zierikzee, where he appears to have died in November 1579. See also *Werken der Marnix-Vereeniging*, Serie 1, Deel III, p. 25; *ibidem*, Serie II, Deel II, pp. 3, 4, 20; *ibid.* Serie III, Deel V, p. 173.

¹⁶ Willem van Zuijlen van Nyevelt, was born in 1538 of noble parents. He was a devoted adherent and friend of William of Orange and distinguished himself as statesman, soldier and scholar. The Spanish government banished him from the Netherlands and confiscated his estate. He took refuge at Wesel where he was present at the first Synod of 1568. In 1572 he seems to have returned to the Netherlands, and to have served his country, under various difficulties, till his death on 28 October 1608. The above document is in his handwriting. See *Werken der Marnix-Vereeniging*, Serie 1, Deel III, p. 32; *ibid.* Serie II, Dl. II, pp. 3, 4.

mette bouengeschreuen gecommitteerde broederen van den tyt ende plaetse deser algemeijner vergaderinge der Kercken na luyt huerder Commission te resolueren, bekennen ende¹² certificeren bij desen dat wij met hen eenen sekeren dach ende plaetse bestemt hebben na inhoudt des besloten briefs hier bouen gementioneert ende opten rugge met D. getekent. Oorconde ons handen hier onder gestelt tot Eemdden den xxiii^{en} July Anno 1571.

Gherardus mortaingne¹⁷ Joannes Polyander¹⁸ Gallicanæ¹⁶
ad hoc a nonnullis Ecclesiæ Minister, Emdæ, ad præscriptum
Flandris deputatus. à fratribus deputatus.

Cornelius Rhetius¹⁹ deputatus a certis quibusdam
fratribus nationis Brabantiae et Zelandiæ ad præscriptum
5. 24. 1571

Isbrandus Harderwichius²⁰
fratrum rectorum nomine ecclesiæ
Firisæ.

¹⁷ See Letter No. 18, note 7.

¹⁸ Jean Vanden Kerekhoven, or, in Latinised Greek, Joannes Polyander, was born at Ghent, but when the religious persecutions commenced he took refuge at Metz, which place he was in 1569 compelled to quit, when he retired to Frankenthal. Here he passed two years, when he was appointed minister to the French Church at Emden. The Synod held there in October 1571 appointed him their secretary; see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, i. 445; Van der Aa, *Biographisch Woordenboek*; Haag, *La France Protestante*, 1st edition, vi. 118; *Werken der Marnix Vereeniging*, Serie iii, Deel v, pp. 149, 177.

¹⁹ Cornelius Rhetius, a licentiate in Law, was a member of the Synod held at Wesel in 1568 and also of that held at Emden in October 1571, and in 1578 the French Church of Wesel sent him as a deputy to the Synod of Dordrecht; see Van der Aa, *Biographisch Woordenboek*; Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, i. pp. 440, 444; *Werken der Marnix Vereeniging*, Serie iii, Deel v, p. 178.

²⁰ Ysbrand Van Harderwijk was born at Harderwijk in 1515 and became in due course priest of the Roman Church first at Menaldum, then at Spannum, and afterwards at Berlikum, where he became acquainted with the Reformation. In 1546 he abandoned his clerical profession and in April of the same year entered the University of Wittenberg. But the emperor Charles V ordering all his subjects to leave forbidden Universities, Ysbrand returned to Harderwijk and the parish of Spannum was again entrusted to his care. In 1553 he was appointed abbat of Lidlum. In 1569, however, monastic life became so repugnant to him that he begged to be discharged from his abacy. Before he left his bishop demanded an account of his administration, and he being unwilling or unable to give it, fled to Emden where he married a protestant wife. In 1571 he went to Cologne to recover his health, but the plague carried him off soon after his arrival in that town; see Van der Aa, *Biographisch Woordenboek*.

109.

MICHAEL EPHIPPIUS¹,
to [the **DUTCH CHURCH, LONDON**].

Ipswich, Friday, 21 September 1571.

§ 1. *Having learned, from the letters of the brethren of Heidelberg and Emden, as well as from your letter, dated 13 September 1571, to the (Dutch) community of Colchester, of the Christian desire of some brethren, who wish for peace, to hold, at the most convenient time and place, a general Synod of all the expelled Netherland communities, to treat of unity in doctrine, ceremonies, church government, &c.; 2. we wish to inform you, first of all, that the condition of our community is uncertain (resting only on a verbal and temporary permission of the magistrate, without any written license of Her Majesty or anybody else), and it consists of no more than ten or twelve families, whereas there is little hope of increase, but rather of diminution, as the strangers cannot occupy themselves with any established trade. 3. Hence our advice in this respect is unnecessary, and it would, moreover, be difficult to reply satisfactorily to your request, because, the number of brethren being small, we could not conveniently discuss the matter. 4. We, therefore, commend ourselves to the Christian discretion of other communities, praying God that*

¹ Michael Ephippius (Latinized Greek for his Dutch name *Panneel*, which Kilian explains as *dorsuale, stratum, sella aurigae*) was born of eminent Flemish parents, and is supposed to have preached the Gospel during the government of the Duke of Alva. Like so many other Netherlanders he took refuge in England and from the above Letter he appears to have first been minister to a small number of Dutch families at Ipswich, where he still resided on 11 and 14 May 1572, as appears from the Letters printed below as Nos. 114 and 116. In March 1575, however, he was Minister to the Dutch Reformed Church at Norwich, which sent him as deputy to a colloquy of the Foreign Churches, held in London on the 15th of that month, see *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland, 1575—1609* (Werken der Marnix-Vereeniging, Serie II, Dl. 1) p. 3, 10. At Norwich he was still on 2 September 1577; see the same *Acten*, p. 54. But in April of that year he seems to have been appointed minister at Middelburg, and to have entered on his ministry there on the 3rd of November following. He died in 1604; see *Werken der Marnix-Vereeniging, Serie III, Deel II*, p. 155; *ibidem*, Serie III, Deel V, pp. 273, 278; Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engeland*, pp. 106, 135; Van der Aa, *Biographisch Woordenboek*.

He will so guide us by His Holy Spirit, that His name may be magnified in all our affairs.

De ghenade onses Heeren Christi Jesu ende de liefde Godes, ende de ghemeenschap des helighen gheestes zy met v *lieden* amen.

Verstaen hebbende (Christelicke broederen ende mededienaren inden Heere) zo vut de gheschriften vande Broederen der ghemeenten van Heidelberghe ende Embden, als vut v *lieder* missyue in Dato vanden 13^{en} September 1571 ghescreuen ande ghemeente van Colchestre, het Christelick voor-nemen ende goetdijucken zommigher vredebegherrender broederen te wesene, datter eenen alghemeenen Synodus² ende Christelicke tsamenkomste ghehouden wierde, ter tyt ende plaetse daertoe meest bequame, aller Nederlandscher vutghe-dreuer ghemeenten: Daer te handelen van een seker een-drachticheyt, zo wel der Leerynghe halfuen, als oock der Ceremonien, kerckenregierijnghe ende ander puncten, dienende tot voorderijnghe vande glorie des almachtighen godes, ende opbauwijnghe sijner vervallener ghemeente: Verheesschende daerop, zo der anderer als ons aduijs ende goetdijucken:

V *Lieden* zal verstaen (Broeders) hoe dat den stant deser onser ghemeente alhier, beneuens dat hij onseker is (alleene stuenende op eene verbale ende tytlicke permissie vanden Magistrat, zonder eenich schriftelik oetroy vande Conincklike Majesteit ofte van yemant anders daer toe ghecommitteert, te hebbene) also oock bestaet alleenlick in 10 ofte 12 huijsghesinnen³, ende isser kleene hope van augmentatie, ja eer van diminutie, ouermits datter hen de vrendelijnghen op gheen ghestablisseeerde neerrynghe en weten te ontdraghene: welcke beede saken inghesien zynde, v *lieden* kan lichtelik considereren Ten eersten dat ons aduijs in dien deelle onnoodich is: Ten anderen, dat het ons oock difficyl is peremptoirlicken

² This general Synod was held at Emden on 1 October 1571; see the preceding Letter, note 1.

³ See the Letters No. 114, 116, from which it appears that the small Dutch community at Ipswich (of which there is no record in Burn's *History of the Foreign Protestant Refugees in England*, nor apparently anywhere else) were able to collect £15. 6sh. among themselves as a contribution towards the necessities of their native country.

te andwoorden op v *lieder* Requeste ouermits wij, om de kleene menichte der broederen willen niet bequaemlick vande⁴ sake⁴ consuleren en konnen :

Derhalven ons submitterende inde Christelicke discretie 4 anderer meerder ghemeenten : God biddenden, dat Hij ons allen met sijnen helighen Gheest so regieren wille, dat synen name in alle onse affairen mach groot ghemaect syn : Amen amen : Lieue Broeders, blyft hier mede de Heere ende twoort zijner ghenade beuolen. Vut Ypswich desen 21^{en} September 1571.

Vobis deditissimus : Michael
Ephippius : Nomine omnium.

⁴ Added above the line.



110.

**THE REFUGEE CHURCHES of LONDON,
to [THE CHURCH of EMDEN¹].**

London, Friday, 14 March 1572.

§ 1. *We thank you for informing us that the Synod, held (on 1 October of last year) at Emden, would convoke a similar meeting of Churches this spring, if the Refugee Churches of England or some of them declared their willingness or their ability to send delegates to it; and we pray to God to bless your efforts for the planting of a pure religion in our nation. 2. We have sent your writings to our churches in England, in order that they may consider the matter of establishing classes modelled after your own and reply as to the prospect of holding a Synod this spring. 3. On the 10th instant several of them sent their delegates to London, who unanimously resolved: first to petition Her Majesty's ecclesiastical commissioners, under whose protection we enjoy safety here, for leave to hold classical and general assemblies, as the necessity of the Churches may require; secondly, to prepare an answer to your demand. 4. As regards your first point we expect an answer soon. 5. As to the second point we reply: that we cannot hold out any prospect of attending your transmarine Synods, first because it is forbidden by the laws of this Country, secondly because we are not our own masters, but depend upon the aforesaid commissioners and our superintendents to whose care Her Majesty has committed us. 6. Thirdly, on account of the dangers to which our delegates and our letters would be exposed. 7. Fourthly, although we might be present at your Synod, yet we should be unable to submit to you fully on account of the ecclesiastical rule of the said commissioners and our superintendents. 8. Please take these excuses and others, which we could*

¹ There is nothing in the MS. to show that this Letter was written to the Dutch Refugee Church of Emden. Indeed, it is not at all unlikely that it was written to Petrus Dathenus [see Letter No. 25, note 7] and Jean Taffin [see Letter No. 56, note 13], both ministers at Heidelberg at the time, who had been charged by the Emden Synod to communicate with the Netherland Churches as regards certain points decided upon by the Synod (see Meiners, *Oostvrieschlandts kerkelyke Geschiednisse*, i. 428). Or it may have been written to the Palatine Classis, for, in the Letter following, we find Petrus Dathenus writing to the Consistory of the Dutch Church, London, on matters mentioned in the above Letter, "ex mandato Classis Palatinae." And in the Letter printed below as No. 117, which is apparently addressed to Petrus Dathenus (as representing the Classis of Heidelberg), we find in § 1 distinct reference made to a Letter, dated as above on 11 March, having been written to him. But in the absence of all certainty the above heading may remain as it stands, as it is not impossible that the General Synod of Emden wrote to the Refugee Churches in England as well as to Petrus Dathenus (in the name of the Classis of Heidelberg) on the subject of a second general Synod.

advance, in good part, and be assured that, although we are unable to attend your Synods, we shall do what we can to testify our agreement with you in doctrine, discipline and church-government.

Quod nuper illa vestra Synodus Embdę habita² fratres in
 Domino obseruandissimi, tam officiose nostris in hoc Regno
 Anglię belgicis ecclesijs detulerit se iterum similem Ecclesi-
 arum conuentum hoc vere conuocare velle, Si dictę nostrę
 ecclesię aut aliqę ex ipsis declararent se aliquos ad eum
 emittere velle aut posse, de hoc summas vobis communiter
 agimus gratias, precamurque serio communem nostrum Deum
 vt preclara hęc et indefessa vestra ad plantandam in nostrę
 nationis hominibus puriorem Dej Religionem, vna cum Eccle-
 siasticę³ simul et gubernationis Ecclesiarum accurata ratione,
 studia in dies magis magisque augeat ad immortalem sui
 nominis gloriam et Ecclesię ipsius aliquando in Belgio solidam
 constitutionem, Amen. Ad nos quod attinet desideratissimi²
 fratres vestra scripta prout nobis iniunctum fuit, sedulo ad
 nostras in hoc Regno ecclesias transmisimus, vt de Ecclesiarum
 classibus ad vestrum exemplum constituendis, denique quid de
 data per vos ad hoc ver synodi spe respondendum ducerent,
 diligenter cogitarent. Ad hanc causam pleręque nuper decimo³
 martij suos delegatos Londinum miserunt, vbi communibus ac
 coniunctis ecclesiarum peregrinarum que conuenerunt deliber-
 ationibus et suffragijs constitutum fuit, Primum supplici Li-
 bello classicorum, ac etiam generalium, pro necessitate Eccle-
 siarum conuentuum habendorum ab Regię Majestatis in causis
 ecclesiasticis generalibus Commissarijs, sub quorum alis hic tuti
 sumus, facultatem petere. Deinde responsum ad vestram
 postulationem (quam et interea diuersis ad nos datis Litteris
 priuatis indicastis) parare. Prius hoc caput aggressi responsi-⁴
 onem de eodem propediem expectamus. Ad posterius dicimus,⁵
 Nos, vt ad vestras vltamarinas synodos veniamus, spem nullam
 1 vobis facere posse, primum propter strictas, quę hoc vetant,
 2 Regni leges, deinde etiam quod nostri Juris non sumus, sed ab
 dictis dominis Commissarijs et peculiaribus nostris superinten-
 dentibus, quorum curę a dicta Regia Majestate commissi sumus,
 3 plane pendere debemus. Tertio propter incommoda obyciendo-⁶

² On 1 October 1571; see Letter, No. 108, note 1.

³ The word *disciplinæ* seems to have been omitted after *Ecclesiasticę*.

rum (In his presertim dissidiorum inter Regnum hoc et Belgium minacibus temporibus) grauissimis periculis, eorum qui hinc mittendj essent, tum intercipiendarum *Litterarum*, quarum occasione sepe extraheretur, aut etiam prorsus impediretur id
 4 quod vtrinque pręstitueretur. His ad extremum accedit, quod 7
 etsi vobiscum in Synodo pręsentes essemus, tamen propter constitutam quam in hoc Regno habemus sub dictis dominis Commissarijs, et nostris superintendentibus, ecclesiasticę gubernationis rationem, vobis non plane submittere possemus. Has 8
 et quas pręterea alias adhuc adferre possemus excusandj rationes, Obseruandissimi in Domino fratres et Symmistę, oramus vt in meliorem partem interpreteminj, vobisque de nobis omnibus hoc persuadebitis, nimirum nos, etsi vestris Synodis pręsentes interesse non possumus, eos esse qui quoad in nobis erit, vobiscum tum in doctrina, tum in disciplinę ecclesiasticę et in gubernandj Ecclesias ratione, summam consensionem testarj, synceram charitatem, ad quam nos pręter communem patriam etiam communis Christus obstringit, colere, vestraque studia non porro deicere⁴, sed pro viribus excitare ac etiam nostris operis adiuuare velimus.

Dominus Jesus christus adsit vobis semper suo sancto 9 spiritu, obseruandissimi ac in Domino desideratissimi fratres. Amen. Londini, In generaliorj ecclesiarum peregrinarum conuentu XIII^o martij 1572.

Vestri in Domino addictissimi fratres et
 Symmistę.

⁴ MS. *deicere*.



111.

**PETRUS DATHENUS¹,
to the CONSISTORY of the GERMAN-DUTCH CHURCH,
LONDON.**

Franckenthal, Sunday, 20 April 1572.

§ 1. *You have no doubt learned from the Acts sent to you what the Synod of Emden decreed last autumn. And whereas the second article clearly states that the ministers of our Churches subscribed to the confessions of the French and our own church, and you have been requested to signify your consent in this respect, we have been expecting and still expect your answer.* 2. *We have, moreover, understood that the foreign churches of England met last month, and the French churches would be grateful if you would forthwith inform them of your consent, as to which we have already signified our assurance to Theodore Beza and the synod of the French churches to be held next month.* 3. *As regards the general synod, not knowing anything about your wishes, we have deferred it till next spring.* 4. *Meantime please to inform the German-Flemish churches in England of this affair, in order that they may prepare themselves for the synod; and, if you have as yet not agreed upon declaring your accord, let a meeting be convened as soon as possible and the French churches and ourselves be informed of it.* 5. *Our Palatine classis, which met on the 16th and 17th instant, ordered me to write these things to you.*

Gratia et pax in Jesu Christo.

Ornatissimj et Dilectissimj fratres et Symmystæ, quid i superiore Autumno² in Emdana Synodo statutum sit, ex eiusdem actis vobis iam pridem missis vos abundè intellexisse nihil dubitamus. Quare cùm Art. 2.³ nostrarum Ecclesiarum ministros,

¹ See Letter No. 25, note 7.

² On 1 October 1571, see Letter No. 108, note 1.

³ It has already been pointed out in Note 1 to Letter No. 108, that the *Acta* of the General Synod held at Emden in October 1571 may be read in Ed. Meiners' *Oostvrieschlands kerkelyke Geschiedenisse*, i. p. 427 sqq. and in other works. The second article, to which Dathenus refers, enacts: "In order to prove the unanimity in doctrine among the Netherlandish Churches, the brethren have considered it advisable to subscribe the Confession of Faith of the Netherlandish Churches, as well as that of the Churches in France, thereby to testify their unison and unanimity with the said French Churches, trusting that the Ministers of the said French Churches will on their part subscribe the Confession of Faith of the Netherlandish Churches, as a testimony of mutual concord."

tam Gallicanæ, quam nostræ Patriæ Ecclesiarum confessionij subscripsisse, ad fouendum alendumque mutuum consensum, disertè testetur, vosque amanter rogatj sitis, vt hac in parte vestrum quoque consensum declarare non grauareminj, responsum hactenus vestrum auidè expectauimus atque etiamnum expectauimus^{3a}. Intelleximus porrò Ecclesias peregrinas quæ in Anglia sunt, superiore mense Martio⁴ simul conuenisse, quare nos propediem aliquid responsj accepturos omninò speramus, facturj autem estis rem Ecclesijs Gallia gratissimam, si eas huius vestrae consension[is] (de qua nos nihil dubitare Domino Beza⁵ et Sijnodo⁶ Gallicanarum Ecclesiarum⁷ proximo mense Maijo habendæ, ante hoc tempus non nihil scripsimus) certiores reddere non neglexeritis. Cæterum ad Synodum generalem⁸ quod attinet, quia de vestro animo et voluntate nihil nobis hactenus constitit, eam in futurum ver annj 73. reiecinus. Daturj autem sumus operam, vt ex proximo francofurtano mercatu, de tempore et loco vos in specie reddamus certiores. Interea vos virj fratres diligenter curate, vt Ecclesiæ germanobelgiæ quæ in Anglia sunt⁹ huius rej admoneantur, quo se postpositis impedimentis et remoris, ad Synodum parent: et, si hactenus declarandj vestri consensus ergò nondum conuenistis, efficite vt primo quoque tempore conuentus indicatur, vtque et nos illius reddamur certiores et Ecclesiæ etiam regnj Gallia¹⁰. Hæc vt

^{3a} Clearly so in MS., but perhaps leg. *expectabimus*.

⁴ On the 10th of March; see the preceding Letter § 3.

⁵ See Letter No. 39, note 11.

⁶ The eighth National Synod of the Reformed Churches of France was held at Nîmes on the 6th of May 1572; see Jean Aymon, *Tous les Synodes nationaux des Eglises Reformées de France*, 4 vols. 4°, La Haye, 1710. For an English translation of the Acts of those Synods see John Quick, *Synodicon in Gallia Reformata: or the Acts, Decisions, Decrees and Canons of the National Councils of the Reformed Churches in France*, 2 vols. fol., London 1692.

⁷ Added above the line.

⁸ According to the decision of the General Synod of Emden of 1571 (see Letter No. 108, note 1), general Synods of all the Netherlandish Churches were to be held every two years. We see from the above Letter of Dathenus that the Second General Synod was expected to be held in the spring of 1573. But the attempts to assemble it were unsuccessful (see below Letter No. 166), and none was held before 2 June 1578, when a general Synod of the Dutch, German and Walloon Churches met at Dordrecht and sat till the 18th of the same month; see Brant, *History of the Reformation*, 1. 339.

⁹ *quæ*—*sunt* added above the line.

¹⁰ The replies to this Letter, which is, it will be observed, a repetition of an earlier Letter not now among the documents of the Dutch Church, may be read in the Letters printed in this volume as Nos. 110 and 117.

vobis significarem Classis nostra Palatina, quæ 16. et 17. huius mensis suum hic conuentum classicum habuit, mihi iniunxit. Deus pater Dominj nostrj Jesu Christj vos præsidio suo tueatur, suo robore confirmet, ac donis Spiritus sanctj magis magisque locupletet. Raptim Franckenthalij Anno reparatæ salutis 1572. 20. Aprilis.

Vester totus
Petrus Dathenus ex
mandato Classis Palatinæ.

Addressed :

6

Ornatissimis et Integerrimis
viris, Ecclesiæ Germanobelgicæ
verbj Ministris et Senioribus
fratribus et Sijnmijstis dilectissimis
Londinj.

Endorsed :

ontfanghen in Consistorie 20 Maij. 1572.



112.

**THE COMMUNITY of FLUSHING,
to the DUTCH CHURCHES in ENGLAND.**

Flushing, Saturday, 26 April 1572.

§ 1. You have no doubt heard of our doings against the Spanish garrison. 2. We have been able to repulse the Spaniards from our city, but we shall not think that we have obtained a decisive victory unless we receive help. 3. They exert themselves to the utmost to overpower us either by rapidity or fraud. Nearly the whole populace desires the liberty of our country, but many are slack in supplying the necessary funds. 4. As the affair is bound up with the glory of God, the honour of the king (of Spain) and the common welfare of the Netherlands, we beg you not to desert us. We promise you to repay the money as soon as our affairs are somewhat peaceful. 5. We have received the troops of the prince of Orange within our walls, partly in order to feel more secure, partly to avoid the suspicion of contriving anything against the king. 6. The people of Vere and the (surrounding) country have promised us their support; those of Middelburg still allow themselves to be enchained by the emissaries of the Spaniards. We hope to compel this city to do its duty, if you and others will assist us, without delay, with soldiers and money. We require a small number of soldiers, provided they are fit and experienced in warfare and not addicted to piracy. 7. Judocus Faes, whom you know, will tell you the rest of what goes on here.

Ecclesijs et Consistorijs Belgarum in Anglia
degentium S. D.

Non dubitamus quin ex rumoribus cognoueritis, quid nos
cum populo contra præsidium Hispanorum patrauerimus¹. Mag-

¹ After the famous capture, on the 1st of April 1572, of Briel (or Bril) by a handful of Dutch patriots from the grip of the Spaniards, the important town of Flushing, on the Isle of Walcheren, was, as Motley, *Rise of the Dutch Republic*, says, "first to vibrate with the patriotic impulse given by the success at Bril. Johan Van Cuyk Seigneur de Herpt, a warm partisan of Orange, excited the burghers assembled in the market-place to drive the small remnant of the Spanish garrison from the city, on Easter day the 6th of April. A little later upon the same day a considerable reinforcement arrived before the walls...just in time to witness the expulsion of their comrades. The firing of a chance shot by a drunken person put the invading ships to flight.... The next day, Antony of Bourgoyne, governor under Alva for the island of Walcheren, made his appearance in Flushing and delivered a long oration, assuring the burghers, among other asseverations,

num est sane Dei beneficium, quod tam præclaram occasionem rem bene gerendi nacti simus, sed maius adhuc quod occasio tam prosperè successerit, vt ciuibus quibusdam non admodum æquis superatis, Hispanos ita repulerimus, vt vrbe nostra potiri non possent. Plenam tamen victoriam adeptos esse nos prius non putabimus, quam auxilia nobis subministrentur. Hispani 3 enim, quod facile perpenditis, omnia mouebunt, etiam Acheronta^{1a}, omniaque consilia conferent, vt nos aut celeritate oppressos, aut dolo circumuentos, in suam potestatem reducant. Habemus quidem fauentem libertati patriæ vniuersum pene populum, sed opus est infinitis sumptibus, ad quos promouendos plerique segnes sunt. Vestri officij erit, et vos magnopere obsecramus, vt, quoniam negotium istud pertinet ad Dei gloriam, Regis honorem², et communem salutem Belgarum, nostris necessitatibus non desitis³. Spondemus nos perfecturos, vt de pecu-

that the king, who was the *best-natured* Prince in all Christendom, would forget and forgive their offences if they returned honestly to their duties. But he was soon interrupted and most unceremoniously hustled out of the city. The government remained in the hands of the patriots."

^{1a} Virg. Aen. vii. 312.

² This Letter, together with the document printed above as No. 90, set forth in a very clear light the position of the Dutch Republic with respect to its struggle, not with the king of Spain, but with his general, the Duke of Alva. As soon as some of the chief cities of Holland and Zeland, Briel, Flushing, Dort, Haarlem, Leiden &c. &c. had expelled the Spanish soldiery, a new board of magistrates were chosen in all the redeemed cities, by popular election. They were required to take an oath of *fidelity to the king of Spain*, and to the *Prince of Orange* as his stadholder; to promise *resistance* to the Duke of Alva &c. Thus, as Motley says, "to combat the authority of Alva was set up the authority of the king. The stadholderate over Holland and Zeland to which the Prince had been appointed in 1559, he now reassumed. Upon this fiction reposed the whole provisional polity of the revolted Netherlands. The people at first claimed not an iota more of freedom than was seenred by Philip's coronation oath. There was no pretence that Philip was not sovereign, but there was a pretence and a determination to worship God according to conscience, and to reclaim the ancient political 'liberties' of the land. So long as Alva reigned, the Blood-Council, the inquisition and martial law, were the only codes or courts, and every charter slept. To recover this practical liberty and these historical rights, and to shake from their shoulders a most sanguinary government, was the purpose of William and of the people. No revolutionary standard was displayed."

³ As regards the appeals, made from time to time to the refugees in England, for assistance in the struggle of the people of Holland with Spain, may be read, by the side of the above Letter, the Documents and Letters printed in this volume as Nos. 87, 90, 113—116, 118, 119, 123, 125, 126, 129, 132 &c., although these documents show only to a very small extent the assistance rendered by the several communities settled in England. To give but one illustration: Bor, *Historie der Nederlandtsche Oorlogen*, i. 371, relates that, in May 1572, a commissioner of the Prince of Orange went to Norwich and there obtained 125 soldiers, enlisted at the expense of the Dutch community of that city, whom he placed as a garrison in the town of Campvere.

nia, quaecunque submiseritis, publica fide vobis caueatur, eaque pacatis nonnihil, et constitutis hic rebus, sincere reddatur. Militem principis Orangiæ intra mœnia suscepimus, partim, vt 5 tutiores sinus, partim ne nos quisquam moliri aliquid contra Regem suspicetur. Verenses⁴ cum agrestibus publicè nobis suam 6 operam polliciti sunt. Verum Middelburgenses⁵ ab Hispanorum emissarijs adhuc teneri se patiuntur. Speramus, Deo iuvante, nos non magno labore coacturos urbem illam officio fungi, si modo vos velitis, et alij, quorum interest, nobis, sine mora tamen, et milite, et pecunia succurrere; quod alacriter facturos nobis persuademus. Militem nos requirimus potius numero exiguum, modo sit probus, et rei militaris peritus, sed pyratice prorsus expers. Reliqua quæ hic aguntur, copiose vobis expo- 7 net Judocus Faes, homo vobis notus, et cuius sedula diligentia in multis rebus vsi sumus. Valete, et Deum pijs precibus sollicitate, vt nostrum institutum ad suam gloriam felicitet, conseruetque. Vlissingæ, Anno Dominj 1572 Mensis Aprilis 26.

Vestri nominis amantissimi

8

Curatores et Capitanei

Populi Vlissingensis

Λ Van Groenvelde⁶

⁴ Vere or Veere, a town on the Isle of Walcheren in Zeland.

⁵ Middelburg was the last place in the Isle of Walcheren which held for the king. In 1573 the patriots closely besieged Mondragon its commander, and after a siege of several months he was, on 18 February 1574, compelled to capitulate to the Prince of Orange, and he and his troops and all those who wished to accompany him, left the city on the 21st following.

⁶ The initial prefixed to this name, which was probably that of the scribe, is not clear.



113.

[THE PROTESTANT CHURCH at ANTWERP]¹,
to THE DUTCH CHURCH at LONDON.

[Antwerp], Tuesday, 6 May 1572.

§ 1. *Certain reasons have induced us to inform the Prince (of Orange) of the condition of these regions, praying him to take the cause of the afflicted Christians in hand. 2. In his answer he exhorted us to do our bounden duty and to assist him with a sum of money, refuting at the same time the excuses which are usually adduced, so that we know of no reason to be relieved of it, but that we are unable to effect anything considerable. 3. The Prince advised us to ask you and others to take also the matter to heart, in order that we may be freed from the heavy cross, and that you may all be allowed to enter your fatherland again. If we sleep now, it is to be feared that the tyrant will soon wake us up. He is tottering to his fall, let us press him down with all hands. 4. At the court various treacheries and false means are invented to destroy the Zelanders, and they have not hesitated to murder husband, wife and child, nay even the unborn babe, nay to destroy man and beast. 5. It is, therefore, advisable to resist such raving cruelty with all legitimate means, and to assist the Prince with body and soul, our goods and our money. He will not spare himself nor his property, and he will ask his friends and relatives to help him; only he desires that we, who are most concerned, shall not stand back.*

Ghenade ende Vrede wenschen wy u van Gode
den Vader ende van den Heere Jesu Christo.

Seker ende ghewisse oorsaken hebben ons ghedronghen ¹
liene broeders aen mynen Heere den Prince te schriuen, hem

¹ With this Letter compare the Documents and Letters printed in this Volume as Nos. 87, 90, 112, 114—116, 118, 119, 123, 125, 126, 129, 132 &c.

te kennen gheuende den standt ende ghelegghenheyt deser landen, biddende dat hy de sake der bedroefder Christenen ter hant nemen wil. Waerop hy ons wederom met eenen ² briefue vermaent onser schuldigher plicht nae te comen hem tot dien eynde met eener somma ghelts assisterende, wederlegghende die argumenten diemen pleecht tot ontschuldighinghe voort te bringhen, also dat wy gheene sake en soudē weten daertoe by te bringhen om sulckes ontslaghen te syn, doch onse macht is so cleyne, (als ghy wel wetet) dat wy niet en soudē konen teweghe bringhen dat aensiensweerdich syn soude. So heeft ons myn Heere de *Prince* desen raet ³ aenghewesen dat wy ons beste doende, aen u ende andere schriuen soudē de sake oock ter herten te willen nemen, op dat wy eenmael vanden swaren cruce ontslaghen worden ende ghy te samen weder in u vaderlant comen meucht. So bidden wy dan lieue broeders dat ghy dit wel bedynckende met vlietigher herten volbrenghe wilt. Het wil der nu ghelden, willen wy nu slapen so is te beduchten dat ons den tyran hiernaer wel sal doen opwaken. Hy beghint te vallen, laetten ons met allen handen ter neder drucken. Men doet ⁴ te houe dach ende nacht niet dan verraderyen ende valsche middelen dichten om die arme Seelanders om te bringhen, ende hebben sick vermeten man wyf kint jae het kint dat noch den dach niet ghesien en heeft te vermoorden, jae menschen ende vee te vernielen. So is het dan gheraden deser rasender ⁵ wreetheyt met behoorlickē middelen te wederstaen, ende mynen *Ghenadighen* Heere den *Prince* by te staen met lyf ende siele met goede ende ghelde ende allen dat wy hebben. Hy wil hem seluen niet sparen syns selfs lyfs ende ouerghebleuenen goets in gheenderley wyse verschoonen, wil ooc syne vrienden ende bloetverwandten daertoe moeyen dat sy hem inder sake behulpich wesen willen, alleenlie beghert hy van ons dat wy die het meest aengaet ons niet en onttrecken. Het is by den heydenen eenen ghemeynen reghel datmen stryden moet *pro aris et focis*. Nu het ons deselue gheldt laett ons de hant inden boesem niet houden maer van allen syden het beste doen om het sware jock van onsen halse te werpen dat wy met gherusten ghemoede onsen Gode moghen dienen in

Heylicheyt ende gherechticheyt. Broeders de ghenade Godes sy met u. Met haesten desen 6^{en} in Mey 1572.

Vwe dienstwillighe
broeders²

Addressed :

6

Aen den eersamen mynen
goeden vriend M^r Jan
de Coninck³ ende de
Companie.

Endorsed :

7

Ontfanghen in Consistorio
den 26 Maij. 1572.

And in another hand :

8

Antwerpen.

² The remainder of the Letter is worn away.

³ Also called Cueninck, or Regius. He was an Elder of the Dutch Church at least as early as 1569; see *Kerkerdaads-Protocolen der Londense Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1), passim.



114.

THE DUTCH COMMUNITY of IPSWICH,
to THE DUTCH CHURCH, LONDON.

Ipswich, Sunday, 11 May 1572.

§ 1. *The day before yesterday Ambrosius Hubrechts, whom you sent to our brethren of Norwich to exhort them to contribute towards the assistance of our country, passed through this town and verbally explaining his mission to our Norwich brethren exhorted us to the same.* 2. *We have at once set to work and have collected, among five or six of our families, twelve or thirteen pounds sterling, wherewith we will endeavour to fit out some men or do anything that may suggest itself. If nothing is done by us, we will send you the money to be employed as you think best.* 3. *Already five or six men had departed from hence for Briel, three of whom (who were not well off) had been fitted out by us before we knew of this Commissioner.*

Ghenade ende vrede zij v *Lieden* duer Christum &c.

Seer gheliefde broeders in Christo. Dese jeghenwoordighe ¹ zal dienen om v *Lieden* te aduerteren hoe dat in vrydaghe laetstleden wezende den ix^{en} deser maent Meye, alhier ghepasseert is een van v*lieden* ghedeputeert met commissie an die van Noordwich, hendieden te vermanen tot contributie totten affayren onses vaderlands: zijnen naem zeyde hy ons te wesen, Mr Ambrosius Hubrechts². Den welcken ons oock vermaent heift totte zelue contributie met mondelieken verclaerse vande commissie ande Broederen van Noorwich. Waerop wy van ² stonden an met alder diligentie ons benersticht hebben, de zelue zijne begheerte naer te commene: Ende hebben onder ons vyff ofte zes huysghesinnen verzamelt ontrent 12 oft 13 pont sterlyng: weleke somme wy alhier zullen zien te bestellen int oprusten van mannen ofte andersins indient so

¹ See also the Documents and Letters published in this Volume as Nos. 87, 90, 112, 113, 115, 116, 118, 119, 123, 125, 126, 129, 132 &c.

² He was a member of the Dutch Church, Austin Friars, London. A child of his was baptized in that Church on 23 March 1572; see W. J. C. Moens, *The Dutch Church Registers*, p. 36. See also the next two Letters.

gheleghen zij: Indien *niet*, sullen wij de *voorseide* somme an V *Lieden* scicken: die te imployeren naer V *Lieder* discretie. Van hier waeren al van te vooren vyf ofte zes ghezellen naer 3 den Briel³ ghetrocken, van welcke wijden drie (diet niet zeer wel en hadden) zelue opgherustet hebben, eer dat wij tydynghe hadden van desen *Commissaris*. De Heere geve alle zaken voortganck, tot zynder glorie Amen: Amen: Vut Ypswich desen xj^{en} Maii 1572

Bij mij V *Lieder* Broeder,
Michiel Panneel⁴, Dienaere des
Godlicken woordts, Vten name
van allen.

Addressed:

4

Eerwaerde en discrete onse
Broederen, Ministren ende
ouderlinghen der duytscher
ghemeenten, Tot
Londen.

Endorsed:

5

Ipzieh.

³ See the Notes to Letter No. 112.

⁴ See Letter No. 109, note 1.



115.

THE DUTCH COMMUNITY of COLCHESTER¹,
to THE DUTCH CHURCH of LONDON.

Colchester, Monday, 12 May 1572.

§ 1. *In compliance with your letter we have done what we could among our poor community, but have only been able to supply twenty or twenty-two well-appointed arquebuses, which we will send, free of charge, to Flushing, together with seven or eight men who will equip themselves; over and above six or eight who left a fortnight ago for Flushing. 2. Moreover some have hired a ship of thirty tons, which some of our brethren stored with beer and provisions, and wherewith they will transport our men at the first opportunity. 3. But understanding that there will be difficulty as to the export of the arms, we request you to send us forthwith some address, in order that there may be no delay with respect to the aforesaid men, who, we hope, will be ready with the ship and everything else next Thursday. 4. Let us also know to which place or commander we could send our men. 5. As far as we are concerned we will send you an account of our collection after the departure of the men, either in a short summary or with the names of the contributors, always praying you to excuse our poor small community; we have done what was possible, and will commend the cause to God in our prayers. 6. Thus much we desired, in the absence of our minister, to write to you at the request of your messenger Ambrosius [Hubrechts].*

De ghenade des heeren zy met v allen amen.

Eerwerdighe ende bemunde Broeders. Naer alle behoor-¹
like Recommandatien: laten wy v *Lieden* weiten: hoe dat
wy achtervolghende v seryuen aen ons: onze nersticheyt ende
deuoir ghedaen hebben by onze aerme ghemeente: de welcke
voor deize Reyse niet meer en heeft connen wtbyngghen dan
20. ofte 22. wel gheruste Haeckgheschutten: de wy van hier

¹ With this Letter compare the Documents and Letters printed in this Volume as Nos. 87, 90, 112—114, 116, 118, 119, 123, 125, 126, 129, 132, 140 &c.

vry wt schieken zullen tot Vlissinghen ende daer beneuens
 noch 7. ofte 8. mannen die heur zeluen toerusten: behalve
 noch 6. of 8. die ouer de 14 daghe naer Vlissinghe ghetoghen
 zyn. Noch is by zommighe een scip gheheurt alhier groot ²
 van 30. vaten, dwelek van zommighe onzer broederen met bier
 ende prouande gheladen zal zyn. Daermeide wy ons volck metten
 1^e. eersten ouerschicken zullen. Maer wy hebben verstaen: datter ³
 zwaerieit weisen zal, alhier, angaende het wtuoeren der
 wapenen. Daeromme bidden wy v *Lieden* ernstelick dat v belieue
 ons eenich addres te beschicken ende dat metten alder eersten,
 op datter gheen verhynderynghe en comme vande voorzeiten
 knechten die wy hopen nv in donderdaghe eerstcomende met
 scip ende al: ghereedt te hebben: ende ghemerekt wy niet ⁴
 en weiten onze knechten te beweghen ter behoorlicke plaetse
 2. aen eenighe capyteynen: zult v *Lieden* belieuen ons hier toe
 oock eenighe briefue van adresse te zenden: op dat alle dyneen
 oordenlick toegaen mach: ende zo veile ons angaet, de rekenynghe ⁵
 van onze Collecten zullen wy v *Lieden* nae dat de knechten
 vertroeken zyn ouer zenden. tsy in een corte sommarie ofte
 byde naemen der gheener die contrybueren zoot v *Lieden* best
 dynet v *Lieden* altyt biddende dat v belieue onze zeer aarme
 cleen hoopkin te excuseiren: want wy ons zo zeere benaut hebben
 als wy mochten: zullen oock met ghebeden de zake den heere
 onzen god recomanderen: zo vele hebben wy v *Lieden* broe- ⁶
 ders der consistorie ten verzoucke van M^{er}. ambrosius³ van v daer
 toe ghedeputeirt voor andwoorde willen seryuen in dabsentie
 van onzen dienaer des woorts⁴ den welcken niet inde stadt en

² The numerals in the left margin are those of the MS.

³ id est: Ambrosius Huhrechts, see the preceding Letter, note 2. and the next Letter, § 1.

⁴ Dutch refugees seem to have been allowed to settle at Colchester about 1565 (see Sym. Ruytink, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 43). It is said in Van der Aa's *Biographisch Woordenboek* that Johannes Migrode or Migrodinus (who was born in 1531 at Alost in Flanders, and, after having been a canon and pastor of the Roman Church at Veere, on the isle of Walcheren, embraced the reformed religion and was obliged in 1566 to take refuge in England), was the founder and first minister of the Dutch community at Colchester, and that, after the capture of Briel (see Letter No. 112, note 1) by the Dutch patriots, he returned to Veere as minister of the reformed Church, where he died 6 May 1627 at the great age of 96. Briel was captured 1 April 1572; but Migrodinus, although said to be absent (§ 6), is not spoken of as having as yet left Colchester altogether, but merely as being "not in town." See *Werken der Marnix-Vereeniging*, Serie III, Deel v, p. 108; *Bibliotheca hist. philol. theol. [Bremensis]*, Classis 6^a, p. 552.

was. Vlieden den heere beuelende ende twoort zynder ghenade. 7
In Coolchester deizen 12^{den} Mayus 1572.

By ons ouderlyng~~hen~~ ende dyaconen
der Duutscher ghemeente tot
Coolchester.

Addressed :

8

An onze eerwerde
ende beminde broederen
ouderlyng~~hen~~ der consistorie
der duutscher ghemeente
Binnen
Londen.

Endorsed :

9

Colcester 12 May 1572.



116.

**THE DUTCH COMMUNITY of IPSWICH¹,
to THE DUTCH CHURCH of LONDON.**

Ipswich, Wednesday, 14 May 1572.

§ 1. We remind you of our letter of last Sunday, sent to you through Ambrosius Hubrechts your messenger, whereby we informed you of having collected, among five or six of us, between twelve and thirteen pounds sterling towards the assistance of our fatherland. 2. About two pounds ten shillings have now been added to the said sum, so that the total amounts to fifteen pounds six shillings, which you will receive from Jan Rademaker, to be employed at your discretion, as we could not fit out here more than three men, whom we, apart from the sum collected, have already sent to Briel. 3. Please send us yourselves, or through any one charged with this duty, a receipt to satisfy every one, especially as we have found all the brethren so very willing with their gifts, except a few who do not belong to our church; 4. as: John Carsayr, who professed to have nothing at present, but promised to do his duty afterwards; 5. George Mellyugh, who has resided here for upwards of fifty years, but has all his property on which he lives at Antwerp and Bergen op Zoom, and professed to see no reason why he should contribute, he being a free denizen of this country; 6. William Jayner, who also has resided a long time in this place, and declared that he had no money. 7. May the Lord prosper all the affairs.

Ghenade ende vrede zy V Lieden van
gode onsen hemelschen vader. duer
Christum Jesum : amen :

Seer gheliefde broeders In Christo, wy houden V Lieden wel ¹
indachtich van het inhoudt des briefs, welcken wij an V Lieden
ghezonden hebben by Mr Ambrosium Hubrechts² V Lieder com-
missaris, verclarende, als dat wij onder ons vyf ofte zes personen
ghecolligiert ende tsamen-ghebrocht hadden tot assistencie vande
affājren onses vaderlandts de somme van twaelf ofte derthien
pont sterlynges. Int contribueren van welcker somme wij die ²
van onser cleijner ghemeente zo ghewillich ende ghereet ghevonden
hebben, dat zommigher goet herte meer ende meer openbarende,
noch gheaddeert is totter voorseyder somme, ontrent 2 pont 10

¹ See Letters Nos. 87, 90, 112—115, 118, 119, 123, 125, 126, 129, 132 &c.

² See Letter No. 114, note 2, and the preceding Letter § 6.

shillings: zo dat nu de somme totale beloopt tot 15 lb 6 *shillings*: welcke somme V *Lieden* ontfanghen zal van Jan Rademaker³, die te besteden naer V *Lieder* discretie: want alhier gheen volck en is die wij konden oprusten meer dan drie mannen, dýe wij alreede buten de voorseide sommen opghestelt ende naer den Bryel⁴ ghezonden: Wy begheerren dat V *Lieden* ofte yemant 3 vut V *Lieder* naem daer toe ghecommitteert, ons een Recipisse zendet van zulcke somme als voorseit is, tot elcx contentemente: ende dat dies te meer om dat wij den Broederen hier zo ghewillich beuonden hebben int geuen: Nyemant vutghenomen, dan ettelicke dije van onser kercken niet en zijn: Met 4 namen, eenen Jan Carsayr, die ons ende oock V *Lieder* commissaris voor andere gaf dat hijt niet en hadde voor dese tijt, belovende hier naer zyn debuoir te doene. Item eenen Jooris 5 Mellyngh, die hier ontrent vyftich ofte meer iaren ghewoont heift, ende nochtans zijn goet daer hij op leeft tot Andwerpen ende Berghen opt zoom heift, gaf ons voor andere, dat hij niet en wiste waervooren hij ijct geuen zoude, want hij een vrij Denis is van desen Lande. Item Willam Juyner, oock 6 een die hier langhe ghewoont heift, ons verelarende dat hijts niet en hadde: De Heere geve alle zaken gheluckighen voortganck 7 tot zijns naems eere, ende stichtijnghe zynder kercken, Amen. Vut Ypswich desen 14^{en} van Meije anno 1572.

Bij mij V *Lieder* Dienaer ende
broeder Michaël Paameel⁵,
Dienaer des godlicken woordts
vuten naem vande andere.

³ Jan Rademaker (or Radermackere, or Latinized Rotarius) is probably the same who appears in the First Volume of the Archives of the Dutch Church, published last year, as the intimate friend of Abraham Ortelius. According to the Letters and other details published in that Volume his residence in London extended at least from 1568 to 1607. In the *Kerkeraads-Protocolen der Londense Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie I, Deel I) and in the *Acten van de Colloquia* (*ibidem* Serie II, Deel I) we meet with him often as an Elder taking part in the affairs of the Dutch Church.

⁴ See Letter No. 112, note 1.

⁵ See Letter No. 109, note 1.



117.

**THE FOREIGN CHURCHES of LONDON,
to [PETRUS DATHENUS¹].**

London, Monday, 2 June 1572.

§ 1. *From your letter of 20 April, written to us at the mandate of the Palatine Classis and received by us on 20 May, it appears that on the day when you wrote you had not received our letter of 14 March, written to you in the name of all the Foreign Churches assembled in this city. 2. We enclose a copy of that Letter, so that, if you have not received the original, you may not be ignorant of the condition of affairs at the time, nor entertain any doubt as to our having done what we could to advance the edification of Churches, and having sent you an answer. 3. We may now add that Her Majesty's Ecclesiastical Commissioners have replied to us "that we were not permitted to hold classical assemblies in this kingdom, much less to cross over to foreign Synods or to subscribe to their decrees": plainly indicating that it displeased them to hear that we had convoked a meeting of our churches to subscribe to the articles or decrees of a transmarine Synod, which was entirely inconsistent with the laws and statutes of this kingdom. 4. From this reply you will see that, without incurring serious displeasure, which would be greatly injurious to our churches, we cannot do anything in this matter.*

S. P. Quas ad nos Literas dilectissime atque obseruande
frater ex mandato classis palatine 20 die Aprilis² dedisti, vige-
simo Maij accepimus³, quibus apparet nostras vobis tum non-
dum fuisse redditas, quas ex communj peregrinarum Ecclesia-
rum hic congregatarum nomine 14 Martij⁴ die ad vos dedimus.
Earum hisce inclusum exemplar mittimus ne si protographum
necdum acceperitis, vos lateat quo loco res tunc fuerint, neue
dubitetis nos tum præstitisse quod potuimus in promouenda
communi ædificandarum Ecclesiarum causa, tum etiam ad vos,
vt par erat, rescripsisse. Superest vt addamus, nobis postea
responsum fuisse a Regiæ Majestatis in Religionis causis Com-
missarijs "minime nobis permittendum fore, vt classicos in hoc
" Regno conuentus habeamus, multominus, vt vel ad exteris Syno-

¹ See Letter No. 25, note 7.

² See the Letter printed above as No. 111.

³ MS. *accepimus*.

⁴ See the Letter printed above as No. 110.

“dos transeamus, vel vt illorum decretis subscribamus”: diserte notantes sibi displicere quod ab alijs intellexissent nos hic coëgissee conuentum Ecclesiarum ad subscribendum Vltramarinę Synodj articulis aut decretis: Illud enim omne repugnare Legibus et statutis huius regni, Contra quę etsi nobis hactenus Regia elementia et procerum benignitate concessum fuerit ea libertate frui qua hactenus vsi sumus, non tamen esse tentandum vltcrius, quinpotius curandum, ne hac non contenti, ansam demus eam potius imminuendj quam augendj. Ex hoc Responso facile 4 intelligitis nos ea in re nihil prestare posse, nisi cum periculo maxime indignationis incurrendę, vnde porro non parum incommodj et detrimenti nostris Ecclesijs oriretur. Obtestamur itaque ne aliter de nobis sentiant Ecclesię, quam quod summo-pere cuperemus fieri posse, vt ardens vltramarinarum ecclesiarum studium promouendę pietatis, etiam ea in parte iuuare pro nostro modulo possemus. Cuius nostri desiderij speramus nos in dies meliora testimonia ædituros Deo iuuante, quem precamur vti suo Spiritu semper adesse dignetur operarijs suę messis, et tam sanctos vestros conatus et continuos labores ad nominis sui gloriam prospero successu beare dignetur. Vale 5 in Domino frater dilectissime. Londinj 2 Junij Anno salutis restauratę 1572.

Tui in domino fratres et symniste ministri
peregrinarum Ecclesiarum que sunt Londinj
Joannes Cousin⁵ Ecclesię Londinogallicę
minister.

Georgius Wibotius⁶ verbi minister in
Ecclesia Londinogermanica.

Gottfridus Wingius⁷ in Ecclesia belgiogermanica
verbi minister.

⁵ See Letter No. 73, note 9.

⁶ See Letter No. 86, note 1.

⁷ See Letter No. 18, note 2.



118.

**WILLIAM, PRINCE OF ORANGE¹,
to THE FOREIGN CHURCHES in ENGLAND.**

Dillenburg, Sunday, 8 June 1572.

§ 1. *As it has pleased God to turn His eyes towards the poor oppressed Netherlands, in order to put an end to the atrocious and impious tyranny and insolence of the Duke of Alba and his gang, for the purpose of delivering those who are oppressed and restoring others to their property, from which they have unjustly and violently been driven away; 2. of which He has lately given us great and wonderful signs, 3. we think that there is no one of those who profess to be Christians and to have left their country for the sake of the Gospel, who does not thankfully accept this great grace of God and pray Him to bring the work which He has begun to a good end. 4. And in order that his prayer may not be belied by deed and work, we doubt not that every one will be ready to assist the work of God with his property and blood, as everyone is bound to do, if he will not incur His displeasure and anger, and the blame of all pious people. 5. For, if an Angel of the Lord cursed the inhabitants of Meroz, because they had not joined the pious men of Israel and Deborah the bold woman, in assisting the Lord, and Jeremiah cursed those who were slack in executing the work of the Lord in punishing the wicked and delivering the people of Israel; 6. you can understand how great a curse and wrath those bring upon themselves, who will not help in this wonderful work of the Lord. 7. But as it may happen that some, willing to assist in this matter, may, from misunderstanding or ignorance, not know what to do, we will explain to you the condition of affairs and everyone's duty. 8. You remember no doubt how, since the beginning of this tyranny, we have done what we could to prepare a way for this Divine work, and how we have not spared ourselves in anything, and also requested you and all other fugitives from the Netherlands to help us with money; 9. to which you always replied that we should receive assistance, if we appeared in the field with horsemen and footsoldiers. 10. Now, it has so pleased God that, besides having three or four different troops of horsemen and soldiers, with which we have taken several towns and garrisoned several others, and some strong towns, castles and ports, which the Lord miraculously delivered into our hands, we have by our own means and those of our friends and relatives, accomplished so much that we are able to take the field with an excellent troop of well-equipped horsemen and soldiers, our captains having already been ordered to occupy as soon as possible the appointed mustering-place, which we hope may be done shortly. 11. As we have done, therefore, all that was in our power, and ought to be provided with a considerable sum of money the moment we occupy the rendez-vous, to enable us to invade the country and so to harass the tyrant that our poor brethren and sisters may be assisted and delivered and you be brought back to your fatherland; 12. we earnestly hope that you will not desert us, but rather remember your promises and perform your duty towards God and your country, so that the aforesaid curses may not*

¹ With this Letter compare the Documents and Letters printed in this Volume as Nos. 87, 90, 112—116, 119, 123, 125, 126, 129, 132 &c.

fall upon you, and the crying and lamentation of your poor oppressed brethren and sisters, and the blood of those who are so cruelly slain by the tyrant, may not call to the Lord for vengeance upon such ingratitude, or that the blessing of God, with which He has blessed your trade and commerce in foreign countries, may not be turned into curses upon you. 13. For, with your money you can and ought to help your brethren and sisters, restore your country to its liberty and former prosperity, and deliver yourselves and your wives and children from this miserable exile in which you have lived several years. 14. We do not demand from you to leave your trade, nor to abandon your wives and children, in order to risk your lives and shed your blood for the common welfare, although such would be the duty of all Christians and pious men in this danger. 15. But we will provide you with horsemen and soldiers who will risk their lives in your behalf, nay we will risk our own life and blood. Only help us with money, and do not, in this respect, seek for subtrefuges or vain and fictitious excuses, but let everyone enter into his own heart and conscience, and if he wishes to be a Christian and God-fearing man, he will know his duty. For, though we should not exhort you, the crying of your brethren and sisters, and the voice of all faithful servants of the word of God, calls upon you to lay aside all avarice and love of money, in order to help your country, nay your own-selves. 16. The wonderful miracles, which the Lord has lately wrought in the Netherlands, clearly indicate what you ought to do; your own conscience convinces you more than sufficiently, as everyone knows that a pious, honest heart ought to spare neither money, nor trouble, to promote, with all his power, a cause on which the welfare of Christendom depends. 17. Especially remember what you have promised us from the beginning, and how we, relying on your promises, have placed ourselves in this peril and that, if you deserted us, we should incur irreparable damage of our name, fame and princely honour, and you would render the greatest imaginable service to the enemies of God, who now, by His grace, are in such a condition that they do not know where to go and see nothing before them but their ruin and destruction. 18. But if now you desert us and we, through want of money, are prevented from leaving the mustering-place, to execute the work of the Lord, which is now begun, we must undoubtedly expect that, by means of the traitors whom they will send into our camp, they will create mutiny, whereby our own people will be delivered to the enemy, the tyrant provided with our own guns and means, our friends fearfully frightened and the affairs of the Netherlands rendered far worse than they have ever been before. 19. The fault of all this will fall upon those who refused to assist us in preventing all these troubles. 20. We pray you most earnestly to consider all these things, to lay aside all suspicions, excuses and avarice, and to acquit yourselves of your duty to God, to prepare your money so that you may send it as soon as you learn that we have arrived at the mustering-place, in order that we, by invading the country, may expel the tyrant, procure peace for the poor Christians, restore liberty to our country, under its former rights and privileges, introduce the true worship and free exercise of the Evangelical religion, protect justice and equity, in short do all that we before God and man are bound to do. 21. As we greatly desire to do so, we protest hereby, before God and all His communities, that, if want of money should prevent us from accomplishing our design, we shall not be guilty of all the misery which may follow hereafter. 22. We have commanded the bearer of this Letter to inform you further by word of mouth of the whole condition of affairs.

Die Prince van Oraengien Graue van Nassau etc.

Heere ende Baron van Breda, van Diest etc.

Eersame, wyse, Liene, Besonderen. Nademael dat het nu
den Almachtighen ende allerghenadichsten God ghelieft heeft
synne barmhertighe ooghen ouer dat arme verdruckte Nederlandt

eenmael op te doen, om der grouwelicke goddeloose tyrannye ende moetwillicheyte des Hertoghen van Alba ende zynes aenlancks een eynde te maecken, tot verlossinghe der ghenen die naeder Zielen ende naeden Lichaeme zeer jammerlyck onderdrucket ende benawt zyn ende tot wederbrenginghe der anderen die met onrecht ende ghewelt vuyt haeren goederen ende vuyt allen haren welvaert tyrannelicken verdreuen zyn gheweest.

Waervan Hy ons zeer groote ende wonderbaerlicke tecken² en onlanckx bewesen heeft Synne goddelicke handt ende macht bouen aller mensschen vernuft tot onsen grooten voordeele vuytstreckende.

So achten wy, datter niemandt der ghenen die sick voor³ Christenen willen vuytgeuen, ende haer laeten hooren als of zy om des Euangeliums wille vuyt den Lande gheweken waeren en sy, die dese groote ghenade Godes in danckbaerheyt des ghemoets niet aen en neme, ende met gantsscher herten God den Heere nacht ende dach bidden, dat Hy Zyne aenghevangene Werck tot een goet ende salich eynde volvoeren ende volstrecken wille.

Ende daerbeneuen op dat zyn ghebet met der daet ende⁴ met het werck niet beloghen en werde, houden wy voor onghetwyffelt dat een yeghelyck onder V lieden met alle zynne macht ja met zyn goet ende bloet gerne bereyt soude zyn, om dit werck Godes elck nae zynne beroepinghe te hulpen vorderen, ghelyck als een yeghelick onghetwyffelt voor God ende alle mensschen schuldich is te doene, So wie niet en wil door eenne al te onuerdrachelycke ondanckbaerheyt in Godes onghenade² ende toorne, ende in aller vrome mensschen smaet ende verdiende³ lasteringhen vallen, want indien dat van een Enghel⁵ des Heeren vervloeckt worden de inwoonders van Meros⁴ om dat zy tot des Heeren hulpe niet en zyn ghecome met de vrome mannen van Israel ende met die vrymoedighe vrouwe Debora ja dat Jeremias oock vervloeckt de genen die des Heeren werck inde straffe der goddeloosen ende inde verlossinghe des Volcks van Israel slappelicken vuytrichten.

² MS. *ghenade* altered by a corrector into *onghenade*.

³ MS. *gierighe*, but crossed out and *verdiende* written above it.

⁴ Judges v. 23.

Ghy kunet voorwaer ghenoech dervuyt verstaen wat voor 6
eenen vloeck ende toorne Godes ouer haer laden die ghene die
tot dit wonderbaerlicke ende onghehoorde werck des Heeren
niet te hulpe en willen komen.

Maer dewyle dat het wel gheschieden kan dat sommighe 7
die der saecken gerne soudē behulpich wesen, nochtans ofte
vuyt misuerstandt ofte vuyt slechticheyt ende anderssins niet
en weten hoe dat zy sick hierinne voor het beste mochten
draghen,

So en hebben wy niet willen laten Vlieden desen brieff
ouer te seynden om v de gheleghentheyt eenichsins te kennen
te geuen, ende eenen yeghelycken synes schuldighen plichts
te vermanen.

Ghy syt ontwyffelyck alle met eenanderen ghenoechsaem 8
indachtich hoe wy vanden aenbeginne deser voorghemelder
tyrannye met alle middelen ter werelt ghearbeydet hebben om
desen goddelicken wercke eenen wech te bereyden, hoe wy
ons oock in geenē dinghe ter werelt gheenssins ghespaert en
hebben.

Ende V liden samen oock alle anderen vuytghewekene
vuyt den Nederlanden met alle ernstelickheyt doen aensoecken
om ons tot onsen voornemen met een somme gelts te hulpe
te kommen.

Waerop uwe antwoorde altyt op dese conditie gherustet 9
heeft namelyck so wanneer wy met ruyteren ende knechten int
velt quamen datmen ons goede hulpe ende bystant zoude doen.

Nv heeft het den Almachtighen God ghelieft ons dese 10
ghenade te bewysen dat wy beneuen drye ofte vier verschey-
den hoopen ruyters ende knechten waarmede wy ettelicke steden
inghenomen hebben ende ettelicke besettēt, beneuen oock som-
mighe machtighe gheweldighe steden, sloten ende hauen die
ons God inden handen wonderlicker wyse ghegeuen heeft, wy
noch met alle moghelicke middelen van ons ende van onsen
vrienden ende magen so vele hebben te weghe ghebracht, dat
wy met eenen treffelicken hoop ruyters ende knechten all bereyt
zyn ons in het velt te begheuen, hebbende onsen Ouersten
ende Ritmeesteren alschoon belastet dat zy eerstes daeghs de
bescheydene monsterplaetsse soudē inne nemen, hetwelcke wy

verhopen binnen seer corten daghen met Godes hulpe gheschieden zal.

Dewyle wy nv hetghene ghedaen hebben dat in onse macht ¹¹ geweest is, Ende dat het voor alle dinghen in sonderheyt noodich wesen sal, so haest als wy de monsterplaetsse sullen hebben inghenomen, met een goede merckelicke somme gelts versien te wesen, om van daer voorts in het landt te vallen ende den tyran sulcken affbrueck te doene, dat onse arme verdruckte broederen ende susteren gheholpen *ende* verlost ende ghylieden wederomme in uwe vaderlandt moghet ghebracht werden.

So is onse ernstelick begeren aen v lieden, dat ghy ons ¹² in desen last niet en wilt steken laten.

Maer vele eer uwer voorghenoempde beloften ghedachtich wesen ende nakomen uwe schuldighe behoorlicke plicht Daermede ghylieden God den Heere die dit werck also wonderbaerlick tot uwen grooten voordeele ende verlossinghe heeft aengevangen ende uwen vaderlande dwelck nv om uwe hulpe *ende* bystant schreyet verbonden zyt, Op dat ouer vlieden de voorgemelde vervloekinghen niet en valle. Ende dat het gheschrey *ende* clachte uwer arme verdruckte *ende* benawde broederen ende susteren ende het bloet derghenen die so jammerlick vanden tyran worden omghebracht gheene wraecke ouer eene alsodanighe *ondanckbaerheyt* voor God den Heere roepen. Ja dat den segghen Godes *daermede* Hy uwe neeringhe ende koopmanschap buytens Landts gheseghent heeft eenen yeghelycken in ouervloet na zynen staet v lieden tot gheene vermaledydinghe verkeert en werde.

Want met uwen gelde kundt *ende* behoort ghy nv uwen ¹³ broederen ende susteren te helpen, uwe vaderlandt in *zynne* vryheyt ende in *zynne* vorighe fluier, ende voorspoet brenghen, ende v seluen met uwe vrouwen ende kinderen vuyt dese jammerlicke ballinckschap daer ghylieden nv ettelicke jaren in gheweest zyt verlossen. Wy en voorderen van vlieden niet ¹⁴ dat ghy uwe neeringhe verlatet, dat ghy uwe vrouwen ende kinderen begeeft v leuen voor het vaderlant te waghén ende v bloet voor de ghemeyne welvaert te storten, hetwelcke nochtans alle Christenen *ende* alle vrome mensschen inden noot schuldich soudén wesen te doene.

Wij sullen v lieden met goede ruyteren ende knechten ¹⁵ versien die haer leuen voor v lieden sullen waghen, ja wy willen onse eyghen leuen ende bloet voor v lieden opsetten. Alleene begere wy dat ghylieden ons met middelen des gelts die v lieden God de Heere verleent heeft verstaet. Daerom en wilt hierop geene vuytvluchten ofte ydele verlichtede ontschulden soecken. Maer een yeghelyck gae in zyn eyghen herte ende ghewissen ende so hy een Christen ende Godtsvreesende menssche wil wesen, hy sal voorwaer ghenoechsaem by hem seluen beuinden wat⁵ hy schuldich is in deser saecken te doene. Want off wy⁶ v schoon daertoe niet en vermanen, so vermaent v het gheschrey uwer broederen ende susteren, de stemme aller ghetrouwe dienaeren des woorts Godes roept hell ende claer dat ghy lieden alle giericheyt ende lieffde des gelts afflegghen moet om uwen Vaderlande ja om v seluen te helpen daer v God de Heere so ghenadichlick de handt biedet.

Die wonderlicke Miraeckelen des Heeren die Hy nv onlanx ¹⁶ in het Nederlandt ghewrocht heeft ghetuyghen oock openbaerlick wat ghylieden ghehoort te doene; uwe eygene consciencie ouertuyght v meer dan ghenoechsaem nademael dat een yeghelick ghenoech weet dat een vroom eerlick herte geen goet noch gelt, geen en kost noch moeyte en behoirt te spaeren om eene alsodanighe saecke, daer de welvaert der gantsscher Christenheyt aen ghelegen is, nae zyn vuyterste vermoghen te helpen vervoorderen. Maer bedenect in sonderheyt wat ghylieden ons ¹⁷ vanden aenbeginne altyt belooft hebt. Ende hoe wy op uwe beloften ghewisselyck vertrouwende ons in dit peryckel ghesteken hebben dat so ghylieden ons nv wildet ontbreken, wy in een⁷ onuerhaellicke⁸ schade onses naems ende faems ende vorstelicker⁹ eeren soud en vallen, beneuen dat ghylieden die moetwillighe goddeloose vyanden godts soudet den grootsten dienst daermede doen diemen soude voor desen tyt kunnen verdencken, want nv zyn zy door Godes ghenade daertoe ghebracht dat zy niet en weten waer zy sick keren ende wenden

⁵ MS. *wy*, but crossed out and *wat* written above it.

⁶ MS. *hy*, but crossed out and *wy* written above it.

⁷ Added above the line.

⁸ MS. *onuerhaelde*, but *de* crossed out and *licke* written above it.

⁹ MS. *vostelicker*.

sullen, ende en sien anders niet dan haere verderff ende onderganck voor ooghen. Maer so ghylieden nu ons verlatet 18 ende dat wy niet en kunnen vuyt ghebreeck des gelts vande monsterplaetsse voort treden om het aenghevanghene werck des Heeren met zyner hulpe ende ghenade te volbrenghe. So staet ontwyffelyck anders nyet daervuyt te verwachten dan dat door middel der verraders die zy in onsen legher tot dien eynde ontwyffelyck sullen vuytschicken een oproer aenghestichtet, ende daer door onse eyghen volek den vyant toeghebracht, den tyran met onse eyghene gheweere ende oncost ghestreckt, onsen vrienden eenen gruwelicken schrick aenghejaeght, ende also de saecken des Nederlandts in eenen vele jammerlicker staet dan sy¹⁰ oyt te voren gheweest zyn, ghebracht sullen werden.

Waerinne ontwyffelyck voor God ende allen mensschen 19 schuldich sullen zyn alle de ghene die ons niet en sullen hebben nae haere vermoghen met gelde willen bystaen, om also-danighe inconuenienten voor te kommen.

So vele als ons aengaet wy bidden ende vermanen vlieden 20 op het allerernstelicxste, dat ghy doch dese dinghen bedencken wilt, alle quade vermoeyen afflegghen, alle vuytvuchten laten varen, alle onmatighe begeerlickheden der giericheyt bysyden stellende, ende v lieden van uwen schuldighen plicht tot uwe vaderlandt behooryck quytten, ons alsulcke middelen des gelts voorstreckende, ende deselue van nu aen ghereet ende veerdich maeckende om op de monsterplaetsse so haest als ghylieden hooren sult dat wy ons aldaer sullen verwoecht hebben (het welcke met Godes hulpe seer kortelyck gheschieden zal) om de seluighe toe te seynden, op dat wy met Godes ghenade in het landt vallende de goddeloose tyrannen moghen verdryuen, den armen Christenen vrede verschaffen, ende het gantsche landt in zyne vryheyt onder zyne oude rechten ende priuilegien wederbrenghe, den rechten Godesdienst ende de vryheyt der Euangelisscher religie invoeren, de gherechticheyt ende billicheyt voorstaen, ende in somma doen alle het ghene dat wy na onse beroepinghe voor God ende mensschen ons houden schuldich zyn te doene.

¹⁰ Added above the line.

Na het welcke, dewyle wy een sonderlinghe groot verlan- 21
ghen hebben, ende daertoe soe hier voortyts als oock nv tegen-
woordelyck alles doen wat ons ymmer moghelyck is.

So willen wy hiermede geprotesteert hebben voor God
ende alle zyne ghemeeynten, indien wy door ghebreck des
gelts ons voornemen in't werck niet en kunnen ghebrenghe-
den, dat het aen ons niet en houdt, ende dat wy aen alle den
jammer ende ellende die hier naemaels inde daervuyt soud-
en gheschapen zyn te volghen geenssins schuldich en zijn.

Eersame, Wyse, Lieue, Besondere. Blyft den Almachtighen
God hiermede beuolen. Gheschreuen tot Dillenberch Opden 8^{en}
dach der maent van Junio Anno 1572.

Wy seynden vlieden desen teghenwoordighen brengher 22
den eersamen Meester Lennaert Casenbroot¹¹, welken wy belastet
hebben v. mondelinx van onsent weghe breeder te berich-
ten van alle ghelegentheyt. Begeerende derhaluen dat ghy-
lieden hem volcomene ghelooue willet toestellen.

v' gode vrint

Guillaume de Nassau¹².

N. Brunynck¹³.

¹¹ Leonard de Casenbroot, after having filled several important public offices in Flanders, evaded in time the grip of the Blood-Council of Alva by taking refuge in Holland in 1572, where he was appointed counsellor to the Court of Justice. Prince William of Orange employed him in several important missions to Germany, France, England, etc. He died at the Hague in 1604; see Van der Aa, *Biographisch Woordenboek*.

¹² On the life of this Prince, who was born 14 April 1533 and assassinated 10 June 1584, may be read Motley's *Rise of the Dutch Republic*, and various biographical works.

¹³ Nicholas Brunynck was already Secretary of Prince William of Orange in 1570, and served him in various ways, with unshaken fidelity, till the Prince's death in 1584; see Van der Aa, *Biographisch Woordenboek*.



119.

**THE PROTESTANT CHURCH of ENKHUIZEN¹,
to THE DUTCH CHURCH of LONDON.**

Enkhuizen, Friday, 4 July 1572.

§ 1. *Although we trust that you have received our letter, together with the guarantee of our governor and burgomasters, yet we cannot forbear to exhort you once more to help us with artillery and other ammunition or victuals. 2. The Lord greatly assists us in causing the country to go over every day more to the service of (the Prince of Orange), but as we are still molested by the ships of the papists, and still require some help, especially as our city is a key of the sea, of much importance to the Prince and the common welfare, and therefore an eyesore to the papists of Amsterdam; 3. we request you to send us, at the first opportunity, at our cost, twelve large "gotelings" with various ammunition and some quantity of corn or anything which may reinforce us. 4. As regards approaching us, we have a way open as far as Dordrecht, and nothing is in our way in the whole of Holland, except Amsterdam and Rotterdam. 5. It is true the popish ships lie in the Zuider Sea, but arriving at Texel, one may easily learn the most convenient way to Medemblik, and from thence we can easily obtain everything. 6. There is no special news except that we hear every day that the Lord works wonderfully, but there is need of the one helping the other in strengthening the common cause. 7. Written at Enkhuizen &c. 8. For the greater confirmation we have asked our governor, whom the Prince has appointed over us, to sign this letter, which his Excellency, considering the nature of our affairs, has kindly done.*

Genade ende vrede van Godt den
Vader ende die gauen des Heyligen geests
deur Jesum Christum.

Seer beminde broederen inden Here, Nae alle Christelycke salutatie¹ zy u allen kenlyck, dat alhoewel wy verhopen ghij onsen brief² ghecregen hebt, mitsgaders die versekeringhe van onsen Gouerneur ende Burgermeesteren, zo en connen wy nochtans niet laten u *Lieden* anderwerf te vermanen, tot sulcx als wy op die tydt waren begerende (te weten) dat ghy ons met geschut ende andere munitie van oorloghe ofte victualie soudt behulpelyck zyn. Aengesien dan, Dalmogende ons sonderlinghe es helpende het lant van dach tot dach meer tot zynder *Forstelycke Genade* dienst renolterende, maer wy noch vander papisten schepen enighe last dragende, wel enighe hulpe behoefden besonderlinge vuyt aensien onse stadt een slotel vande

¹ With this Letter compare the Documents and Letters published in this Volume as Nos. 87, 90, 112—116, 118, 123, 125, 126, 129, 132 &c.

² There is no previous letter of the Church of Enkhuizen among the documents in the possession of the Dutch Church, London.

zee es, daer zyne *Forstelycke Genaede* ende die gemene wel-
uaert veel aengelegghen es ende daeromme die Papisten tot
Amsterdam zeer int oge. So bidden wy dat ghy ons metten 3
eersten wilt ouerseynden tot onsen coste 12 grote gotelinghen³
met alderhande munitie van orloghe, daer by geuoecht enighe
quantite van coren ofte yet anders dat tot onser versterckinghe
soude moghen dienen. Ende van hier te comen zal u *Lieden* 4
verstaen, dat tot Dordrecht toe wy een open tocht hebben,
ende ons en is niet inden weghe in gantsch Hollant dan
Amsterdam ende Rotterdam. Die Papistighe schepen leggen 5
wel in die suyder zee, maer by het Texel comende, can men
lichtelyck vernemen, hoemen op dalderbequaemste tot Meden-
blyck can comen, van daer conden wy alle dinghen bequame-
lyck uercrijghen. Van tydinghe niet sonderlinex, dan nae 6
tscrijven dat wy dagelycx vercryghen so werckt die Here
wonderlyck maer waer wel van node, dat deen dander nu die
handt gaue, omme die gemene sake te helpen verstercken,
waertoe wy allen vromen bidden, bysonderlinghe u *Lieden*, dien
die almogende Godt wil bewaren. *Geschreuen* tot Eynchuysen 7
opten vierden dach Julij 1572.

V *lieder* goede vrunden ende broederen inden Here

Diedrich Sonoij⁴

Richardus Nicolai⁵ Minister Enchusanus

Lenaert Jacopsoen Ouderlingh

Pieter freeck zoen.

³ A kind of small cannon, see Oudemans, *Woordenboek*. Kiliaen says "*gotelincx*, fusilis bombardæ, qua voce adhuc usus fuit G. Brandt in his Hist. van Enkhuisen, p. 3: een goteling schoot buiten dyks en in see gelegen." *Pièce de fonte*, in Jean Louis D'Ar-si's *Gazophilace*.

⁴ Diderick Sonoij was born about 1529 in the region of Cleves, but afterwards resided mostly in Holland and especially at the Hague, where he evinced great zeal for the reformation. He early entered military life, became a member of the league of Netherland Nobles to resist the tyranny of Spain, and was one of the most earnest advocates of the interests of the Netherlands and the Prince of Orange. He gained the first naval victory over the Spanish fleet in July 1568. On 2 June 1572 he arrived at Enkhuizen as governor of North-Holland, but he was soon called away to other parts of the Netherlands, by the military affairs of his country, to which he rendered great services. When he was discharged and received a pension he and his family crossed over to England, where he endeavoured to drain some land granted him by Queen Elizabeth; but failing he returned (1593) to East Friesland, resided for some time at Norden, and died 2 June 1597 on his seat near Pietersburen. See Van der Aa, *Biographisch Woordenboek*; Motley, *Rise of the Dutch Republic*.

⁵ Richardus Nicolai (= Claaszoon, son of Claas) is perhaps identical with Rykert Claasz.

Tot meerder vasticheyt hebben
 wy onsen Gouuerneur van zyne
Forstelijcke Genaede wegghen gebeden desen onse
 begeerte te willen onderteykenen
 Dwelck syne *Excellentie* vuyt aensien
 onser saken minlycken gedaen heeft.

8

Addressed:

9

Eersamen ende voirsienighen
 Dienaer Olderlinghen ende
 andere van die Consistorie
 der Christelycker gemeente
 tot London onsen goeden
 vrunden ende broederen.

Endorsed:

10

Receptæ 14 Julij per
 Jacob Hein⁶.

whom Van der Aa (*Biographisch Woordenboek*, III. 382) describes as a "citizen" of Enkhuizen, and an adherent of William of Orange, and who was in 1569 compelled to leave that town. He returned, however, in 1572, and was the first to inform Diderik Sonoy (see above note 4) that the citizens had arrested the magistracy who were in favour of the Spaniards. He was soon afterwards appointed Burgomaster, and attended in the same year as a deputy of the town of Enkhuizen the meeting of the States of Holland. If these statements are correct, the "minister" Richard must have been a different person. Certain it is that Prince William of Orange wrote to him on 26 December 1571 informing him of the despatch of some emissaries and requesting him to receive them well; see *Correspondance de Guillaume le Taciturne, Prince d'Orange*, publiée par M. Gachard, III. 39.

⁶ He is mentioned as an Elder of the Dutch Church, London, in 1569—1571; see *Kerkeraads-Protocolen der Londensche Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1). See also the next Letter, §§ 8 and 9.



120.

**THE PROTESTANT CHURCH of ENKHUIZEN,
to THE DUTCH CHURCH of LONDON.**

Enkhuizen, Thursday, 10 July 1572.

§ 1. *Please to assist the bearer of this letter (Nicolas Bouwens of Amsterdam) in selling his wares in the best way, and in supplying us with corn, ammunition or something else for our reinforcement, and if permission from the Council has to be asked, we hope that you will render us this service, as we may soon feel the want of those things, though hitherto we are better provided than many of our neighbours. 2. But it gives us pain to be unable to help everybody as we desire, wherefore we wrote lately to you and the people of Lynn and Norwich, but do not know whether our letters have reached you. 3. Moreover our burgomasters have sent some letters of obligation with the seal of our town, signed also by our governor in the name of the Prince of Orange, in order that merchants, assured of payment, might deal the more freely with us. 4. Further, as the harvest is great here, and the labourers very few, we should be glad if you would send us some men to edify the community, whom, if they are provided with testimonials from you, we shall endeavour to provide with a good place. Please let the brethren of Sandwich know of this too. 5. As regards our condition in religion and politics, we thank the Almighty, and cannot wonder enough at His goodness, as the bearer of this letter and others will tell you. 6. For the greater confirmation we have asked our Governor and Lieutenant to sign this Letter, which he has willingly done.*

Genade ende vrede van Godt den Vader
met die gauen des heylighen geests
deur Jesum Christum.

Seer beeminde broederen inden Here Christo Nae alle salutatie, is onse hertgrondtlycke begeerte dat ghy desen brenger (Claes¹ bouwenss genaemt, van Aemsterdam) wilt behulpelyck

¹ What is here placed in a parenthesis is written in the margin.

zyn, omme zyn goet ten besten te vercopen ende voirts, dat hy ons mochte toevoeringe doen van Coren, munitie van Oorloghe ofte yet anders tot onser versterckinghe dienende, ende so sulcx yet wat breder, als aen den raet versocht moet worden, dat ghy uwe Liefde aen ons wilt bewijzen, dewyle wy sulcx van alles wel haest gebreck mochten cryghen. Alhoewel wy alsnoch beter versien zyn dan veel van onse medegebueren. Maer het deert ons, dat wy allen nae onsen goeden wille niet ² helpen en connen. Tot dien eynde hebben wy eertyts aen u *Lieden* als oock aen Die² van Lin ende Norwich geschreuen niet wetende oft sulcx te handt gecomen zy ofte niet. Onse ³ borgermeesteren hebben oick tot dien eynde ouergesonden enighe obligatien met stadts segel oick by onsen gouuerneur van sprincen weghen, ondergheteykent op dat alle coopluyden des te vrymoedigher met ons mochten handelen, versekert zynde van heurlieder betalinghe. Voirts dewyle die ooght ⁴ hier groot es ende die arbeyders seer weynich so wilt ons toch ouerseyn den enighe mannen diemen tot opbouwinghe der gemeenten mochte ghebruycken by een yeder vougende u *Lieder* goede getuygenisse ende wy sullen met Godes hulpe genen arbeyt sparen omme een yeder naer tbetamen te plaetsen. Dit moghen onsen broederen die van Santwich etc. oick laten weten. Ten lesten den stant onser allen betreffende in religie ende politie ⁵ dancken wy den almogenden want wy en connen ons Zynder goetheyt niet enough verwonderen, gelyck bringer deses ende andere u *Lieden* enoughsaemlyck sullen berichten. Ende hier mede den Almogenden beuolen ende twoordt zynder genaden. Tot meerder vasticheyt hebben wy onsen Gouuerneur ⁶ ende Lieutenandt gebeden desen te willen onderteykenen, gelyck zyn Edelheyt gaerne gedaen heeft. Tot Eynchuyssen desen ⁷ 10^{en} Julij anno 1572.

V goede vrunden ende medebroederen
 Diedrich Sonoÿ³
 Richardus Nicolai Filius⁴ verbi Minister
 ecclesie nomine atque magistratus

² MS. *Dien*, but *n* crossed out.

³ See the preceding Letter, note 4.

⁴ See the preceding Letter, note 5.

Addressed :

8

Den eersamen ende Voir-
sichtighen Jacop Heyn^s van
Amsterdam Olderlingh
tot London ofte in zyn
afwesen aen enighe andere
Dienaren ende Olderlinghen
der seluer gemeente
al daer.

Endorsed :

9

Receptæ 25 Julij per
Jacob Hein^s.

And in another hand :

10

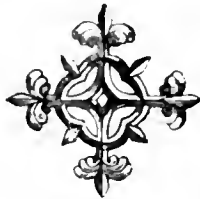
Aengaende zeker Collecte versocht by mynen Heer
de Prince van Orangien.

And in another hand :

11

Briefuen van Colchester ende Noortwitch.

^s See Letter No. 119, note 6.



121.

THEODORE DE BESZE¹,
to [JEAN] COUSIN².

Geneva, Sunday, 3 August 1572.

§ 1. *I wrote to you at length on the 9th of last month and directed my letter to the Ambassador at Paris, adding some other enclosures in the same parcel, addressed to the gentlemen whom you named in your last letter but one. I regret having done so, seeing that the impatience of some stops this way to me. 2. If they are pleased I shall feel easy, but I wish to take no part in it, and cannot help telling you that they have wronged me in thus printing my letters without my consent, and still more by adding those of M. Galther, which may cause other evil. 3. Please send me the book and tell me what, in your opinion, concerns us, in order that I, having endeavoured to act well and to follow your advice in writing to them, may not be mixed up in such indiscreet matters more than I can help. 4. As regards our condition, there is still some trace of the plague, but a great many fevers of all sorts with dryness and heat. 5. Our poor school is done for, and the greater part of the town empty, having been smitten by this scourge for upwards of seven years. 6. I feel very unwell to-night, and do not know what this will be. 7. Pray God for us all, as I and the brethren, who salute you all, pray to Him to preserve and bless you and your colleagues. 8. Salute Thom. Cartwright, Wibur, &c.*

Trescher frere, ie Vous ay amplement escrit du 9 du passé¹ et adressé mes lettres a Paris chez Mons^r l'ambassadeur, y en adioustant quelques aultres encloses au mesme paquet, adressantes aux Seigneurs que m'auez cotté en Vos penultimes, dont ie me repents, uoyant par Voz dernieres que l'impatience de quelquesuns me coppe ce chemin. S'ils se trouuent bien de tel² conseau i'en seray bien aise. Mais tant y a que ie n'y ueulx point auoir de part, et ne³ puis garder de Vous dire qu'ils m'ont faict tort d'imprimer ainsj mes lettres sans mon consentement, et plus encores de ce qu'ils y ont adiousté celles de M. Galther, quj pourra engendrer aultre mal si Dieu n'y remedie. Vous me ferez plaisir de m'enuoyer le liure, et m'aduertir de³

¹ See Letter No. 39, note 11.

² See Letter No. 73, note 9.

³ MS. *ne ne*.

tout ce que penserez *nous* concerner, affin que *pour* auoir tasché de bien faire, et suiuj Vostre aduis en escriuant pardela, ie ne sois s'il *Vous* plaist meslé en telles procedures bien indiscrettes autant que i'en puis preueoir, et quj son plustost *pour* empirer le mal que *pour* y remedier. Quant a *nostre* estat, il y a encores quelque demourant de peste en ce lieu, mais de fiebres de toutes sortes fort grande quantité avec secheresses et chaleurs excessiues et du tout extraordinaires. *Nostre* paoure escole est par terre, et la pluspart de la uille nuide, ayant esté battue l'espace de sept ans et plus de ce fleau. Tant y a que par la grace de Dieu le principal y est demouré, et ne perdons point courage. Ceste nuict ie me suis fort mal porté et ne say que ce sera. Priez Dieu *pour* nous tous, comme de ma part et des freres quj tous *Vous* saluent *nous* prions qu'il *Vous* maintiene en sa sainte garde et *Vous* benie de plus en plus, sans oublier noz freres et Voz compagnons fideles en l'oeuvre du Seigneur. De Geneue, ce 3 d'Aoust, 1572.

Vostre entier frere
et amy Th. de Besze.

D. Carthuritum⁴, Wilburnum⁵, Sampsonem⁶,

8

⁴ Thomas Cartwright, the famous puritan, was born in Hertfordshire in or about 1535, and matriculated as a sizar of Clare Hall, Cambridge, in November 1547. In 1560 he became minor fellow of Trinity College, and on 6 April in that year he was admitted a fellow of St John's College. About April 1562 he became a major fellow, and in or before 1564 one of the Senior fellows of Trinity College. Cambridge University was at this period strongly imbued with puritanical principles. This was especially the case at Trinity College, and at the close of 1565 all the members, three excepted, at the instigation of Mr Cartwright, appeared in chapel without the surplice. In 1569 he was elected lady Margaret professor and in his first lectures strongly attacked the church establishment. He was soon forbidden to lecture, on 11 December 1570 deprived of his professorship, and in September 1571 of his fellowship at Trinity, whereupon he left Cambridge and went to Geneva, where he formed a friendship with Theodore Beza, and it is even said that he was professor of divinity there. At the earnest entreaty of his friends he returned to England about November [or before August?] 1572. But on 11 December 1573 the ecclesiastical commissioners issuing a warrant for his apprehension, he left the kingdom and went to Heidelberg. Subsequently he became minister to English congregations at Antwerp and Middelburg. In 1576 he went to Guernsey and assisted in settling the discipline of the churches of the islands of Jersey, Guernsey &c. On the final organization of the churches he returned to Antwerp, which he declined to leave when in or about 1582 he was invited by the university of St Andrews to accept the office of divinity professor there, though he endeavoured, but in vain, to obtain the queen's permission to return to England. And when, in the early part of 1585, he did return, bishop Aylmer sent him to prison, but he was released in June.

Witinganum⁷, Guilpinum⁸ et
 cæteros amicos rogo ut
 ex me salutes quam
 officiosissime.

About the same time the earl of Leicester appointed him to the mastership of the hospital which he had founded in the town of Warwick. After various other embroilments he died on Tuesday the 27th of December 1603; see Cooper's *Athenae Cantabrigienses*, ii. 360 sqq.; Henry Gough, *Index to the Publications of the Parker Society*; Dan. Neal, *Hist. of the Puritans*; Benj. Brook, *Lives of the Puritans*; idem, *Memoir of the life and writings of Thom. Cartwright*.

⁵ Probably Percival Wiburn, who, on 8 April 1552 was elected and admitted Fellow of St John's College, Cambridge, and on 6 April 1561 a Senior Fellow of the same institution; see Thomas Baker, *History of the College of St John the Evangelist, Cambridge*, edited by John E. B. Mayor, p. 286, li. 9, and p. 325, li. 18. In the same work it is said (p. 148): "It can never be forgot that it was under this master (James Pilkington) and his brother that Thomas Cartwright, William Fulke, Percival Wiburn, Leaver the younger etc. sprung up, who were all fellows under them and infected the college with an almost incurable disaffection and laid the seeds of our succeeding divisions." He had proceeded to his B.A. degree in 1551, 2; to his M.A. degree in 1559.

⁶ Thomas Sampson, born at Playford in Suffolk about 1517 and educated at Pembroke Hall, Cambridge, was, on 13 September 1570, appointed prebendary of St Pancras in the Church of St Paul, but in 1572—3 retired to Wigston's hospital at Leicester of which he had been appointed master in 1567. He died 9 April 1589. See Cooper's *Athenae Cantabrigienses*, ii. 43; Henry Gough, *Index to the publications of the Parker Society*; Dan. Neal, *Hist. of the Puritans*.

⁷ William Whittingham, the puritan dean of Durham, was born at Chester in 1524, and educated at Brasenose College, Oxford. In May 1550 he went on a tour on the continent, but passed his time principally at Orleans, where he married the sister of Calvin. He returned to England in the latter end of the reign of Edward VI, but being a staunch adherent to the doctrines of the reformation, he found it necessary to leave home when Mary came to the throne, and he joined the exiles at Frankfort. Here he became one of those who took part against the ceremonies of the Church of England being observed among the exiles, and afterwards became a member of the Church of Geneva. On the Scotch reformer, Knox, leaving that society to return to his own country, Whittingham was prevailed upon by Calvin to take orders in the Geneva form, and was Knox's successor. While here he engaged with others in an English translation of the Bible, which was not completed when those employed upon it had an opportunity to return to England, on the accession of Queen Elizabeth. Whittingham, however, remained at Geneva to finish the work, during which time he translated into metre five of the Psalms, inscribed W. W., of which the 119th was one, together with the Ten Commandments, and a prayer, all which make part of the collection known by the names of Sternhold and Hopkins. After his return to England he was promoted to the Deanery of Durham in 1563. He died 10 June 1589. See Wood, *Athenae Oxonienses*, i. 446; Dan. Neal, *Hist. of the Puritans*; Benj. Brook, *Lives of the Puritans*, i. 229; Henry Gough, *Index to the publications of the Parker Society*.

⁸ The name of Gilpin occurs in an earlier letter in connexion with Beza; see above Letter No. 107, note 3, where it is suggested that it may be George Gilpin. But, without further evidence, it is difficult to say whether the same Gilpin is meant here. There were several persons of that name living at the time and likely to have been acquainted with Beza; see *Index to Strype's Works*; Henry Gough, *Index to the publications of the Parker Society*.

Addressed :

9

A Monsieur
et frere,
Monsieur Cousin
ministre de
l'eglise Francoise,
A Londres.

Endorsed by Jean Cousin :

10

D. Beze du 3
d Aoust
Receues le 24
dudict 1572.

On the top of the Letter is written by Jean Cousin :

11

Receues ce 24 d Aoust par Larderois.



122.

LIEVEN DE HERDE¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Flushing, Thursday, 2 October 1572.

§ 1. *In the name of the Most High.....greeting.* 2. *I commend myself to you, wishing health to you and your wives, whom I include in my salutation; I myself am tolerably well.* 3. *I have nothing particular to say, only I am surprised that, since my arrival in this place, I have not received a single letter from you, which would distress me if I were not desirous of always thinking well of my dear brethren.* 4. *I felt inclined to complain when the brethren sent letters to the magistrate of this town, without addressing them to me or letting me know anything of it by word of mouth.* 5. *So again by Mr Jan Vanden Beke, who departed the day after (the above lines) were written, which made me think that I had been slighted, but the Holy Spirit causes me to think that if I could consult the brethren they would set the matter in a different light.* 6. *Some of the Letters were read to me at the house of the bailif who invited me for the purpose.* 7. *Mr Jan Vanden Beken told me that the brethren complained that I had not written to them, whence I see to my sorrow, that my letters have not come to hand.* 8. *As for news, the church commenced here very lukewarmly, as the people, being fishermen and skippers, are very wild and rough; but matters improve daily; the chief church has been purified, by order and advice of the magistrate, without any disturbance.* 9. *At Ter Vere matters are still in a sad condition. Many who formerly longed for liberty are now anxious to feast and banquet.* 10. *As regards this island it would be desirable that good advice were heard and accepted. It is very sad that in such an important place there is not an excellent governor of great respect and quality.* 11. *Ter Gaest has not yet fallen into our hands; the first assault was conducted in a very feeble way; the second time the ladders were about a man's length too short. Bertelentes has now long besieged it and boldly entrenches the town from three places; may God give him victory; the French are very near the town and not one shot is fired into their camp.* 12. *It is said that Seraets has departed with twenty or twenty-two horse, but there is no certainty at the moment I write.* 13. *I doubt not that you know everything as regards Malines, Dendermonde and Oudenaarde. I have eaten and drunk with several persons who came from Malines, who said that there was very great joy when the Prince (of Orange) entered the town.* 14. *The Prince was in want of money and demanded twenty-five thousand guilders from the community; they suggested that he should sell St Rombout's shrine or coin money out of it, but he has not only not done so, but has placed a guard near it, to preserve the idols and prevent anyone from injuring it.* 15. *But when the tyrant had his soldiers there, they spared neither the shrine nor any other ecclesiastical property, and robbed moreover all the*

¹ Lieven de Herde appears as an Elder of the Dutch Church, London, as early as November 1569 and as late as 18 December 1570 in *Kerkerads-Protocolle der Londense Gemeente 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1). It appears from a marginal note in the next document (q. v., the note marked *), that the Consistory of the Dutch Church sent him over to Flushing with the money which they had collected in London in behalf of the people of Flushing; see above Letter No. 112.

priests, monks, nuns...and all the citizens of their money and goods; this is a deplorable beginning, but may it have a good end. 16. At Dendermonde the same was repeated. 17. At Oudenaarde, Captain Blommaert and his soldiers hearing of these two cities, resolved to leave the town, killing first the priests and those who protected them. 18. In this town Joos Wybo had been beforehand, who made excellent regulations; he found that, if they had been able to keep the place for a month, he could have furnished the Prince with no less than two hundred thousand guilders. 19. Before he (and his people) left, Peter de Rycke, Imbiesse and the count of Ghent arrived; of whom the count, Blommaert his lieutenant, and Vande Ryne, with some of their servants, were killed; they had allowed their troops to depart, and, according to the old habit of our nation, remained loitering on the road, so that they were surprised by fifty horse of the tyrant. Blommaert shot three of them dead before he died. 20. Peter de Rycke and Joos Wybo arrived here and I embraced them with great joy; the tyrant had equipped fifty vessels in order to visit us here at Flushing, but Captain Worst, arriving with six ships, took five of the enemy's ships, set fire to the galley and treated the [ship of the] admiral in such a way, that it had to be supported between two ships as far as Antwerp. 21. The same Worst captured about thirty persons, some of whom were hanged, while the rest may daily expect the same fate: twenty of them jumped into the sea and such a fright was given them that they will long remember it. 22. The Prince is in Venloo, which he did not capture by fighting; all the people in the place were slain; he had the uncle of the children of Batenburch torn into four pieces and a great number of his men deprived of their right hand, and others of them exposed to pioneers. We received some letters about this affair. 23. It is said that the Count Van den Mark arrived in Schoonhoven killing in the same fashion all those whom he found there. 24. I should write more, but fear that it could be uncertain, and if my letter fell into the hands of people it would induce betters on the exchange to bet on the grace of God instead of thanking Him and praying to Him. 25. Please do not despise my writing; I meant to rewrite it and keep this as a draft, but the time fails me.

In den name des Alderhoochsten anno 1572 adi ii. October. 1
Ghenade ende vrede van god onsen hemelsehen Vader
duer die ombegrypelicke verdienste zines eenighen beminden
zoons Jesum Christum onsen Heere midtsgaders die ghe-
meynschap des Heilighen gheests, zy Hulieden eerwerdighe
ende voorsienighe. myn Lieue ende vntten gronde myner
herten. beminde vaders ende broeders, in² eristo Jesu, voor
een mindelicke groetenesse.

Eerwerdighe vaders ende broeders inden Heere. Ic ghe- 2
biede mij in alder Reuerencien hertgrondelick an hulieden hopende
hulieder alder elek met zyne huysvrouwe ghesontheyt, de welcke
ic oock in myne groetenesse niet onghedachtich en ben, met
mij god Almachtich hebbe lof eist ten scrijuen van desen redelick.
Eerwerde broeders. Dit myn scrijuen an hulieden en es niet 3
in sonderheijt, dan dat my zeer verwondert, dat ic van al
den tijt dien ic hier gheweest hebbe, noijt grooten noch klein

² In this Letter the *i* at the commencement of words is everywhere written as *J*.

briefken van hulieden ontfaen en hebbe, dwelcke my wat verdrieten saude ten ware dat ic onwerdighe altyts tbeste van myne Lieue broeders begherre te gheuoelen. Den Almachtighen hebbe lof, ende prijs, want hy gheeft my merckelick te gheuoelen dat de liefde gheen quaet en dynct³, hoewel dat ic daerom myne hauden poortier niet⁴ ombesculdich hauden en wille⁴, dat es myn vleesch. dat altyt deerste an de poorte es. omme naer zynen hauden haert ende nijdighen begherte te andwoorden. ghemerct denseluen mynen eersten adam niet goets en gheuoelt noch en denct, zoo ic dan een goet gheuoelen van myne lieue zeer beminde broeders hebbe, en tcan my myns dies gheenses beroemen, dan dancken onsen goeden god van die ende alle andere syne onbegrypelicke weldaden, die my van zynen hoochwerdighen *maiesteit* vut lautre ghenaden, door cristom liberalick ghesconcken syn, maer hebbe de selue oueruloedighe weldaden tot nochtot magherlick gheimploijert. Dwelck mij leet es etc. Hopende in een nieuwichheit van een beteren leuens, dwelck my ende ons altesamen, jonne god onsen hemelschen Vader den welcken zy metten Zoone enden heilighen gheest lof ende prys van ewicheyt tot ewicheyt Amen.

Mynen esel hadde hem wel willen belghen als de broeders 4 hier seker briefuen ghesonden hebben an de magestraet alhier sonder deseluen by my te doen bescicken ofte my dies angaende yet mondelyng te doen segghen. Als van ghelick nv by M^r 5 Jan vanden Beken⁵ die sdaechs na tscryuen van desen veretrocken es, want den seluen esel laedt hem dijncken dat hijer by veracht syn saude nae zynen naturelicken quaden aert ende ghewoonte, maer als mynen Raetsman ende crachtighen voorvechter den heilighen gheest comt, soo comt my te vooren zoo ic byden broeders ofte de broeders bij mij waren. sauden my de sake wel anders duyden etc. som vande briefuen hebbe 6 ic ten huyse vanden balliu hooren lesen, de selue my daer toe versouckende etc.

³ 1 Cor. xiii. 5.

⁴ *niet—wille*, added in the margin.

⁵ Jan Vanden Beke (also called Jan Verbeke) appears as a member of the Dutch Church on 8 April 1571 in the *Kerkeraads-Protocolen &c.*, p. 307, and as an Elder elect on the 25th following, *ibid.*, p. 316. See also the next document, § 25. In 1581 (4 February) and 1582 (30 January) we find him at Flushing; see below the Letters of those dates.

Mr Jan vanden beken⁵ seide my dat de broeders hen van 7
 my beclaechden dat ic hemlieden niet ghescreuen en hebbe,
 daer duer ic mercke myne briefuen hen niet ter hant ghecom-
 men en syn, dwelcke my leet es, tselue ghehoort hebbende.
 Voor niemaren ten eersten belieue hulieden te weten hoe dat 8
 de kercke hier eerstmael zeer flauwelick begonst, ghemerct hier
 het volck nae den aert der visschers ende scippers zeer wilt
 ende woest es, dan god hebbe lof tbegunt zeer te beteren
 daghelicx meer ende meer, het es inde hooftkercke al ghereinicht,
 met oorder ende Raet des Magestraets sonder eenich gheruchte.
 ter Veren gaett oock noch slecht toe. God betert vele die 9
 in de voorleden tyt der libertheyt vierich waren soucken nv
 meer dwelck te beclaghen es te tryonferen ende te banketteren
 god betert. Ten anderen van meer niemaren, angaende hier 10
 in dit heilant waer grootelick te weinschen datter goeden Raet
 ghehoordt ende anghenomen ware. Tes grootelick te beclaghen
 dat in sulck eenen tresoir des Lants niet eenen treffelicken
 gouuerneur en es van ryphen aensien, ende grooter qualitheyt⁶.
 Ter goest⁷ es noch in onsen handen niet omt wasser alst 11
 eerstmael besturemt was het ghijnck zeer flauwelick toe daer
 wasser zoot daer na noch ghesiet es, bouen vp de vesten ofte
 muren maer noteert de leeders waren ontrent een mans lyngde
 te curt, bertelentes⁸ heeftter nv langhe vooren gheweest ende
 begraeft de stat van dry plaetsen dapperlick god gheue hem
 victorye, de Fransoisen ligghen art ande stadt ende der en
 wert niet een scuette in haren legher ghescooten. Men wilt 12
 hier segghen dat Seraets⁹ vertrocken es met twintich of 22 per-

⁶ MS. *qualitheyt*.

⁷ The city of Goes or Tergoes, on the island of South Beveland in Zeland, was for a long time stoutly defended, in 1572, by a small garrison of Spanish troops against Jerome de 'tSeraets, a brave, but unlucky officer in the service of the Prince of Orange. After he had once been compelled ingloriously to retreat, he marched again to Tergoes, with a force of seven thousand men, and upon the 26th of August laid siege to the place in form. The Spanish garrison, consisting of about seven or eight hundred men, was very insufficient, but they held out bravely, till the 21st of October, when Mondragon, the Spanish Colonel, was able to land unexpectedly three thousand men, who compelled the besieging army to flee to their ships; see Motley, *Rise of the Dutch Republic*, part III, chapter VIII; Bor, *Nederlandsche Oorlogen*, Book VI. p. 394 (287).

⁸ Bor (*Nederlandsche Oorlogen*, VI. p. 394) relates that Count Van der Mark had been asked to assist in the siege of Tergoes and that he sent his chief Lieutenant Bartholt Entes van Mentheda.

⁹ See above note 7.

den maer ten scrijven van desen en weet men gheen sekerheyt. Nopende Mechelen¹⁰, Dendermonde¹¹ ende Haudenaerde¹² ¹³ es hulieden en twyffle *niet* wel kennelick. Ic hebbe met diuersche vut Mechelen ghecommen gheeten ende ghedronken, sy segghen als de Prince daer in quam daer was sulcke blytscap dat wonder ware te verhalen.

Den Prince hadde ghelt ghebreck ende begheerde 25000. ¹⁴ ghuldens vande ghemeente dewelcke hem voor andere gauen dat hy Rombauts casse^{12a} vercoopen saude ofte ghelt daer af doen slaen, dwelck hy niet ghedaen en heeft maer heefter in conterarie van dien een garde by ghestelt, ter preseruacie vande selue afgoden vp datter niemant aen commen en sauden de selue te verinderen. Maer den tierant zyn volc daer ghe- ¹⁵ hadt hebbende en hebben de selue cassen, midtsgaders alle ander kerckelicke goederen niet ghespaert maer hebben bouen dien alle papen monneken nonnen zusteren baggynen midtsgaders alle den burghers alle haerliedder ghelt ende goet berooft tot int hende, dwelck een compasselick begin es, maer het strecke tot eenen goeden fine. Te Dendermonde¹¹ eyst van ghelick ghe- ¹⁶ gaen, tAudenaerde¹² heeft in gheweest Capitein Blommaert¹³ met ¹⁷ zynen volcke die vernomen hebben vande voorseiden twee steden hebben in haren Raet gheuonden daer vut te trecken, aluooen omme ghebrocht hebbende alle de papen ende anderen die de seluen voorstonden etc. In dese stede waren aluooen Mr Joos ¹⁸ Wyboo¹⁴, den welcken zeer goede oordonancyen ghemaect hadde dwelck te lanck ware al te verhalen. In somma dat hy gheuonden

¹⁰ Mechelen surrendered to the Prince of Orange in the beginning of September 1572 (Bor, *l. c.* vi. 401^b), but was captured again on 2 October following by the Duke of Alva. The horrors which followed this capture are described by Motley, pt. iii, ch. vii.

¹¹ The town of Dendermonde (or Dermonde) surrendered to the Spaniards a few days after the capture of Mechelen; Bor, *l. c.* p. 412^b.

¹² The town of Oudenaerde surrendered to the Spaniards a few days after the capture of Mechelen; Bor, *l. c.* p. 412^b.

^{12a} On St Rombout's shrine see *Acta Sanctorum*, Die prima Julii, pp. 208—215. The new shrine of 1617 was pillaged in July 1794 by the soldiers of the French Republic; it weighed more than eleven thousand guilders in silver; Schoeffer, *Historische aantekeningen rakende de Kerken, Kloosters, Ambachten en andere Stichten der stad Mechelen*, i. 111.

¹³ Jacob Blommaert or Bloemaert, a Fleming, offered his services to the Prince of Orange in 1571 (Bor, *Nederlandsche Oorlogen*, Bk. v. p. 333); he captured the town of Oudenaerde by stratagem in September 1572 (*ibid.* Bk. vi. p. 402) and perished a few weeks later in the same place by the house in which he had taken refuge being set on fire by the Spaniards (*ibid.* p. 412). The writer of the present Letter gives a different account of his death (see below § 19).

¹⁴ See Letter No. 86, note 1.

hadde dat hy den middel hadde, hadden syt moghen hauden tot een maent saude den Princee ghefoerniert hebben wel twee hondert 1000 ghuldens. Daer waren in ghecommen eer zy ver- 19 trocken meester Pieter de Rycke¹⁵ Imbiesse¹⁶ graue van Ghendt¹⁷, der af datter bleuen syn graue van Ghendt¹⁷ Blommaert¹³ zynen lieftenant ende vande Rijne met noch sommige hare dienaers sy hadden den hoop laten trecken ende bleuen vp den wech luuterende na haude costume onser nacie ende waren binnen dien oueruallen vande 50 perden vanden tierant. Blomaert¹³ doorscoter noch drye voór zyn doot. Meester Pieter de Rijke¹⁵ 20 ende M^r Joos Wybo¹⁴ zyn hier binnen ghecommen die ic met blijsscappen in den arm ghenomen ende omme elst hebbe, godelof, den tierant hadde vyftich scepen vpgherust ons hier te Vlis-synghie te comen besoucken, maer Capitain Worst heeft hem ontrent gheuonden met zes scepen, heeft vyfue ghenomen, de galleye in brant ghesteken ja den amierael zoo ghe-tracteert dat sy em moesten vp hauden tussehen twee scepen tot Antwerpen. Denseluen Worst brachter wel dertich ofte daer 21 ontrent gheuanghen. Daer af datter vp ghehanghen waren ende de Reste mach alle daghe tselue sop verwachten der sprancker met 20 tseffens in de zee, ende haden sulck eenen scrick datt hen ghedencken mach.

Den Princee es in Vendeloo, heeftet niet vechtenderhant 22 in ereghen ende henetter al om den hals bracht, hy heeft den hoom vande kinderen van Batenburch doen in vier sticken

¹⁵ Dr Pieter de Rycke or Ryke was a zealous defender of the Reformation, for which reason his property was confiscated and he himself banished from Ghent in 1567. He took refuge at Wesel, where he attended the first synod (in November 1568), and he was afterwards present at the Synod of Emden (see Meiners, *Oostrieschlandts kerkelyke Geschiednisse*, i. 440, 444). In October 1572 the Prince of Orange sent him to Oudenaarde to induce the inhabitants to take the oath of fidelity to "the King (of Spain)" and the Prince as his Stadholder. He died in February 1596; see Van der Aa, *Biographisch Woordenboek*; Bor, *Nederlandsche Oorlogen*, Book vi. p. 438, Bk. ix. p. 719, Bk. xviii. p. 389, Bk. xxiii. p. 179.

¹⁶ Perhaps Jan Van Hembyze, a nobleman of Ghent, whose ambition it was to found a republic, and who for that purpose intrigued against anyone whose plans seemed to counteract his own. Prince William of Orange employed him for some time in various ways, but was frequently compelled to take measures to neutralize his intrigues (see above Letter No. 25, note 7). Hooft, however, seems to indicate (*Nederl. Historien*, ii. 378) that it was his son (William), whom the Prince of Orange appointed one of the commanders of his fleet, and who, in 1572, when he was in danger of falling into the hands of the Spaniards, jumped into the sea and was drowned; see also Van der Aa, *Biographisch Woordenboek*.

¹⁷ Bor (*Nederlandsche Oorlogen*, vi. 412) says it was Guillaume, Count of Ghent, who had been Governor of Edam (in Holland); see also Hooft, *Nederl. Hist.*, ii. 378.

trecken ende eenen grooten deel zyns volcx de Rechte hant af doen hauden, eenen deel voor pieoeniers ghestelt. Men heeft desen angaende zekere briefuen ontfanghen, lieghen de briefuen zoo lieghe ic mede ic hope neen. Men secht dat den graue ²³ vanden marke in scoon hoofue commen es¹⁸ nae de selue wyse alle tgheselschap vermoort hebbende dat hy daer in vant. Liene ²⁴ broeders ic saude wel meer scrijuen maer beduchte mij dat onseker syn saude wat saude ic dan anders vutgherecht hebben dan zoo myn scrijuen onder den man quaem veel wedders vp de burse den mont ghehopent hebben, om te wedden vp de ghenade Godts, inde plaetse van danck, ende bidden, dwelck eenen gruwel voor God es ende verdriett my meer dan ic scrijuen can. Myn lieue broeders en wilt dit myn scrijuen in gheen- ²⁵ der onwerden nemen, ic meende ditte te erscrijuen ende dit voor een cladde te behauden maer den tyt heeft my omtbroken nemet my ten besten ende broederlick af, myn lieue broeders wilt mynder doch inde ghemeene ghebeden ghedacht wesen. midts oock elck int partyculier ghebet, hulieden lieue ende werde broeders hier mede God in ghenaden beuelende met aesten in Vlissynghen alsvooren.

uwelieder aerm onweerdich
diener ende broeder lieuen deherde

Addressed :

26

An de Eersame wyse ende
voorsienighe myne lieue
ende gunstighe broeders inden
Heer de ministers ende
Hauderlynghen der nederduytsche
ghemeinte

Tot
Londen.

¹⁸ Bor (*l. c.*, vi. 381) relates that Schoonhoven, after a short siege by Count Van der Mark, surrendered on 1 October; whereupon the religious of the Convent of Regulars situated outside the town, who had taken refuge in the town, were badly treated, one of the friars being stabbed and two others hanged.



123.

**SUMMARY of CONTRIBUTIONS made by
the DUTCH COMMUNITY of LONDON,
in behalf of their native country.**

[London, Tuesday, 20 January 1573.]

§ 1. *Short summary of what the Dutch community of London has done and contributed towards the advancement of the common cause of our country since the revolt of Flushing.* 2. First it should be known that the said church generally contains only four hundred and fifty or at most five hundred men. Among whom there are not more than forty of moderate qualification or condition, being engaged in commerce; the remainder are all poor handicraftsmen. 3. Among these members has first been collected the sum of about fourteen hundred pounds (sterling), to assist the people of Flushing, by means of which, together with some additional money, collected by benevolent Englishmen and merchants of our nation, two hundred soldiers were engaged, whom we sent to Flushing, provided with all necessary ammunition. 4. Several of the members have fitted out, at their own expense, upwards of fifty men, some of whom were sent to Flushing, and some to Briel. 5. Several, moreover, have become sureties for certain large sums of money employed in the purchase of ammunition, taken by several captains and conveyed to Flushing. Ter Vere and Briel. 6. Again, when M. Waeluyck, commissioner of Count Louis of Nassau, showed his commission and message to the Dutch and Walloon Churches, the Dutch made another collection. 7. Meanwhile M. Casembroot arrived with letters from the Prince of Orange to all the refugees in this kingdom, requesting assistance in money to enable him to move his soldiers and horsemen from the mustering-place. 8. And although the aforesaid Dutch community, on account of its limited means could not do much for his Excellency, yet, in order to show him a little goodwill and gratitude, they have all, with some exceptions, contributed as much as possible, according to the accounts delivered to M. Casembroot, containing every one's promise, amounting to ... 9. Of which money the said M. Casembroot took a part, when he started on his first voyage. Afterwards M. Waeluyck and M. Boisot took each a portion. 10. The Church also paid of this money twenty pounds to [Christopher Wilkins] for various arms sent to Flushing with our soldiers. 11. Another portion was spent on the voyage of Mr Jan Verbeke, sent to his Excellency with special letters from M. Waeluyck. 12. The remainder, with the names of those who have not yet given effect to their promise, was handed to M. Casembroot, everything according to the account delivered to him by Clement Vanlen Driessche, which was signed by Philips Garcie, scriba, in the name of the Consistory. 13. Account of Clement Vanden Driessche regarding the money collected among the Dutch Community of London in behalf of the common cause. 14.—20. [Received in London £156. 17.; from

the community of Maidstone £12. 18. 9; from that of Ipswich £12.; amounting together to £181. 15. 9]. 21—29. [Various payments amounting to £165. 16. leaving a balance of £15. 19. 9, which was placed in the hands of M. (Casembroot)].

Copie.

Corte summarie van tghuendt dat de Nederduitsche
Ghemeynte te Londen ghedaen ende ghecontribueert
heeft tot verwoorderynghe vande ghemeyne cause
onses vaderlants sichtent de revolte van Vlissinghe¹.

Alvooren is te weten, dat inde voorseide nederduitsche
kercke maer 450 ofte ten hoogsten 500 mans personen duergaens en zyn. Onder de welke ouer de 40 niet en zyn van redelicke qualificatie ofte ghestaethed, hen met coopmanscap gheneerende, De reste zyn al arme ambachsluyden.

Onder de zelue kercke is eerstmael gecollecteert gheweest
tot assistentie van die van Vlissinghe¹ de somme van xij^e
guldenen pondt meer ofte min. Welcke penninghen met noch
etlicke andere vergadert van ander goetwillighe personen zo
Inghelschen als cooplieden onser natie gheemployeert zyn ghe-
weest int opnemen van 200 soldaten, die wy nae Vlissinghe
ghezonden hebben, ghefurniert van alle nootlicke admunitien*.

Etlicke vande voorseide kercke hebben particulierlick vp
huere eyghen costen diueersche knechten vpgherust totten nom-
bre van 50 ende meer, ende die som na Vlissinghe¹ som nae
den Briel³ ghezonden.

Bouen dien zo hebben etlicke verandtwoordt als borghen
voor zekere groote sommen van penninghen gheemployert in
diuersche admunitien, opghenomen by etlicke capitainen, ende
ouerghevoerd nae Vlissinghe, ter Vere, ende ten Briele.

¹ See Letter No. 112.

* Added in the margin in the same handwriting:

Hier van is ontfangere gheweest Lieuin de Herde² die nu
te Vlissinghe is, ende langhe tydt gheweest is, Derhaluen de
Rekeninghe niet can gheliquideert zyn voor zyn wedercompste.

² See the preceding Letter.

³ See Letter No. 112, note 1.

Item daernae alzo, Monsieur Waelwyck commis van myn 6 heer Graue Lodewyck van Nassau⁴ sich ande voorseide kereke, ghelyck oock ande Walssche, zyne commissie ende Last verতোont hadde, So heeft de voorseide Duytssche wederom nieuwe collecte beghinnen doen.

Hier en tusschen is monsieur Casembroot⁵ alhier ghearri- 7 ueert met brieuen van mynen Heere den Prince van Oraengien etc. an alle de ghevluchte binnen desen Rycke, verzouckende assistentie van ghelde om zyn knechten ende Ruyteren vande monsterplaetse te moghen bringhen.

Ende hoewel de voorseide Duytssche ghemeinte om huere 8 cleyne ghestaetheyt als voorseid is, zyne Excellencie hier in weynich conste te goede commen: Nochtans om heure goedjonsticheyt ende danckbaerheyt eenichsins tot zyne Excellencie te bewysen, hebben haer vuterste debuoir ghedaen elck int zyne (etlicke vutghesteken) om al vp te bringhen dat hen is mueghelick gheweest, nae vutwyse vanden quoyere in handen van Monsieur Casembroot⁵ ghedeliureert, inhoudende eenyders belofte int particuliere. Belopende int generale ter somme van^{5a}

Van welke penninghen de voorseide monsieur Casembroot⁵ 9 een partie ghelicht heeft tzijnen vertrecken van hier in zijne j^e voyage. Daerna hebbende Monsieur Waelwyck ende Mons^r Boisot⁶ van ghelycken elck een partie ghelicht. De kereke 10 heeft huer oock moeten rembourseren van deze penninghen totter somme van £20.—sterlinghes, diemen noch schuldich was an eenen Inghelsman⁷ van diueerssche calibers met haren fornituren nae Vlissinghe gheschiet met onze soldaden. Daer is oock een 11 partie af ghenomen gheweest tot het voyage van M^r Jan Verbeke^r vutgheschiet an zyne Excellencie met speciale brieuen van Mons^r

⁴ The brother and faithful supporter of Prince William of Orange, born 22 January 1537, and killed in the battle on Mokerheide, 14 April 1574. See Van der Aa, *Biographisch Woordenboek*; Motley, *Rise of the Dutch Republic*.

⁵ See Letter No. 118, note 11.

^{5a} The amount omitted.

⁶ Karl van Boisot (see below § 27), a faithful follower and commander of Prince William of Orange, who sent him to England to negotiate in behalf of Holland and Zeland. He was accidentally or wilfully killed by one of his own soldiers in 1575; see Van der Aa, *Biographisch Woordenboek*.

⁷ See below, § 22.

⁸ See the preceding Letter, note 5.

Waelwyck. Ende de reste mette namen vande gone die huer-¹²
lieder belofte noch niet gheeffectueert en hebben is ghedeli-
ureert anden voorseiden Monsieur Casenbroot⁵ Commis van zyne
Excellencie. Al volghende de Rekenynghe hem ouerghegheuen
by Clement vanden Driessche⁹, ontfanghen byden zeluen Casen-
broot⁵ ghecommitteert, totte welcke wy ons refereren. Onder
stondt ghescreuen Philips Garcie¹⁰ scriba vut name der Consis-
torie.

Rekeninghe ende bewys Clement vanden Driessche⁹¹³
van de ghecollecteerde penninghen der Nederduitsche
ghemeente binnen Lonnen ten behouue van de ghemeene
zaecke

Eerst ontfanen van Jan de Cuenijnek ¹¹ ende Gillis				¹⁴
Huelblock ¹² ouer huerlieder quartier	91.	0.	0	
Ontfane van Willem Bogaert ¹³ , Hercules Fremair ¹⁴				¹⁵
ende Lucas de Heere ¹⁵ ouer huerlieder quar- tier	53.	6.	8	
Noch ontfane van Pieter de Bert ¹⁶ ouer zyn quar- tier	5.	11.	0	¹⁶
Den 7 ^{en} Decembris ontfane van Philippus Garcy ¹⁰	5.	18.	0	¹⁷
Item ontfane van Jan Beele ¹⁷ ouer zynen wyck	1.	1.	4	¹⁸
Somme totael	156.	17.	0	

⁹ He was elected elder of the Dutch Church on 13 May 1571 (p. 4, 283, 314, 316, 320 of *Kerkeraads-Protocollen der Londensche Gemeente, 1569—1571*, published by the Marnix-Society). In the index to the same work he is described as a preacher (=minister) of Oudenaarde, which seems to have been done in accordance with p. 322 *ibidem*, where he is described as having been formerly (about 1567) an elected "servant" in the town of Oudenaarde; and p. 324 where it is said that at Oudenaarde he had been "in the service of the Consistory".

¹⁰ See Letter No. 104, note 28.

¹¹ See Letter No. 113, note 3.

¹² He appears as a deacon of the Dutch Church under the name of Gillis Heureblock, or Heurebloeq, or Huebloeq on 10 November 1569; p. 3 of *Kerkeraads-Protocollen* &c.; see also *ibidem* pp. 114, 295, 297, 307, 316.

¹³ Also a deacon of the Dutch Church on 10 November 1569; elected an elder on 13 May 1571; he is occasionally called Willem Van den Bogaerde or Guillaume Bogaerde; see *Kerkeraads-Protocollen*, p. 3, 4 &c.

¹⁴ Or Hercules Fremault, an elder of the Dutch Church; see *Kerkeraads-Protocollen*, p. 3 &c.

¹⁵ Was elected elder of the Dutch Church on 13 May 1571: *Kerkeraads-Protocollen*, p. 4; see also p. 283, 307, 316.

¹⁶ He appears as elder of the Dutch Church on 10 November 1569: *Kerkeraads-Protocollen*, p. 3; see further the index to that work.

¹⁷ Elected elder of the Dutch Church on 13 May 1571: *Kerkeraads-Protocollen*, p. 4; see further the index to that work.

Anderen ontfanck van buuten Londen				19
Eerst ontfaen van Ghysbrecht Dooremael ¹⁸ voor de ghemeente van Maydston	12.	18.	9	
Noch van Joannes Rademaker ¹⁹ ouer de ghe- meente van Ipswith	12.	0.	0	20
Somme van beede.	24.	18.	9	
Compt tsamen 181. 15. 9.				
Betalynghe ende vutgheuen ghedaen opden voornoemden ontfanck.				
Eerst ²⁰ ghefurniert an M ^r Lenaert Casenbroot ¹	50.	0.	0	21
Item betaelt M ^r Christoffels Wilkins				22
Voor diueerssche wapenen diemen naer Vlissinghe ghezonden heeft waeraf Lieuin dHerde ² Rekeninghe doen zal ²¹	20.	0.	0	
Betaelt eenen bode expres na Sandwiths om in diligentie die van Vlissinghe te aduerteren de moort van Vranckryck ²²	1.	4.	0	23
Betaelt Phillippus Garcij ¹⁰ voor zyn vacatie ende oncosten ghedaen int vojage na Sandwich ende Maydston daer hy ghedeputeert is ghe- weest by Mons ^r Casenbroot ³ om de briuen van zyn Excellencie an te gheuen	2.	12.	0	24
Den letsten Septembris ghegheuen M ^r Jan Van- der Beke ⁷ om zyn voyage, by zyn Excel- lencie ghezonden duer Mons ^r Waelwyck ²³	12.	0.	0	25
Den 11 ^{en} Octobris ghegheuen M ^r Chaerlie Clerin Commis ghezonden van Vlissinghen om noodtzakelicheijt der stadt by ordonnantie van beede de kercken ²³	3.	0.	0	26

¹⁸ An elder of the Dutch Church on 10 November 1569, also called Ghyselbrecht Dormael (or Dormale); *Kerkerands-Protocolen*, p. 3 &c.

¹⁹ See Letter No. 116, note 3.

²⁰ Added in the margin: *Par quietanche.*

²¹ Added in the margin: Hier af is indempniteyt vande consistorie In myn handen ghebleuen.

²² The massacre of St Bartholomew, 24 August 1572.

²³ Added in the margin: *Par acquit.*

Item den lesten octobris ghegheuen Charles boisot ⁶ by laste van Mons ^r volghende den brief Rotarij ²⁴	40.	0.	0	27
Den 21 ^{en} Nouembris ghegheuen Mons ^r Aernoult Waelwyck Commis van zyn Excellencie blykende by zyn quietanche ende ooc per ordonnance ²³	25.	0.	0	28
Den 8 ^{en} Decembris ghetelt Antonij Oliuier by laste van Boisot ²³	12.	0.	0	29
Compt 165.	16.	0		
Compt meer ontfanghen dan vutghegheuen	15.	19.	9	
De zelue ghetelt in handen van monsieur den 20 ^{en} Januier				
Compt tsamen	181.	15.	9.	

²⁴ Rotarius = Radermaker; see above § 20. Here is added in the margin: Par quietanche.



124.

BARTHOLDUS [WILHELMI¹],
to GOTTFRIDUS WINGIUS².

Dordrecht, Monday, 16 February 1573.

§ 1. *I send you the letter which you desired me to return, together with the other packet of letters, hoping that if you should receive some news from England, you will let me know forthwith.* 2. *I wonder that you do not write a single word about the condition of your affairs, when you had time to write and a trustworthy lettercarrier.* 3. *Gerard de Haan arrived here immediately after you had left us, and lately preached on the duty of a magistrate in such a manner as greatly to offend our burgomaster, who came on Wednesday to the Consistory inquiring where Gerard was, who by his preaching had caused disturbances.* 4. *The deacons, however, who alone were present, could not tell him. I give you to consider what will be the end of this affair, but keep silent about it.* 5. *I have no news to tell. Farewell, and salute Jan Hendrikszoon.*

Salutem ac pacem per Christum Jesum.

Literas, quas mi frater remitti cupis, vnà cum altero literarum fasciculo per præsentes tibi mitto, rogans obnixè si quid noui receperis ex Anglia, vt propediem mihi significare digneris. Demiror enim quod de rerum tuarum statu ne verbum quidem scripseris, posteaquam et tempus scribendi, et grammatorum satis fidum habueris. Nostine mi frater, animum meum erga te ita affectum esse, vt omnia tibi non solum ex animi tui sententia succedere optem, verumetiam in aduersis me quoque tecum condolere? Quare fac vt proxima quaque oportunitate cognoscam de omnibus, nam nihil gratius hoc tempore mihi facies. Gerardus Gallinaceus³ statim post tuum a nobis

¹ See Letter No. 101, note 7.

² See Letters No. 18, note 2; No. 102, and No. 101, note 2.

³ Gerardus de Haan (Latinized Gallinaceus) appears as minister of the reformed Church at De Briel (in Holland) on 6 October 1571 (see *Werken der Marnix-Vereeniging*, Serie III, Deel v, p. 307 sq., where he is stated to have died on the 19th of the same month). He is probably identical with Gerardus Gellicanus, who was deputed by the Classis of Voorne &c. to the provincial Synod held at Dordrecht in June 1571 (see *Werken der Marnix-Vereeniging*, Serie III, Deel III, p. 43).

discessum ad nos pervenit, ac ita nuper de officio Magistratus⁴ è suggestu docuit, vt nostrum Pretorem valde offenderit. Pretor in Consistorio die Veneris comparuit, rogans vbinam esset Gerardus, dicens illum sua concione turbas in Republica excitasse &c. Diaconi autem qui tum temporis soli aderant, respondant se nescire, vbinam Gerardus erat. Quid vero inde fiet, tibi consijderandum do et⁵ sub silentio hæc tibi significo⁵. De rebus nouis, nihil quod scribam habeo, hisce igitur breuib^{us} plurimum vale, ac Joannem Henrici nostrum in Christo fratrem, meo nomine saluta. Raptim Dordraci, die 16^o Februarij anno 1573.

Tuus totus Bartholdus.
P[ropria manu scripsit].

Addressed:

6

Aen den vromen Gottfrido
Wingio Diener des Woordts,
nu tertijt wesende in
sgrauehaghe ten huijse
daer den Pauwe vthhangt.

⁴ The duty of magistrates and the duties of subjects towards them, were among the topics which caused serious dissensions not only in the Dut^{ch} Church, London, but everywhere among Protestants; see the documents printed above under Nos. 100, 102.

⁵ *et—significo* added above the line.



125.

**WILLIAM [PRINCE] OF ORANGE,
to the DUTCH CHURCHES in ENGLAND.**

Delft, Thursday, 26 February 1573*.

§ 1. *I trust that hitherto you have sufficiently been able to observe my desire to restore liberty to your poor fatherland, in political as well as religious matters, and how I have suffered innumerable difficulties and even risked my life to attain this end. 2. If my power were as great as my good will I should be content to take the whole burden upon my shoulders, without troubling anyone in any way (which you may have noticed from my not having troubled you much ere this), inasmuch that I should desire, at the risk, if possible, of my own life, to redeem the country or to deliver it from the slavery in which its property, its bodies and souls are held, without expense to anybody. 3. But as my wish and my own power are not sufficient for such a task, I am forced to ask help, if not from all true Christians whom this matter undoubtedly concerns, at least from those whom it seems to concern more particularly, as being of one and the same country, and especially from you who, by God's grace, have gone to a place of peace and quietude. You all see and know that the need is very great. 4. You have seen how I had restored liberty to a great part of Holland, Zeland and Guelderland and many places of Brabant, and afterwards been forced to abandon a great deal of it, on account of the treachery and murder in France, and through want of soldiers who in consequence of the same treachery failed to join me. In short, you see that I am reduced to such distress, that if the necessary help is refused to me, I shall be forced to abandon all that yet remains in my hands. 5. On the other hand, if you timely and earnestly assist me, as you have on many occasions promised to do, I hope, with God's help, to retain Holland and Zeland this winter easily, and next summer to harass the enemy more than ever. 6. The States of Holland have shown their good will towards this cause, not only by the great burdens which they have hitherto borne, but by those contributions which they lately volunteered to grant, promising to pay a certain number of soldiers, as long as it should be required, nay, freely offering their own persons, as indeed a third of the population arm themselves for the protection of the liberty gained. 7. But as there is no reason why this small country should bear the entire weight, seeing the burden, misery and loss which it suffers from other quarters, I do not doubt that you will feel ashamed of seeing the Hollanders more inclined to this cause than yourselves. Nay, I feel sure that you would not wish to return to the country if you had not assisted in its invasion with all your*

* On the day following the Prince wrote a short Letter to the Dutch communities of Norwich, Thetford and Ipswich, complaining of the little zeal which they showed in assisting their co-religionists of the Netherlands, exhorting them to greater charity and asking them to believe Lieven Calvaert, the bearer of the Letter. It is printed, from the original preserved in the Archives at Ypres, in *Correspondance de Guillaume le Taciturne, Prince d'Orange*, par M. Gachard, iii. 73.

power. 8. I know that many among you will, perhaps, excuse themselves from doing their duty by pretending to live in peace and freedom of conscience and, therefore, considering it unnecessary to show themselves liberal in the above matters. But, if such persons are not moved by Christian charity, which seeks the welfare of neighbours rather than one's own, I ask them to consider whether the war is waged solely against the Protestants of the Netherlands, or against all Protestants in general. And if it is waged against all, as they will be forced to acknowledge, and as is proved by various treacheries in France against the Reformed, do they think that they will remain in peace, because they are far away from the blows? 9. Again, if the country's gate were opened to them, through the labour of another person, I am persuaded that they would wish to return to their houses and other advantages which they had left. And would they not feel ashamed to eat their share of what others had bought with their own lives, without having contributed something of their own property? 10. David did not act in this way when he, longing for water from the well at Bethlehem, refused it in his great thirst, because three of his pious men had fetched it, at the risk of their lives, from the midst of the army of the Philistines. Far be it from me, he said, to drink the blood of these men. And would not you scruple to return to a country redeemed from slavery at the peril of your brethren; that is to say with David, to drink their blood? 11. Therefore, do not say, when you have contributed according to your duty and your means, that you have been liberal towards me and others, because you open your purses for yourselves and it is no liberality so to do. For no one, being a slave, will be considered liberal, if he buys himself free with a large sum of money. 12. If, then, you love your brethren, nay, if you love yourselves; it is now the season and the time to show it, the convenient time being once lost, is not easily found again. You will tell me that your will to help me is good, but that you have not the power and the means to do so. I will not rate anyone in this affair; let each consider what he is able to do, not like so many who wish to pass as rich the whole year round, but as poor when there is question of contributing something. 13. But as reasonable appraisers of the goods and riches which God has given you, you may deceive men, but not God who sees everything, and well knows what He has given you, and will justly punish you even in your goods, if you refuse to lend Him what you have before received from Him. You ought to cut off something from your abundance, your luxuries and the costliness of your food and clothing. 14. I know indeed that your commerce has not so flourished lately as it used to do, and that instead of gaining you have occasionally lost through the naval army which often indiscriminately attacked both parties. But pray, what do they gain who expose their goods, pledge their wives and children and risk, nay daily lose their own lives? 15. What do the Hollanders gain, whose trade is not at all better than yours, and who yet sustain the war and are often injured (to my great sorrow) by friends as well as by enemies? What does the poor soldier gain who is badly paid, fed and clothed, and is moreover every day in battle and in the cold? 16. I doubt not that if your heart is really stirred, and if there is any love and piety in you, ample means will be found to help me. The people of Israel, though very stiffnecked, when it was represented to them that something should be done to erect a tabernacle, without being asked showed themselves so ready, that in a few days everyone having contributed more than was required, it was necessary to sound the trumpet and to forbid more to be brought. 17. Nay, even when the golden calf was cast, everybody contributed his jewels, earrings &c. And we have seen that for a papal crusade pothandles and tankards were sold. In short you see how liberal superstitious people are towards their gods. And shall we permit superstition to surpass the true religion, Christ to have less influence with you than Antichrist with his followers; will you not be equally ready to give to God, who has given you everything, to reestablish His Church, even if it were not for everyone and everywhere, but only for yourselves and your fatherland? 18. I should do you an injustice if I said more. I would rather have you examine yourselves, and consider yourselves not as wishing to give and contribute, but as receiving back a hundredfold, not as distributing

to others, but as sowing for yourselves. And if anyone measures himself and considers to whom and why he gives, I doubt not that everything needful and necessary will be found. 19. You are requested to fit out, at your expense, a certain number of soldiers to serve the church under my government, and to pay them yourselves in order to avoid all suspicion. But if you disregard my admonition and intend not to do what you are bound to do, I declare before God and His Angels that I have done what I could, and that I have been abandoned by those who ought to have assisted me. 20. What I have written above will be more fully explained by the minister Lieven Calcaert. I pray the Almighty that He will prosper my efforts for the reestablishment of His church.

Copie.

Myn heeren Ic duncke dat tot noch toe ghy hebt moghen¹ ghenouchsaemlick bekennen den goeden wille die my Godt ghegheuen heeft, om Vlieder arme vaderlant in vryheyt te stellen zo wel in tgene dat angaet de¹ politie¹ desselfs, als de religie ende hoe dat Ick verdraghen hebbe ontellicke moyelic- heden, dat Ic selfs myn eyghen leuen ghewaecht hebbe om tot desen ende te commen. Waert dat Ic zowel de macht² ende mogentheit hadde, als den goeden wille, Ick³ ware te vreden³ alle het last vp myn schouderen te nemen, sonder yemant eenichsins daer mede te bezwaren⁴. tWelck ghy hebt moghen verstaen⁵ vutedien dat Ic vlieden hier te vooren⁶ niet seer beswaert hebbe, Insulckerwys dat Ic soude begheeren ten coste van myn eighen leuen (waertmy moghelick) tlant vuttecopen ofte verlossen van de slauernye⁷ der goederen, lichamen, ende zielen daer in het is, sonder dattet yemant yet costen soude. Maer vlieden ghemeret dat mynen wensch niet⁸ en baet, ende dat myn eighen macht⁸ niet ghenouchsaem is⁹ voor zulcken last, Ic ben bedwonghen helpe te begheeren eyst¹⁰ niet an alle waere Christenen dien onghetwifelt dese zake belanct, ten minsten an die guene¹¹, den welcken (ghemeret sy van een lant zyn) de sake schynt naerder an te gaen. Ende namelick tot vlieden die vut sonderlicke weldaet gods zyt vertrocken in een plaetse der ruste ende stilheyt. Dat den noot zeer groot zy ziet ghy,

¹ Some corrector has underlined a good many words in the MS., and substituted others above the line. The latter are here printed in the text, and the replaced words recorded in footnotes. Ex. gr. in this case *den stoet* is replaced by *de politic*.

² cracht.

³ Ic soude geraden vinden.

⁴ belasten.

⁵ erkennen.

⁶ voormaels.

⁷ diensbaerheyt.

⁸ crachten.

⁹ zyn.

¹⁰ so.

¹¹ Added above the line by the corrector.

ende daer es niemant onder V diess onwetende. Ghy¹² hebt 4
 ghezien hoe dat ick¹² een groot deel van Hollant, Zeelant, ende
 Ghelderlant met vele plaetsen van Brabant tot¹³ liberteyt ghe-
 bracht hadde, ende daernaer¹³ bedwonghen hebbe¹¹ gheweest een
 groot deel daer¹¹ van¹⁴ te verlaten om de verraderie ende moort
 in Vrancryc geschiet, ende duer het ghebrec des voetvolx twele
 my ter oorsaeken derzeluer¹⁵ verraderie ontbleuen is¹⁵. In
 summa ghy siet dat Ic gebracht ben in zulcken vutersten
 noot, dat so men my ontsecht de nootsakelicke assistentie, Ic
 sal bedwonghen syn, tot mynen grooten verdriete te verlaten
 al tgene dat my¹⁶ noch¹⁶ zeker end vaste in¹⁷ handen bleuen¹⁷
 es. Ter contrarien so ghy naer vlieder middelen ende beloften 5
 die ghy hier voor tyden¹⁸ ten vele stonden ghedaen hebt, my
 bystaet in tyts, end met ernst, Ic hope duer de hulpe Gods,
 dat Ick lichtelick zal connen¹⁹ Hollant ende Zeelant²⁰ desen
 winter houden¹⁸, ende den naesten zomer den vyant meer dan
 oyt benauwen. De Staten van Hollant hebben getoocht haren 6
 goeden wille die zy hebben tot dese zake, zo wel inde groote
 lasten die zy hier vooren hebben ghedraghen, als in de ghene
 die zy nieuwelick van selfs sonder vermaent te syn, gheaccor-
 deert hebben, belouende²¹ een zeker ghetal van crysluyden te²²
 betalen alsolanghe alst den noodt verheysschen zal²². Ja pre-
 senterende vrielick haere persoonen, ghelyc als nv inder daet
 het derde deel des volx hem wapent om de beschermynghen
 der verworuen vryheyt. Maer ghelyc het gheen reden es dat 7
 dit cleen lant al den last draghe ghemerct selfs den last, com-
 mer, end verlies dat het lydt van ander canten, zo en twyfele
 ic oock niet of ghy en sout vlieden schamen te sien dat de

¹² Ghy ziet, hoe dat ic hebbende onder myn beschuttynge
 ghebracht, ende in vryheit bewaert.

¹³ tot—daernaer added in the margin by the corrector.

¹⁴ MS. *dien* after *van*, but crossed out.

¹⁵ MS. *es toecommen*, but crossed out and *der—is* written above it.

¹⁶ my noch ouerblyft van dat.

¹⁷ *in—bleuen* added above the line by the corrector.

¹⁸ Added by the corrector above the line.

¹⁹ MS. *hanthouden an* after *connen*, but crossed out.

²⁰ MS. *all* after *Zeelant*, but crossed out.

²¹ belouende souldie te gheuen. ²² so langhe alst noot syn sal.

Hollanders meer ghemoet zyn tot dese sake dan ghylieden. Ja ick ben versekert dat ghy nyet en soudet willen in het lant wederkeeren zonder met alle vlieder macht oock²³ gheholpen te hebben om daer²⁴ inbrueke²⁴ te doene. Ic weet wel⁸ datter vele onder vlieden zullen gheuonden werden die mueghelick om haer te ontschuldeghen van haer deuoir, zullen voorwenden de ruste ende vryheit der consciencie waer in sy leuen, ende dat sy het daeromme onnoodich zullen achten, hen milde te bewysen in tgone alsbouen, Maer angaende de selue, eyst sake dat de Christelicke liefde, die eer souct tweluaren²⁵ haers²⁵ naesten dan haer²⁶ eyghen, hen niet beweecht, Ie bidde haer datse by henseluen oordeelen of de orloghe alleen gheschiet teghen²⁷ de Protestanten des Nederlants, of wel teghen²⁸ alle int ghemeene, nv so sy teghen²⁸ alle gheschiet ghelyc zy bedwonghen syn te bekennen, ende als deversche verraderie in Vrancryck vutgherecht teghen die vander religie, dat bewyst, dyneken sy altyts in ruste blyuen, om datse nv verre vande slaghen zyn? Voorder, indien de poorte des lants also geopent⁹ wierde door eens anders aerbeyt, datse daer sekerlick mochten incommen, Ic vraghe haer ofse niet gheerne en souden wederkeeren in hare huysen ende ander prouffytē die zy verlaten hebben aldaer, te dyneke zy en zoudent niet loochenen. Zouden zy dan niet schaemroot werden also haer deel te willen eten van tgene dat d'ander souden ghecocht hebben met prys haers eighen leuens, sonder ten minsten daer vooren gestelt thebben een weinich van haeren²⁹ goeds²⁹? In deser wyse en¹⁰ dede Dauid niet, de welcke begeerich zynde des waters vande put te Bethlehem, en wilde daervan³⁰ niet dryncken in synen grooten dorst, om dat drie van syne vrome mannen^{30a} tselue waren gaen halen duer tmiddel des leghers der Philistynen met gheuaerlicheyte haers leuens. Verre zy van my (zeit hy) dat Ic drincke tbloet deser mannen. En soudet ghylieden dan gheen consciencie maken weder te keeren int lant dat vande slauernie vutgecocht es met tpericle uwer broederen? Dat es te segghen haer bloet te drincken als Dauid zeit, ende hare

²³ Added above the line.²⁴ daer in den inval.²⁵ tgoet syns.²⁶ zyn. ²⁷ om.²⁸ tot.²⁹ haer goed.³⁰ dies.^{30a} 2 Sam. xxiii. 14—17.

smerten te ghenieten zonder die in eeneghen deele onderstant
 noch hulpe te willen doene? Daerom en dynet niet, als ghy zult ¹¹
 ghegheuen hebben dat twelc v schuldeghe plicht heyscht, ende
 de macht toelaet, te zegghen dat ghy liberal zyt tot my ende
 anderen, ghy opent uwe bursen voor v selfs, ende ten es gheen
 liberaelheit dus te doen. Want men zal niet liberal noemen
 dien, die een slaue zynde, hem vutcoopt met een groote somme
 van pennynghen. Indien ghy dan lief hebt uwe broederen, Indien ¹²
 ghy segge ic v zeluen lief hebt, het es nv het saisoen ende
 den tyt dat te tooghden, Den bequamen tyt eens verloren zynde,
 en wort niet lichtelick wederom vonden. Ghy zult³¹ my seg-
 ghen dat *vlieder* wille goet es my onderstant te doene, maer
 datter de macht ende middelen ghebreken, Ic en wil niemant
 schatten in dese zake, het staet by *V Liedden* te gaen in v
 zeluen, ende te bedencken wat ghy cont doen, niet ghelyc vele
 die willen alle het Jaer duer³² ryc geacht zyn ende³² alst comt
 wat te contribuieren dan³² willense voor aerme³³ anghezien zyn
 ende als³³ gheen en middel hebbende. Maer als billicke schat- ¹³
 ters der goederen ende Ryckdommen die v God ghegheuen heeft,
 Ghy muecht den menschen bedrieghen, maer niet God die alle
 dynghen siet, ende weet wel wat hy v heeft ghegheuen, ende
 die v rechuerdelic straffen sal in v goederen selfs, eyst dat
 ghy hem weighert te leenen tgene dat ghy te vooren van hem
 hebt ontfanghen. ghy behoort wat af te sniden van *vlieder*
 ouerdaet, wellusten, ende costelicheden so inder spyse als in
 de cleedren. In summa ghy moetet den wellusten benemen
 om tot *vlieder* prouffyte te bestellen, Ic weet oock wel dat ¹⁴
vlieder coophandel dese Jaeren zulcken train³⁴ niet gehat heeft
 als hy pleecht, ja dat inde stede van te winnen ghy muecht
 somtyts verlus vonden hebben omme d'armye ter see, die dicwils
 zonder onderscheet angetast heeft zo wel deen als dander *partie*.
 Maer Ic bid v wat winnen doch de ghene die in dese zake
 alle³⁵ haere goederen bystellen³⁵ wyf ende kindren te³⁷ pande³⁷

³¹ MS. *tot* after *zult*, but marked for erasure.³² Added above the line.³³ eenen dach ouerreden datse.³⁴ trec.³⁵ voorstellen.³⁶ te pande stellen.³⁷ Added above the line by the corrector.

setten³⁷ ende waghen haer eighen lyf³⁸, ja verliesent dagelicx. Wat winnen die van Hollant wiens handelyng³⁹en niet met 15 allen beter es dan de uwe, die de orloghe onderhouden ende dicwils vele lyden (ten mynen grooten verdriete) zo wel van vrienden³⁹ als van vyanden⁴⁰. Wat wint den armen souldart, qualick betaelt, qualick ghevoet, qualick ghecleet, zynde daer en tusschen alle daghe inde slaghen ende inde coude. Ic twi- 16 fele niet, eyst dat vlieder herte waerlick geroert es, so daer in vlieden es eeneghe liefde, ja zo daer es een droppel godsalicheyt in v, of daer en wort middel ghenouch gheuonden om te volbreng⁴¹hen myn zeer billicke begheerte. Het volck Israels hoe hartneckich het was als men hem voorleide wat³⁷ te bryng⁴²hen tot oprechten des tabernacles⁴² heeft sonder versocht te zyn van selfs hem getoocht zo gereet dat in corte daghen een yeder hebbende ghebracht meer dan dattet noodich was⁴³ van noode was³⁷ de trompette te slaen om te verbieden datmen niet meer bryng⁴⁴hen zoude⁴⁴. Maer wat segghe Ic hier af selfs 17 alst was ghecommen datmen zoude ghieten tgulden calf, daer was nyemant die niet⁴⁵ en brachte zyn juweelen, zyn oorspanselen etc. Wy hebben gesien datmen om⁴⁶ een Pauwsche erusvaert⁴⁶ vercocht heeft³⁷ potysers ende cannen⁴⁷. Cortelick ghy siet hoe liberael de superstitieuse menschen zyn tot hare goden. Ende zullen wy toelaten dat de superstitie soude te bouen gaen de waere religie, dat Christus min zoude vermoghen in v dan den Antichrist in de zyne. Zult ghy niet zo ghereet syn als sy om⁴⁸ gode te gheuen diet v al ghegheuen heeft om zyn kereke wederop te richten! Al eyst niet voor alle ende alomme ten minsten voor vlieden⁴⁹ ende⁴⁹ vlieder Vaderlant. Ick soude v 18

³⁸ leuen.³⁹ deen.⁴⁰ dander.⁴¹ MS. *wat dat* after *bryng⁴²hen*, but marked for erasion.⁴² MS. *dienden* after *tabernacles*, but marked for erasion.⁴³ MS. *dattet noodich was*, *het was van noode*, but *het was* marked for erasion, and *was* added above the line, after *noodic*.⁴⁴ brochte.⁴⁵ MS. *niet*, but crossed out and *hy* written above it, a correction which seems to be wrong.⁴⁶ int Pausdom voor een cruuske.⁴⁷ MS. *ende ander dyng⁴⁸hen* after *cannen*, but crossed out.⁴⁸ MS. *tot* after *om*, but crossed out.⁴⁹ in.

duncken onrecht te doen so ic meer zeide, Ic heb lieuer dat een yeder onder v hen ondersoucke ende hem achte niet als willende wat gheuen maer ontfanghen, niet als contribuerende maer als hondertfout wederontfanghende, nyet als vutdeelende tot een ander, maer als zayende voor henzeluen. Ende eyst dat hem een yegelick ondersouct ende metet, Indien segghe Ic een yeghelick behoerlick ouerlecht tot wien ende waerom hy geeft, Ick en twifele niet, of het en zy licht te vinden tgene dat behouftich ende zeer noodich is. Het es in summa 19 myn heeren dat ghy wilt toesien op te maken tot vlieder coste een zeker ghetal van knechten⁵⁰ om de kereke te dienen onder myn gouuernement⁵¹. De welcke om alle vpspraecke⁵² te schuwene⁵³, zullen door uwe handen betaelt zyn. Dit es tgene daerom ic v bidde voor v zeluen, ende voor uwe broederen⁵⁴. Maer eyst dat ghy als hier te vooren veracht myn vermanynghe, ende nyet voorghenomen hebt te doen als ghy schuldich zyt, Ic betughe van nv voorts voor God ende zynen Enghelen dat Ick⁵⁵ voor myn deel⁵⁶ ghedaen hebbe⁵⁶ in alles ende oueral⁵⁷ (Ic spreke voor den menschen) tgene dat Ick⁵⁸ hebbe connen doen⁵⁸. Ja een yeder als Ic achte zal bekenen dat Ic onachtsaemlick verlaten ben⁵⁹ gheweest van die der⁵⁵ welcker getrouwicheit my behoorde ghedient thebben tot bystant ende hulpe.

Siet hier myn Heeren tgene dat Ic vlieden wel hebbe 20 willen scriyuen also vlieden tselue zal breeder verclaert werden met den stant der zaken van alhier by Meester Lieuen Calwaert ** Dienaere des Goddelicken Worts. Hiermede⁶⁰ zal ick⁶⁰ den Almoghenden Heere bidden dat Hy⁵⁵ wil⁵⁵ voorspoedich maken mynen voornemen tot⁶¹ wederoprechtinghe van zyn

⁵⁰ mannen.⁵¹ last.⁵² verwyet.⁵³ weeren.⁵⁴ MS. broedereren.⁵⁵ Added above the line by the corrector.⁵⁶ Ic hebbe ghedaen van desen huere.⁵⁷ by alle weggen.⁵⁸ van my mochte comen.⁵⁹ MS. hebben altered to ben.

** Lieven (or Livinus) Calwaert (Calvart, Calabart) was first Protestant minister at Delft, but became afterwards Secretary to the Council of State, and was frequently employed in missions and important negotiations; see Van der Aa, *Biographisch Woordenboek*.

⁶⁰ Ic zal in dese zake.⁶¹ voor de.

ghemeente, ende⁶² gheuen yeghelick van v deyuer ende liefde die Hy gebiet, ende die zulcke eene goede zake verheyscht⁶³. Van Delft desen 26 dach Februarij 1573.

V Lieder goede Vrient Guillaume
van Nassau.

Bouen stont geschreuen Aende Dienaeren Ouderlinghen ²¹
ende Diaconen der gemeenten van Londen Norwits⁶⁴ Sandwits
Medston⁶⁴ Colchester Ypswich ende Tetfort.

⁶² Hy wille.

⁶³ begheert.

⁶⁴ *Norwits—Medston* added in the margin.



126.

WILLIAM, PRINCE OF ORANGE,
to the **CONSISTORY** of the **FLEMISH CHURCH,**
LONDON¹.

Delft, Friday, 8 May 1573.

§ 1. [On 26 February] we wrote to you through Mr Calvart as to what charity towards your brethren and the affairs of this country demanded from you. We trust that he told you at length the condition in which we are here, our hopes of improvement if everyone conducts himself well, and our fears of worse if we are negligent and idle. 2. God grants us every day fresh opportunities to do well, the enemy having failed before a town which we hardly expected to be able to await him. In short God assists us so marvellously, that a little help just now will suffice to put an end to the tyranny and ruin which otherwise threatens us. 3. We pray you to show your goodwill towards the church of God at this favourable moment, 4. We await as speedily as possible the result of the proposals which the said Calvart has made to you in our name, and we beg you to hasten him on, as delay might be detrimental to our people.

Le Prince Dorenge, Conte de Nassau etc.

Seigneur et Baron de Breda, de Diest etc.

Aux Ministres, Anciens, Diacres, et tous aultres²
fidelles des Eglises estrangeres Reformées,
estans presentement en Angleterre, desire Salut
et felicité.

Messieurs, Nous vous escripuions nagaires par Monsieur ¹ Caluart³ ministre de la parolle de Dieu, ce que la charité enners voz freres et les affaires de ce pais requierent de vous. Nous pensons, qu'il vous aura faict entendre bien au long l'estat de deca. L'esperance qu'il y a de mieulx si vng chascun s'i employe à bon escient et la crainte de pis si on si monstre lasche, et paresseux. Dieu nous presente par sa grace tous les jours ²

¹ Sym. Ruytinek mentions this Letter on p. 98 of his *Gheschiedenissen der Nederduytsche Natie in Engelant*. It is a short refresher of the Prince's Letter of 26 February 1573 (see the preceding Letter), and Ruytinek saying that he inserted the Prince's epistle in his History probably referred to the Letter of 26 February. The editors of Ruytinek's works, however, omitted the "Letter of 8 May as it was printed by Gerdes in his *Serinium Antiquarium*, I. 95". This is not quite correct, as Gerdes (l. c.) printed that of 26 February.

² MS. *aultes*.

³ See the preceding Letter, note ** on page 452.

nouvelles occasions de bien faire, L'ennemy ayant comme joue, jusques à la dernière pieche devant une Ville qu'à peine osoit on esperé qu'elle le deust attendre. Brief Dieu nous assiste si merueilleusement qu'un peu de secours qui nous vint maintenant à propos suffiroit à mettre fin à La Tyrannie et Ruïne qui autrement nous menace.

Pourtant nous vous prions de monstrier maintenant la bonne ³volunte que nous estimons que vous auez enuers L'Eglise de Dieu. Et ce le plustost que vous pourrez, L'occasion nous fauorisant aujourd'hui si à propos que le tout semble consister à en pouoir user promptement. Et encoires que rachapter sa vie et la liberté de son ame si pretieuse pour si petit pris, ne soit pas grande liberalite, si meritez vous louenge, si vous vous y employez alaigrement et promptement. Nous attendons au ⁴premier jour L'effect de ce que le susdict Caluart³ vous aura de nostre part proposé. Comme aussy je vous en a aduerty, Et lequel nous vous prions vouloir haster d'autant plus qu'il ne se peult differer qu'avecq grand interest et dommaige du publicq en ce temps auquel nous auons le plus d'affaires. A quoy nous vous prions derechieff d'auoir esgard accomplissant bien tost ce que vous sera proposé, et remonstré par le susdict Caluart.

Ce pendant nous prions Dieu qu'il vous enflamme de son ⁵zele pour ayder à l'aduancement de sa gloire.

Escript à Delft Ce viij^e jour de May. 1573.

Vostre bon amy !

Guillaume de Nassau.

Addressed :

A Messieurs les Ministres
Anciens et Diacres de
L'Eglise Flamende du
pays bas a
Londres.

Endorsed :

Recepta in consistorio 25 Junij 1573. per
M. Liuinum calewaert.

127.

**THE PRIVY COUNCIL,
to the CONSISTORY of the DUTCH CHURCH,
LONDON¹.**

Greenwich, Thursday, 22 October 1573.

§ 1. *As Her Majesty, pitying you in your exile and misery which you have suffered for the sake of religion, gladly maintains and protects you in her kingdom, she expects from you all services and actions which become pious, religious and grateful men, and which she is glad to say she and her kingdom have hitherto received and experienced; trusting that it will be always so. 2. But, as lately some rebellious people have arisen, who, not content with the peaceful condition of our republic, always contrive something strange and new, especially in religious rites and in the ceremonies of the public prayers, in order that they may appear as persons of some importance and as knowing more than those who first of all established these customs and ceremonies; 3. Her Majesty fears that these rebellious people may abuse you and your authority, as they pretend that you consider the ceremonies, which they invent (and which seem to have and probably really have more in common with your customs), as being better than those in use amongst us and, therefore, wish to persuade the ignorant populace that you despise our rites. 4. We are aware that, since the commencement of Christianity, the several Churches used various rites and ceremonies, while some worshipped and prayed standing, others kneeling, others lying down flat. And yet it is one piety and one and the same religion, if the praying is genuine, addressed to the true God without impiety and superstition. Different nations in various places and countries, praise the same God (to whom belongs the whole world) in different tongues and languages, in different chants and in different attitudes, different vestments and ceremonies; but it is the same belief, the same religion, the same Christ, and God the Father of all. 5. We do not despise your rites, nor do we force you to adopt ours, but we approve of your ceremonies as suitable to yourselves and harmonising with the country whence you came: and we trust that in another country you will not be so ungratefully meddlesome as to condemn the rites, which we, moved by true piety and religion, (with the general assent of the whole kingdom, at the command of pious princes, arranged by the great labours of learned men, most suitable to our people and confirmed by the blood and death of many martyrs) have retained such a long time, nor give your verbal assent to or assist with your authority those rebellious and restless persons who endeavour rashly to alter well-arranged things. 6. Neither should we believe anyone asserting that you did such things. Far be it from you to do so, as you might be suspected of wishing to disturb the tranquil condition of our republic and the well-ordered state of our religion. For, you are aware that Her Majesty would expel you all from Her Kingdom rather than suffer it to be so impiously and so undutifully endangered by such guests received for the sake of religion. 7. Therefore, if there be any of you or*

¹ For the reply see below Letter No. 130.

any Englishmen, who would aim at such discord among us, expel them from your flock and let them no longer abuse you. Or, if there be any whom meddlesomeness or levity would induce to abandon the rites of their fatherland and join you, we think that you ought not to receive them, that they may not create any dispute nor any discord, which might be troublesome to us and very injurious to you. 8. Foreseeing the danger that might arise from such dissensions, we considered it necessary to warn you by this letter. And we doubt not that you will take care that in this respect our illustrious and religious Queen be not offended, and that we shall not have any suspicion of your ingratitude and negligence, so that you living among us in peace and security, and we rendering you all possible favour, we both may rejoice. 9. Farewell in Christ the Saviour of all. Pray tell us what you think of these things as soon as possible.

Literarum supremi Senatus Anglici ad Belgio-germanicos ¹
ministros et Ecclesiam descriptio, recepta 24 Octobris 1573².

Cùm serenissimę Reginę nostrę pietas miserta vestri exilij et calamitatum quas religionis causa pertulistis, vos in regno suo fouet, et tuetur, non illibenter, tum à vobis omnia rursum bonorum et sanctorum hominum officia, gratorumque actiones vniuersas expectat, et se summę regnum accepisse hactenus, et expertum esse vehementer gaudet, speratque ita perpetuò fore. Sed quia turbulenti quidam homines nuper exorti sint ² apud nos, qui non contenti quieto reipublicę nostrę statu, peregrinum semper aliquid et noui³ moliuntur excitare et maximè in religionis ritibus, et precum publicarum ceremonijs ne non videantur esse aliquid, et plus vidisse, quàm qui primùm hunc ritum et ordinem publico concilio constituerunt. Ideo ³ sua Maiestas metuit, ne seditiosa illa ingenia vobis vestraque autoritate abutantur, dum præ se volunt ferre, Quòd quos nonos ipsi excogitant ritus, quia videri volunt ipsi, et fortasse sunt vestris ritibus similiores, propterea vobis eosdem magis probari, quàm qui apud nos sint in vsu, et nostros à vobis contemni plebeculę imperitę velint persuadere. Non ignoramus ⁴ in varijs Ecclesijs varios et diuersos iam⁴ ab initio Christianę religionis semper fuisse ritus et ceremonias, dum hi stantes, illi in genua procidentes, alij proni procumbentes adorant et precantur. Et tamen eadem pietas et religio, si verè et ad verum Deum oratio tendat, absitque impietas et superstitio. In varijs

² There is another copy of this Letter among the documents belonging to the Dutch Church, London, which has not this heading. A few differences between the two texts are pointed out in footnotes, where the other copy is designated by the letter B.

³ B: nouum.

⁴ B: iam inde.

ac diuersa per loca et regiones distinctis gentibus, varijs linguis et sermonibus, vario cantu ac gestibus, alijs atque alijs vestibus et ceremonijs idem Deus laudatur, cuius est vniuersa terra. Eadem tamen fides, eadem religio, idem Christus et Deus pater omnium. Non contemnimus ritus vestros, neque vos ad 5 nostros cogimus. probamusque ceremonias vestras, et vobis et vestre reipublice vnde orti estis aptas⁵ et conuenientes. Speramusque et vos in aliena republica non tam ingrâte curiosos esse velle, vt quos nos ritus, pietate vera et religione moti, communi totius regni consensu, principum religiosissimorum iussu, Sapientum et Doctorum magnis laboribus constitutos, nostro populo maximè conuenientes, et martyrum non paucorum apud nos sanguine ac morte constabilitos atque confirmatos iam tanto tempore retinemus, eos aut damnare ipsi, aut turbulentis hominibus et inquietis, qui rectè constituta temerè mutare conentur, verbis assentiri aut authoritate auxiliari velitis. Neque si quis leui- 6 culus id velit de vobis asseuerare, facile possumus de vestra grauitate et prudentia tantam leuitatem suspicari. Absit vt id vnuquàm à vobis fiat, quod vos in suspicionem adducere possit, quasi qui inquietare nostrum tam quietum reipublice statum aut tam bene compositum de religione apud nos negotium, in turbas iterum et dissensiones velitis adducere. Scitis enim pro vestra prudentia Regineam maiestatem potius exigere velle vos omnes è suo regno quàm suum regnum pati per tales hospites, pietatis causa receptos, tam impiè inofficioseque in discrimen vocari. Quocircà siqui sint qui tale dissidium inter nos que- 7 rant, siue sint Angli, siue vestrates, pellite è grege vestro, et ne sinatis illos vobis amplius abuti. Siue sint qui curiositate ac leuitate animi moti, patrios ritus deserere, et vestris se adscribere velint, non recipiendos esse censemus à vobis: ne id contentionem dissensionemque possit creare, tam incommodam nobis, et vobis tam damnosam: preuidentes enim peri- 8 culum, quod ex eiusmodi contentionibus possit oriri, his nostris literis vos admonendos censuimus: Neque dubitamus, quin pro vestra prudentia et religione, omni ope ac diligentia curabitis: ne qua offendiculi occasio serenissimè ac religiosissimè nostre

⁵ B: *apti*, but wrongly.

Reginę aut nobis ingratitudeis aut negligentię vestrę propter has causas suspicio queat oriri. Quo fiet, vt vos hīc apud nos quietē ac tutō viuere, et nos quo possumus vos fauore prosequi vtrique gaudeamus. Bene valete in Christo omnium 9 Seruatore. Et quid de his rebus sentiat, quęsumus, vt (quāmpriūm commodē possitis) respondeatis. Grenewici xxij. mensis Octobris 1573. Subser^m. Amici vestri, Bacon. c. s.⁶ W. Burghley⁷. E. Lyncoln⁸. T. Sussex⁹.

Arundell¹⁰. R. Leycester¹¹.

T. Smith¹².

Inscriptio erat, Dilectis amicis nostris Ministris et Ecclesię 10 Teuthonicę in ciuitate Londinensi.

Clause erant sigillo priuati consilij, per vnum ex custodibus quos vocant Gardes, in manus Ministri Jacobi Regij¹³ traditę die sabbathi 24. Octobris 1573. et eodem¹⁴ die in Consistorio lectę presentibus diaconis. Publicatę in Ecclesia die Dominico 25. prędicti mensis post concionem antemeridianam¹⁵, ante cęnam Dominicam, et lingua vernacula expositę, ex consulto Consistorij cum Diaconis.

⁶ Sir Nicholas Bacon (*custos sigilli*), lord keeper of the great seal in the reign of Queen Elizabeth.

⁷ William Cecil, Lord Burghley, see Letter No. 70, note 2.

⁸ Edward, 9th Lord Clinton, created Earl of Lincoln on 4 May 1572.

⁹ Sir Thomas Ratcliffe, 4th Lord Fitz-Walter, and 3rd Earl of Sussex.

¹⁰ Henry Fitz-Alan, 18th Earl of Arundel.

¹¹ Robert Dudley, Baron Denbigh and Earl of Leicester.

¹² Sir Thomas Smith, Secretary of State; see *Calendar of State Papers*, Domestic, 1547—1580; his *Life* by John Strype; Cooper's *Athenae Cant.* i. 368 sqq., 565.

¹³ A has distinctly *Rogij*, but B distinctly and correctly *Regij*. Jacobus Regius (= Dutch de Konink) was appointed Minister to the Dutch Church, London, in 1572 (see Sym. Ruytinx, *Gheschiedenissen der Nederduytsche Natie in Engclant*, p. 87). In 1577 he went to Ghent to preach the Gospel (*l.c.* p. 133), but on 1 October 1581 returned to London (*ibid.* p. 140), where he died 1 September 1601 (*ibid.* p. 165). See also Van der Aa, *Biographisch Woordenboek*.

¹⁴ B; *eadem*.

¹⁵ B; *matutinum*.



127^a.

**TRANSLATION in DUTCH of the preceding LETTER
of the PRIVY COUNCIL to the CONSISTORY
of the DUTCH CHURCH, LONDON¹.**

[For summary see the Latin text.]

[Greenwich, Thursday, 22 Oct. 1573].

Ghelyck onse doorluchtichste Coninginne door godvruchticheyt¹ haer ontfermende ouer v lieder ballineschap ende ellenden die ghij om de Religie verdraghen hebt, v lieden in haer Rijcke onderhout ende geerne oock beschermt; also verwacht sy oock van v lieden alle diensten die de vromen ende heylighen menschen toecomen, ende alle wercken die vande danckbaere plachten te gheschieden: ende is seer verblijt dat sy ende haer Rijck het selue tot noch toe ontfanghen ende met der daet beuonden heeft; hopende dat het also oock altyt sal continueren. Maer dewyle daer eenige oproerighe² menschen onlanx syn opgestaen, die niet te vreden synde met den gerusten stant onser Republic altyt wat vremts ende nieuws soecken aen te stellen, ende dat principaelyck inde ghewoonlijke manieren van doen die inde Religie geobserveert

¹ This text has been printed in extenso in Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 92 sqq.

worden. *ende* inde Ceremonien van de publijcke gebeden, op datse also soudē schynen wat te syn, *ende* wat meer te verstaen dan die eerst dese wyse *ende* oorden met publicken raet beuesticht hebben: So vreest haere Majesteit dat dese ³ oproerighe geesten v *ende* v lieder autoriteyt misschien sullen misbruycken, dewyle datse haer laten voorstaen, dat de wijsen die sy versieren, van v lieden voor beter geacht worden, als die by ons int gebruijck syn, om datse schynen *ende* misschien ooc meer gelyckheyt hebben met v lieder gewoonten, *ende* datse also het gemeijn volc dwelck onwetende is sullen wys maecken dat d'onse van v lieden veracht worden. Het en is ⁴ ons niet onbekent dat in verscheyden Gemeijnten, van dat de Christelycke Religie eerst heeft begost, verscheyden *ende* diuersche manieren *ende* Ceremonien syn gebruyckt geweest; dewyle dat sommighe al staende, sommige vallende op haere knien, andere plat neder liggende Godt aenroepen *ende* bidden: *ende* dat het nochtans een gelycke godsalicheyt *ende* een selue Religie is, indien het gebet inder waerheyt *ende* tot den waeren Godt gedaen wort, *ende* daer geen godloosheyt noch superstitie by en is. In verscheyden *ende* diuersche plaetsen *ende* landen, wort deselue Godt (dien de gantsche weerelt toecomt) geloeft *ende* gepresen van onderscheyden natien, verscheyden tongen *ende* spraken, door verscheyden gesanc *ende* manieren, verscheyden cleederen *ende* Ceremonien, nochtans is het het selue gelooue, de selue religie, de selue Christus *ende* Godt de vader van allen. Wy en verachten uwe wysen *niet*, ⁵ noch wy en dwinghen v ooc niet tot de onse, maer wy houden uwe Ceremonien voor goet, als die voor v lieden bequaem, *ende* met uwe Republic, daer ghy van gecomen syt, wel ouer een comen: *ende* wij hopen desghelycx dat ghy in een andere Republic *niet* so ondancbaerlijck curieus sult willen sijn, dat ghy de wysen die wy door waere godsalicheyt *ende* religie beweecht synde, met een gemeyne toestemminghe des geheelen Rijcx, door het beuel der seer godvruchtighe Princen, met grooten arbeyt der wyse *ende* geleerde mannen geordineert, die voor ons volc alderbequaemst, *ende* die met het bloet *ende* den doot van *niet* weynige martelaeren by ons beuesticht synde nu ouer langen tyt onderhouden hebben,

oft self verwerpen², oft dese oproerige ende ongeruste menschen, die de dingen die wel verordent syn, lichtveerdichlyc poogen te veranderen, met woorden toestemmen, oft met v lieder autoriteyt sult willen helpen. Nochte so yemant licht- 6 veerdich synde het selue van v lieden soude willen affirmeren, en soudē wy so groote lichtveerdicheyt van V lieder gestaticheyt ende voorsichticheyt connen suspiceren. Het sy verr' van v lieden yet sulcx te doen, waer door ghy in suspicie soudet mogen comen, als die onsen so gerusten stant des Republijcs troubleren, ende de gantsche saecke der Religie by ons so wel afgeveerdicht is, wederom tot beroerten ende oneenicheden soudet willen brenghen. Want na uwe wysheyt weet gyliden genoech dat de Coninclijske Majesteit v lieuer alle soude willen wt haer Rijke drijuen, als lijden dat haer Rijk door sulcke gasten die om de Religie ontfangen syn, so godlooslijck ende so onverdiendelyc in peryckel soude gebracht worden. Daerom in dien daer eenighe syn die sulcken 7 tweedracht tusschen ons soecken, t'sy dat het Engelsche ofte van d'uwe syn, drijft se wt uwe cudde, ende en laet haer niet toe, datse v lieden langer misbruycken. Ofte indien daer eenighe syn die door curieusheyt ofte lichtveerdicheyt beweecht sijnde de wysen ende gewoonten van haer vaderlant verlaten, ende by de uwe haer sullen willen voegen, sodanige achten wy datse van vlieden niet behooren ontfangen te worden, op dat dat genen twist ende oneenicheyt voortbrenghē, die ons seer moeyelyck sij ende v lieden seer schaedlyck. Want wy voorsiende het peryckel dat wt sodanige twisten 8 soude moghen rysen, heeft het ons noodich gedocht v door desen onsen brief te vermanen. Ende wy en twyfen niet oft gy en sult met alle hulp ende meeste sorghe dragen nae v Lieder wysheyt ende Godsalicheyt, dat noch onse doorluch-

² This word, which means "to reject" is a wrong translation of the Latin *damnare* (to condemn or censure) and is contrary to the whole tenour of the Letter. There is no question in the original Latin document of "rejecting" the rites of the English Church. Paragraph 5 begins by saying distinctly that the English government not only not do wish to impose the rites of the English Church upon the Dutch community, but even approve those of the latter. The Dutch, therefore, were not asked to reject or to approve or to adopt the rites of the English Church, but simply to be content with their own, and not to meddle with those persons who wished to introduce alterations in the ritual of the English Church.

tichste *ende* godvruchtichste Coninginne eenige oorsaecke van offensie, noch ons eenige suspicie van uwe ondancbaerheyt *ende* onachtsaemheyt om dese oorsaecken gegeuen worde. Waer door geschieden sal dat ghy lieden hier bij ons in gerustheyt *ende* sekerheyt leuende, *ende* wy V lieden alle faueur dat wy *connen* bewysende, wij ons beijde sullen verblyden. Vaert wel in *Christo* den Salichmaker van allen. *Ende* wat gylieden van dese dinghen genoelt bidden wij v (so haest als ghy bequaemelyck sult *connen*) te willen antwoorden.

Endorsed :

Copie van eenen brief vanden Hooghen raedt
aen de dienaers *ende* Duytsche gemeeynte
binnen Londen

Ontfangen den 24. Octobris. 1573.



128.

**BARTHOLDUS WILHELMI¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

Dordrecht, Friday, 23 October 1573.

§ 1. *On the 11th inst. I received your letter of 27 September, in which you declare that you understood that I was instituted and accepted long ago as ordinary minister at Dordrecht, and that, for this and other reasons, you intend to institute the two ministers who have provisionally conducted the ministry among you and not to regard me, henceforth, as an ordinary minister of the Dutch community of London, but of Dordrecht. 2. I reply that you have not been told the truth as to my being instituted at Dordrecht, for I should not have acted well if I had not informed you of it beforehand. Your letter, therefore, compels me to explain the case to you and to say in what capacity I serve here, so that you may be able to make your regulations. 3. Several times other communities asked the Consistory of Dort by letter to let them make use of my service, which the Consistory refused, but it induced them all the more to request me to promise them my service before others, which I have done on those conditions on which the London Consistory allowed me to travel to Holland for the purpose of preaching there the word of God, and according to which I have hitherto regulated and always wish to regulate myself. Therefore, you may do as you please; I desire to act in accordance with the document which the Consistory handed to me sealed. 4. I have learned that Gabriel De Bart and Adr. Gyselinck have lately been admitted to the Lord's Supper, without having done penance before the community for the offence caused by them, and without being reconciled to our brother Wingius, whom they had accused of being a false minister. In which matter you have grieved and much offended me. How do you think to justify this before God? 5. If St Paul did not allow common bread to be eaten with slanderers, will you eat the Holy Bread of the Lord with such backbiters, without confession and satisfaction? Do not you think that if you admit such unworthy men to the Lord's Supper (I say unworthy, for they are impenitent), you are liable to be accused of sacrilege, as if you exposed the Body of the Lord to the dogs? If God punished the community of Corinth with death and pestilence because they abused the Holy Supper, do you think that your action will remain unpunished? 6. Common report says that Joannes Cubus, who endeavours to gain the weak brethren, is the principal author of all this. I should wish him to consider the maxim of St Paul, that in so far as he seeks to please men, he can never be the servant of God. Therefore, dear brethren, do not try, by this foolish love, so to please men that thereby you load upon yourselves the eternal wrath of the Lord. 7. Perhaps you will say that you are able to govern without my admonitions, and that I should take to heart those to whom I preach &c. It is true*

¹ See Letter No. 101, note 7. With the present Letter compare the Letters Nos. 131 and 133.

that we have more than enough work, but as I feel sure of the imminent destruction of a community where the discipline declines and is not maintained, I have considered it necessary to warn you, all the more as I have not yet been relieved of the care of your community with which I was entrusted. 8. I have, moreover, heard that the annual election is about to be introduced among you, which surprises me, partly because experience shows that in communities which have the annual election, it is the mother of confusion, and partly because it is not founded on the Divine Word, that ministers, whom God grants through fasting and prayer, should be discharged without any reason revealed by God. 9. I am ready to write again on this subject when I hear the reasons of anyone prepared to maintain that such a thing may be done. But beware of rash changes which cannot be made without great damage to the community of God. 10. Nor must I conceal from you that Herman Stryker [alias Modet] was here last Tuesday and asked us why we had prohibited Arnoldus de Stuer from preaching, because (he said) the people of London have written to those of Briel, but the general assembly of Zierikzee thinks that there is some ill-feeling, as Arnoldus is again reproached with things for which he made a confession. He also says that they write that if Arnoldus will confess his guilt, they will acknowledge him as a brother, but not suffer him to preach. Further that if we demanded proofs from the London people, they would not be found, &c. 11. When I defended the London Consistory, saying that they would not write anything unless they could prove it, Herman said: not at all, they are men and might err &c. Hence I concluded that Herman would allow Arnold to preach at Zierikzee till he has more information from the London Consistory. Therefore I wished to warn you, that you might be careful when you receive letters about the affair. 12. Finally I must tell you: first, that our stadholder, the Prince of Orange, has joined the congregation, partaken of the Lord's Supper with them, and submitted to discipline. 13. Secondly, that the army of the impious tyrant (Duke of Alva) has been compelled to abandon Alkmaar. 14. Thirdly that our ships on the Zuider Sea have destroyed all the ships of war of Amsterdam, and captured the "Ammirael" on which was the count of Bossu, with many captains, nobles and Spaniards, and there were on the ship two-, or three and thirty metal cannon, some of which discharged fire and twenty pounds of iron, with other artillery, which was all taken by our people. 15. It was reported among us that the tyrant was so angry at this that he set fire to the town of Haarlem, though nothing certain is known about it. It is said that at Amsterdam the gates are shut, as Alva wished to occupy the town with eight companies of Spaniards, but the citizens refused, fearing that they would be robbed. 16. The people of Flushing hope soon to gain Arnhem and Middelburg. 17. May the Lord strengthen you and me with His Holy Spirit. 18. Farewell and salute our brother and fellow-minister Sylvanus, who I hear is very ill.

Genade ende vrede etc.

V lieder brieff seer geliefde Broeders inden Heere gedateert 1
den 27^{sten} Septembris, heb ick den xj^{sten} Octobris ontfanghen,
inden welken ghijlieden verclaert verstaen te hebben, als dat
ick ouerlanck tot Dordrecht inden dienst benesticht ende voir
ordinarie Diener aengenomen ben, ende dat ghijlieden derhaluen
ende om noch andere oirsaken voergenomen hebt sodane twee
Dieners die duslanghe bij prouisie den dienst aldaer bedient
hebben inden dienste te beuestighen, ende mij voertaen niet
voer ordinarie Diener der Neederduijtscher gemeinte van Lon- 2
den mer van Dordrecht te houden etc. Hierop Broeders ant-

woerde ick cortelick *ende* verclare bij desen dat v *lieden* de waerheit niet angedient en is, als dat ick alhier tot Dordrecht inden dienst beuesticht soude *zijn*, want soe ick sulcx soude hebben gedaen sonder v *lieden* daeraff te veraduerteeren, ick soude niet wel gedaen hebben. Daeromme soe ben ick dan doer v *lieder* scriyuen *veroirsaect* metten corsten te verclaren wat vander sake is, *ende* hoe ick alhier diene, op dat ghijlieden soudet moghen weten, waernae ghij v te reguleren hebbet. Het is geschiet ³ tot *verscheiden* male dat andere gemeinten an die Consistorie tot Dordrecht gesonden hebben *ende* doer brieuen *versocht* om mijnen dienste te moghen gebruijcken, het welcke die van Dordrecht niet en hebben willen *consenteeren*, mer hebben veel meer daerdoere *veroirsaect* geweest aen mij te *versoecken* dat ick hemlieden mijnen dienste voer anderen soude willen toesegghen, het welcke ick gedaen hebbe op sodane conditien als mij die Broeders der Consistorie te Londen gelicentiert hebben nae Hollandt te reijssen om Gods woordt aldaer te prediken, nae welcke ick mij alsnoch gereguleert hebbe, *ende* oick altyt begeere te reguleren. Daeromme Broeders soe moecht ghij toesien hoe dat ghij handelt, ick begeere mij te houden aen sodane schriften als die Consistorie mij gegeuen heeft *ende* bezegelt. Dit is antwoert op v *lieder* brieff.

Ick en hebbe lieue Broeders niet konnen *verswijghen*, als ⁴ dat ick *verstaen* hebbe, dat Gabriel D bart² *ende* Adriaen Gijsselinck³ nu onlanexs ten Nachtnael *zijn* toegelaten geweest, sonder voer die gemeente boete te doen van sodane archenissen als sij angericht hebben, *ende* oick noch met onsen broeder⁴ Wingio⁵ (den welcken sij een valsche leeraer te *syn*, beschuldicht hadden etc.) onuersoent te⁴ syne. In het welcke ghijlieden mij seer bedroeft hebt, *ende* niet weijnich *verargert*. Hoe meijnt ghij dit, mijn lieue Broeders, voer Godt te *verantwoer-*

² He is called Gabriel Bert, or Berth, or Berths, or Berts, in the *Kerkeraads-Protocolen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie 1, Deel 1), where he is several times mentioned as opposed to the actions of the Consistory, of Godfried Wingen (see Letters No. 18, note 2, No. 104, note 2) and of the writer of the above Letter, the friend of Wingen.

³ Adriaen Gijsselinck, or Ghijseline, or Ghijselen is several times mentioned in the *Kerkeraads-Protocolen* (see above note 2) in connexion with the disputes and quarrels which were rife, at this time, among the Dutch community in London.

⁴ Added above the line.

⁵ See above note 2.

den? Denct ghij niet, dat ghij eenmael uwes doens rekenschap sult geuen voer sodanen Godt, voer welcken geen ongerechtigheit en kan bestaen? Is het sake dat die H. Paulus⁶ niet 5 toe en laet met den quaetsprekers gemein broot te eeten, sult ghij dan met sodane lasteraers sonder schultbekentnisse *ende* genoechedoeninge het *Heilige* broot des Heeren eeten? Denct ghij niet als ghij sodane onwaerdighen tot den Nachtmael latet (onwaerdige segge ick, want sij syn onboetueerdich) dat ghijlieden met sulcken kerckroeff te beschuldighen zijt, als off ghij het lichaem des Heeren den honden voersteldet? Is het sake dat Godt die gemeente tot Corinthien⁷ om het misbraijck des *Heiligen* Nachmaels metter doot *ende* peste gestraft heeft, meint ghij dat oick v *lieder* doen ongestraft zal blyuen? *Ende* die gemeente 6 roep gaet dat Johannes Cubus⁸ die principale autheur sij, die welcke die swacke Broeders (als hij secht) soect te winnen. Denseluen wil ick te bedencken te geuen die sproecke Pauli⁹, namlick bij soeuerre hij soect den menschen te behaghen dat hij *nemmeer* en kan Gods Diener syn, altijd op conditie, soe die geruchte warachtich is. Daeromme lieue Broeders soe willet doch toesien, dat ghij doer die sotte liefde den menschen alsoe niet en soect te behaghen, dat ghij daer doere Godes eewijghe toorne op uwen halsen ladet. Ghijlieden mochtet segghen, wij 7 sullent hier sonder uwe *vermaen* wel regieren, bekommert v met den gheenen daer ghij predict etc. Het is wel waer dat wij meer dan genoech te doene hebben *ende* bijsonder daermen noijt te voren het *Euangelium* gehoirt en heeft, mer nochtans om dat ick seker ben die wterste verderuinge dier gemeente voer handen te sijne, daer die Discipline (die welcke die zenuwe is, waerdoere de leden des lichaems aen malcanderen gehouden worden, een ijder in zijⁿ plaetze) vervalt *ende* niet neerstelick onderhouden en wordt, soe isset dat ick derhaluen v *lieden* hebbe moeten hierinne *vermanen* *ende* waerschouwen *ende* des te meerder dat oick mij eensdeels de sorghe der gemeente¹⁰ beuolen *ende* niet gantsch ontrocken en is, biddende ghij willet dese mijn *vermaninghe* ten besten houden.

⁶ Added in the margin: 1 Cor. 5 [11].

⁷ 1 Cor. xi. 29.

⁸ See the document printed above as No. 91, note 4.

⁹ Gal. i. 10.

¹⁰ MS. *oick* after *gemeinte* but crossed out.

Vorder soe hebbe ick gehoord dat op handen is om die 8
jaerlicxe verkiesinghe¹¹ bij v in te voeren, het welcke mij bouen
maten seere verwondert, eensdeels dat die experientie genoech-
saem leert van anderen gemeinten daer sij die jaerlicxe ver-
kiesinge hebben, dat sij die moeder aller confusien sij, eensdeels
oick dat het buijten grondt godtlicken woordes is, namlick dat
eenige menschen sodane Dieners die Godt door vasten ende
bidden geeft, sonder oirsake die Godt weederom openbaert, soudē
mogen affgesteld werden. Hierop ben ick bereijdt breder te 9
scrijuen als ick verhoere redenen daer doere ijemandt soude willen
sustineeren tseluige mogen te geschieden. Mer wilt ghij wel
doen lieue Broeders soe hoedet v voer lichtueerdighe verande-
ringen in dinghen die niet sonder groote scade ende naedeele
der gemeente Godes en mogen geschieden.

Oick en hebbe ick v *lieden* lieue Broeders niet konnen ver- 10
bergen dat Hermannus Strijker¹² den 20^{en} Octobris bij ons geweest
is, ende heeft aen ons versocht, off wij wat bescheijts hadden
waerdoere wij veroirsaeet waren Arnoldum de Stuer¹³ den dienste
des woordes te verbieden, want (seijde hij) die van Londen hebben
een briefken aen die vanden Briel gescreuen, mer het cētus
tot Zijrickzee laet hem voerstaen, datter affecten spelen, ange-
sien datse wederom Arnoldum verwijten daeraff hij schult be-
kentt heeft. Daerneuens seyde hij, sij scrijuen soe Arnoldus syn
schult wil bekennen, datse hem wel willen voer een Broeder
bekennen, mer niet weerdich dat hij het predickamt soude
bedienen etc. Alsmen seyde hij van die van Londen bewijzen
soude eijsschen, hij was versekert dattet niet⁴ te vinden en
soude syn, ende noch meer andere reden die te lanck varen
om te verhalen. Als ick die Consistorie van Londen verant- 11
woorde, ende seyde datse niet en scrijuen off die Dieners sullen
het seluige konnen bewijzen, seyde Hermannus geenssins, ende
sij waren menschen, sij konsten dwalen etc. Alsoe broeders dat

¹¹ An annual election of Elders; see Letter No. 131, § 8.

¹² Also called Herman Modet, see Letter No. 101, note 3.

¹³ Arnoldus de Stuer (or Arnoldus Stuer) is often mentioned in the *Kerkeraads-Protocolen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie 1, Deel 1); on page 118 he is called "a visitor of sick persons", and accused of drinking in a certain pesthouse in the Minorities. On page 122 he is described as a "preacher". As to his suspension from this function and being precluded from the Lord's Supper see *ibidem*, p. 124, 147, 148, 167, 251 sqq.

ick verstonde dat Hermannus Arnoldum ontrent Zijrickzee wil prediken laten, tertijtoe dat hij breeder specificatie van die Consistorie van Londen heeft. Daeromme broeders soe hebbe ick nae mijnen schuldigen plicht v *lieden* willen waerschouwen, als ghij eenige brieuen ontfangt daeraff mentie makende, dat ghij doch voersichtich wilt syn om v redenen alsoe te beuestigen, dat v *lieden* geen preiudicie en geschiet.

Ten laesten broeders en hebbe ick v *lieden* niet kunnen ver- 12
bergen die genade die ons Godt bewesen heeft, voereerst dat die Prince van Orangien onse godtsalige stadthouder hem tot der gemeente begeuen, het broot des Heeren metter gemeente gebroken, *ende* hem de discipline onderworpen heeft, het welke niet kleijn te achten en is. Ten tweden, dat het legher des 13
godtlosen Tijrans van Alcaer¹⁴ heeft moeten opbreken *ende* met scande heeft moeten ruijmen. Ten derden dat onse Schepen 14
op die Zuijerzee, alle die oirloch schepen van Amsterdam te scande gemaect hebben¹⁵, den Ammirael op den welcken de Graeff van Boschou¹⁶ was, met veel capeteijnen, Edelen *ende* Spangiaerden gevangen genomen, *ende* daer waren op het Schip twee of drie en dertich metalen stucken waer aff sommige xxv pondt ijsers schoeten, met noch andere geschutt, het welke onse volck altemael gecregen hebben. *Ende* die tijdinge was 15
bij ons dat de Tijran hierdoere alsoe *vergramt* is geweest, dat hij Harlem aen brandt gesteken heeft, mer men weet hieraff niet sekens. Tot Amsterdam souden die poerten gesloten staen, ouermudts dat hij geerne acht Vendelen Spangiaerts daerinne hadde, mer die burgers en willent niet toelaten, *sorgende* datse souden gespolieert werden. Die van Vlissingen *verhopen* cor- 16
telick haeren wille van Arremuijden *ende* Middelburch¹⁷ te heb-

¹⁴ On the siege of Alkmaar by Don Frederic, the son of the Duke of Alva, from 21 August to 8 October when it was raised, see Motley, *Rise of the Dutch Republic*, pt. III, ch. IX.

¹⁵ On the 11th October; see Motley, *l.c.*

¹⁶ Maximiliaan de Hennin, Count of Bossu, born in 1542, was early in life raised to very important offices by Philip II, King of Spain, whom he served with great fidelity till his naval defeat of which the present letter speaks. The Prince of Orange retained him as prisoner of war during a term of three years, when he was exchanged for Marnix Van St Aldegonde. Soon after his liberation he embraced the cause of the Netherlands: see Van der Aa, *Biographisch Woordenboek*.

¹⁷ See Letter No. 112, note 5.

ben, waertoe Godt *syn* genade geue Amen. Hiermeede lieue 17
 Broeders den Heere beuolen die v *ende* ons met *syn* Heili-
gen geest becrachtige dat *syn* waerheit mach van ons getrou-
 welick voergestaen werden tot groetmakinge synes naems ten
 bouwe des lichaems Christi Amen. Vaert wel lieue Broeders 18
 altesamen *ende* groet mij hertelick onsen lieuen broeder *ende*
 metdiener Sijluanum¹⁸, den welcken ick *verstae* seer cranck te
syn. Gescreuen metter haest vth Dordrecht desen 23^{en} Octo-
 bris anno 1573.

V *lieder* goetwillige metdiener
 Bartholdus Wilhelmi

Addressed :

19

Den eersamen *ende* godtsaligen Dienaren
 Dieners des woordts *ende*
 Ouderlingen der Neederduijtscher
 [G]emeinte to Londen
 Londen.

Endorsed :

20

Brief aen Consistorie vanden
 XXVIII^{sten} (*sic*) October xv^e 73
 van Dordrecht

¹⁸ See Letters No. 86, note 1 and No. 93, note 2.



129.

WILLIAM, PRINCE OF ORANGE,
to the FRENCH, FLEMISH and ITALIAN CHURCHES
of ENGLAND.

Delft, Saturday, 31 October 1573.

^{ms} 1. We have often written to you and urgently requested that, having regard to the great necessity of your fatherland, for the deliverance of which we labour with such pain and danger, you should make some reasonable contribution from the goods which God bestows on you yonder in quietness. 2. We exhorted you and considered it reasonable that the Churches of England together should maintain, for the space of six months, a certain number of soldiers, which such a great multitude as you might easily have done, if everyone had done his duty, and the rich had been as well affected as the poor. 3. We have learned, however, not only that, with great pains and after a labour of about four or five months, a sum has been extracted from you in no wise commensurate to what we expected; but also that it has been difficult to find any among you to undertake the collection. 4. We have no wish to say all that we think of this, for those whose will is at fault, never lack excuses, but we very much thank those who have acquitted themselves well. 5. But as it is customary to allege great charges and contributions in the past, when there is question of contributing towards the common good, we should wish to ask those who maintain their family by their income, who increase their capital by their trade, or live upon their gains, in short all those who live in peace, while their brethren spend their property and even risk their lives, whether they have any reason to allege their burdens, when they contribute, within one or two years, the sum of eight or ten pounds, although usually persons who do the least complain the most and disgust the others. 6. Therefore, the whole burden should not fall upon the back of one person, nor should those who have inherited property in the country abandon it to those who seek to reconquer it at the cost of their blood: but reason demands that the pains and the costs of things, of which the profits and enjoyments are common, should be equally divided. 7. And as regards those who have become rich in England without leaving great inheritance in Flanders, and have no interest in the country equal to that of others to claim to return to it, even if the gates were opened to them, we do not think that they will be so ungrateful to God and cruel towards their countrymen and fellow-believers, as to refuse them the necessary help. 8. Or if they were, they would justly be cursed by the whole world and deserve to have to seek in vain for another abode while deprived of their goods and hunted from their repose. If, therefore, everyone will consider and look at the things as they are, and remember and pity poor Joseph and pay attention to the condition of the people in these regions, we feel sure that nobody will think our present demand very great. 9. That is, in fact, that, while in this country all the towns in league with us, contribute, over and above the expenses and trouble of the soldiers quartered in their houses, a certain sum per month towards the expenses of this war.

you also should collect a similar contribution amongst yourselves, seeing that the war concerns you on account of the religion for which it is waged and the result which you expect from it. 10. We think that the members of the Flemish, French and Italian Churches residing in London could furnish monthly the reasonable sum of a thousand crowns, to be employed as we think necessary. And in order that the said sum may be collected among you without delay, pray abandon all excuses and choose from among you men who fear God and know the means of everyone, to appraise you in the said sum. 11. We also request you to keep a list of the names and surnames of the contributors and their contributions that we may acknowledge it and promote them. 12. And as in the past the affair has dragged on for a long time, which the present necessity would not bear, we earnestly pray you to proceed immediately with the execution of our demand, so that we may receive the first instalment due in November. 13. We consider our wish to be so reasonable and just that we expect to see the fruit of it and to be satisfied with you. On the other hand we warn those who will make difficulties and frustrate our intention, that we have resolved to provide in the matter in another way and proceed against them as ungrateful.

Copie.

Le Prince D'Orenge Conte de Nassau etc.
Seigneur et Baron de Breda de Diest etc.

Tresschiers et bien amez Nous vous auons souuentesfois¹ 1
escript et instamment requiz, qu'aiaens egard a la necessite grande
de vostre pays pour la deliburance duquel nous trauaillons auecq
tant de paine et danger vous entendissiez a quelque contribution
raisonnable des biens que Dieu vous eslargit pardela en repos, Et² 2
pource que² nostre confiance estoit grande de vostre bonne volonte,
pour en auoir receu souuent tesmoignage lors que tous ense-
mble nous incitiez a la defence et tuition de ceste sainte que-
relle nous vous exhortasmes et estimions estre raisonnable que
toutes les Eglises D'angleterre jointes en vng corps entrete-
nissent par l'espace de six mois certain nombre de gens de
guerre, chose que facilement en vne multitude si grande que
vous estes eust peu estre executee si vng chacun si fut em-
ploie comme il debuoit et les Riches eussent este aultant affec-
tionnes que les poures. Ce pendant comme nous sommes bien³ 3
informes non seulement sest a grand peine, et apres vng labeur
de 4 ou 5 mois tire de vous quelque somme nullement equi-
pollente a ce que nous attendions mais qui plus est bien defi-
cilement se sont trouuez entre vous (je ne scay soubz quel

¹ With this Letter compare the Letters and Documents printed above as Nos. 87, 90, 112—116, 118, 119, 123, 125, 126, and below, Nos. 132, 140.

² MS. *pouce que*.

pretexte) qui en ayent voulu entreprendre la collecte. Et nest 4
pas nostre intention de dire sur cela, tout ce que nous en
pensons, car a ceulx qui ont faulte de bon vouloir excuses ne
manqueront jamais. ains remercions bien fort ceulx qui se sont
employez seulement pour ce que lors qu'il est question de con- 5
tribuer pour le bien commun on allegue ordinairement les grandes
charges et contributions du passe. Demanderions nous volun-
tiers si ceulx desquelz le reuenu nourrist honnestement leur
famille, qui en trafficquant augmentent leur capital, ou vivent
de leur gain, bref tous ceulx en general qui vivent en paix, pen-
dant que leurs freres non seulement dependent leur bien, mais
dabondant employent leur vie, ont occasion dalleguer leurs
charges quant par vng an ou deulx ilz auront contribue huyet
ou dix liures, Combien qu'a la verite ceulx la s'en plaignent
ordinairement le plus, et mesmes en degouttent les aultres qui
le moins si employent. Il n'est doncques pas raisonnable que 6
toute la charge combe le dos dvn seul non plus que ceulx
dentre vous qui auez heritaige vn pays la voudriez quitter a
ceulx qui au pris de leur sang tachent a la reconquerir ains
la raison veult que des choses dont le proffict et la jouissance
est commune les paines aussy et les frais soyent egallement
departis. Et quant a ceulx qui enrichis en Angleterre sans 7
auoir laisse grand heritaige en Flandres n'ont interest sembla-
ble au pays que les precedens pour ne pretendre a y retour-
ner, quant mesmes la porte leur en serat ouuerte, nous n'esti-
mons pas quilz vueillent estre si ingratz enuers Dieu qui les
a benits et si cruels enuers leurs freres de pays et de Religion
quilz leur ferment ainssy leurs entrailles, et refusent layde qui
leur est tant necessaire. Et s'ilz le faisoient a bon droict 8
seroient ilz la maudissez de tout le monde et meritoient (ce
que pour leur ingratitude pourroit bien auenir) que prinez de
leurs biens, et chasses de leur repos ilz allassent en vain cher-
cher nouvelle demeure et fussent reduits a leur premiere po-
urete. Si doncq vng chascun de vous veult mesurer les choses
a la verite, et otter de ses yeulx les voilles que volontaie-
ment il s'y tiltre pour ne voir, et singulierement s'il a sou-
uenance et compassion du poure Joseph, et considere bien la
condition de ceulx qui sont par deca nous nous asseurons que

personne n'estimera a beaucoup ce que nous desirons *presentement*. C'est en somme treschiers et bien amez que *comme* 9^{*} pardeca toutes les villes qui se sont associees avecq nous oultre les despens et facheries des Soldatz qui sont en leurs maisons, se sont cotisees a vne certaine somme de deniers par mois pour subuenir aux frais necessaires de ceste guerre, vous aussy y aians part tant a cause de la Religion pour laquelle elle se faict que pour le fruit que particulierement vous en attendes ayez a faire semblable cotissation au meillieu de vous affin que les charges soient departies egallement sinon du tout au moins en aulcune maniere. Et la somme a laquelle nous vous auons 10^o taxe vous dijte de L'Eglise Flammende Francheise et Italienne residans a Londres, et laquelle nous estimons *entierement* et plus que raisonnable sera que par mois vous aies a furnir mille escuz pour estre *employe* es affaires, que nous trouuerons necessaires. Et pour tant mieulx trouuer *ladicte* somme *entre* vous sans aulcune longueur, nous vous prions bien affectueusement³ tous en general, et vng *chascun* de vous en particulier que toutes excuses et tergiuersations cessantes vous choississies de meillieu de vous, gens craingnans Dieu, et cognoissans les facultez des vngs et des aultres ausquelz vous vous rapporties et consenties d'estre tauxes jusques a la somme *susdicte*.

Semblablement ne voulans mettre⁴ en oubli la bonne affec- 11^o tion et promptitude que vng *chascun* de vous monstrea pour l'employ de sa juste querelle, Nous vous requirons de mettre en vng rolle le noms et surnoms de ceulx qui contribueront avecq les sommes pour en temps et lieux leur *faire* paroistre que desirons le recognoistre, et les auancher. Et pour ce que 12^o par le passe les choses ont este tireez en merueilleuse longueur laquelle la necessite *presente* ne peult souffrir, nous desirons bien fort et vous prions bien affectueusement qu'incontinent ceste veue vous procediez a l'execution de ceste *nostre* demande, et facies de sorte que le premier payement escheu au mois de nouembre, nous en puissions *faire* estat pour icelluy employer en affaire que grandement nous importe. Nous estimons ceste 13^o *nostre* volente si raisonnable et juste, que nous en sentirons

³ This word is underlined in MS.⁴ MS. *mettre*.

le fruit, et aurons occasion de nous contenter de vous, Comme aussy au contraire nous vous voullons bien aduertir que enuers ceulx qui feront difficulte et se voudroit excuser pour frustrer nostre intention, nous sommes deliberez de aultrement y pouruoir, et proceder tellement enuers eulx comme a des Ingratz, nous trouuerons estre juste et raisonnable.

Et a tant treschiers et bien amez vous ayt le *Seigneur* ¹⁴ Dieu en sa garde. De Delft ce dernier D'octobre 1573, soubz estoit escript vostre bon amy en grandes Lettres Guillaume de Nassau sousigne Brunynck⁵ et la superscription estoit Nos treschiers et bien amez les Ministres Anciens Diacres et aultres des Eglises Francheise Flammende et Italienne Londres.

Endorsed :

15

Dese personen zyn ghecompareert om de briefuen vanden Prince te communiceren op den xij Decembris xv^e lxxij^o

Loys Thurnis ⁶	}	
Gillis Hueriblocq		
Gillis Verhiele		
Melsen van Asch		
Martin Vroylinck		
Christiaen Crabbe		
M ^r Jacob Sael	}	
Cornelis de Neue ⁷		12
Anthonius Asch ⁸		beraet om de naemen vande taxeeders ouer te bringhen.
Pieter Aux Brebis		12
Cornelis Coorne		8
Willem Jacobz		12 beraet om de namen ouer te gheuen
Pieter Tryen		Wil syn beraet nemen op de taxatie. of dien voet, maer wilt wel helpen.

⁵ See Letter No. 118, note 13.

⁶ There is some doubt as to whether all the names which follow have been correctly deciphered. They are those of elders, deacons or ordinary members of the Dutch Church, Austin Friars, London, and most of them occur in *The Marriage, Baptismal and Burial Registers of that Church* edited by W. J. C. Moens.

⁷ After this name follows: *Anthonius Waleyns*, but crossed out.

⁸ Anthonius Asch is mentioned in a Letter of Caspar Van der Heyden written from Antwerp on 17 December 1555, to the Consistory of Emden, where Asch seems to have resided at that time; see Meiners, *Oostrieschlands kerkelyke Geschiedenisse*, i. p. 370.

Zegher van pilgrim	4	
Emanuel Demetris	6	
Pieter Janssen		
Ambrosius Hubrecht ⁹	12	
Jacob Hoste		beraet om de naemen vande taxeerders ouer te bringhen.
Elizas de Mey	12	
Christoffels Garler		
Andries Nauwe ¹⁰		zullen huere namen ouerbringhen.
Matheus Stilte		
Gillez de Costere		
Jan Feiten		
Adriaen Deinoot		

⁹ See Letter No. 114, note 2.

¹⁰ After this name follows *Jan Fredrix*, but crossed out.



129^a.

TRANSLATION in DUTCH of the preceding LETTER
of WILLIAM, PRINCE of ORANGE, to the
FOREIGN CHURCHES of ENGLAND.

Delft, Saturday, 31 October 1573.

[For summary see the preceding Letter.]

Copie.

Den Prince van Oraingne Graue van Nassau etc.
Heer ende Baroen van Breda, van Diest etc.

Zeer lieue ende wel beminde, Wy hebben vlieden menich-
mael ghescreuen ende ernstelicken verzocht, dat hebbende vpzicht
vp den grooten noot van vlieder vaderlant, om tverlossen vande
welcken wy met grooten anxst ende dangier aerbeyden, ghy-
lieden zout willen verstaen tot een redelicke contributie vande
goedynghen die God vlieden¹ ouer gheen zyde in rusten ver-
leent. Ende omme dieswille dat onse hope² van uwen goeden
wille groot was als² danof dicwils ghetuyghenissen ontfaen heb-
bende ten tyde als ghylieden alle tsamen ons verweckedet tot
wederstant ende beschermynghen van desen heleghe querelle.
Wy³ exhorteerden vlieden⁴ ende dachtent redelick te wesen
dat alle de ghemeenten van Ynghelandt tsamen vereenicht in
een Lichaem zouden onderhouden den tydt van zes maenden
zeker ghetal van cryschknechten, een zake die lichtelick onder
zulck een menichte als ghylieden zyt hadde mueghen gheexe-
cuteert wesen, hadde een yeghelick hem daertoe gheemployeert
als hy behoorde ende dat de Rycke derinne hadden zo gheaf-
fectionnert gheweest als de aerme, Daerentusschen ghelyck wy 3

¹ *van* after *vlieden*, but crossed out.

² MS. *hope groot was van vlieder goeden wille als*, but altered as printed in text.

³ *vlieden* after *wy*, but crossed out.

⁴ Added above the line.

wel zyn gheinformeert en heeft men niet alleene met grooter pine ende naer een trauail van vier oft vyf maenden van vlieden ontfæen eeneghe somme in gheen en manieren van zulcke weerden als wy hadden verwacht maer dat meer es heeft men zeer qualick euenen vinden onder vlieden (Ic en weet niet onder wat pretext) die hebben willen annemen de collecte te doene. Maer onse intentie en es niet derop te zegghene ⁴ al tguene dat wy daer in peynsen want den ghuenen die⁵ goeden wille faulgiert en zal nemmermeer excuse ghebreken, maer wy bedancken wel zeer de ghue ne die hemlieden daerin gheemployeert hebben. Ende⁶ om dieswille alsser questie es van ⁵ contribueren om het ghemeen prouffijct men allegiert ordinairlick de groote lasten ende de voorleden contributien wilden wy alleenlick wel vraghen oft de ghue ne wiens incompste huerlieder⁷ huusghesin onderhout ende die traffyqueierende huerlieder hooftsomme vermeerderen, ofte leuen van huerlieder wintste, cortelick alle int generael de in payse leuen, Te wylent dat huerlieder broeders verteeren huer goet ende daerenbouen employeren huer leuen, hebben eeneghe occasie om tallegieren huer lasten als zy binnen eenen jaer ofte twee zullen ghecontribueert hebben⁸ acht oft thien ponden, hoe wel inder waerheyt de zulcke hemlieden⁹ beclagh en ordinairlick en aldermeest ja zelue die hemlieden alderminst employeren veronwilleghen¹⁰ de anderen. Het ⁶ en es dan niet redelick dat¹¹ een zoude alle den last draghen¹¹, niet meer dan denghuenen¹² die onder¹³ vlieden¹³ hebben erfgronden int lant de zelue zoude willen afgaen voor den ghuenen die die by pryse van hueren bloede soucken weder¹³ te vercryghen. Maer de redene wilt dat van zaken danof tprouffijct ende joyssement es ghemeen dat ooc het trauail ende den last ooc ghelykelicken ghedeelt worden. Ende zo verre angaet ⁷ die ryck worden in ynghelant zonder grooten erfgront in Vlaendren achteghelaten thebbende ende die niet en hebben ghelyck

⁵ MS. *faulte hebben van* after *die*, but crossed out.

⁶ MS. *alleenlick*, but crossed out and *Ende* written above it.

⁷ Repeated in the MS.

⁸ *tot* after *hebben*, but crossed out.

⁹ *ordinairlick* after *hemlieden*, but crossed out.

¹⁰ MS. *vercauden*, but marked for crasion and *veronwilleghen* written above the line.

¹¹ MS. *dat alle den last legghen vp den rugghe van eenen alleene*, but altered as in text.

¹² *onder vlieden* after *denghuenen*, but crossed out.

¹³ Added above the line.

interest int lant als de voorgaende om te pretenderen van daer wederomme in te keeren, alwaert ooc dat de poorte hemlieden gheopent waer. Wy en dencken niet dat de zelue zouden willen zo ondanchbaer zyn jeghens God die hemlieden zeghent, ende zo wreet jeghens huerlieder Lantslieden¹⁴ ende Religie dat zy¹⁵ hemlieden zouden willen¹⁶ gheheel vutsluuten huerlieder inghewant¹⁶ ende weygheren de hulpe die hemlieden zo nootsakelick es. Ende indien zy dat deden met goeden rechte⁸ zouden¹⁷ zy van alle de werelt vermalendyt wesen ende verdienen¹⁷ (tweleke hemlieden duer huerlieder ondanchbaerheyt wel mochte geschieden) dat zy gheprineert zynde van huerlieder goedynghen ende verjaeght vut huerlieder ruste, te¹⁸ vergheefs¹⁸ zouden moeten gaen zoucken nieuwe woonynghen ende wederomme ghebracht¹⁹ zyn¹⁹ tot huerlieder erste aermoede. Eyst dan dat elck van vlieden de zaken wilt wegghen naer der waerheyt ende weeren van zynen ooghen het decspaen dermede zy gherne hemlieden vernommen, om niet te zien, ende principalie esser eeneghe ghedachtenissen ende medelyden vanden aermen Joseph, ende wel anmercke de conditie der²⁰ ghuenen van harwarts ouer, wy verzekeren ons datter nijemant zal wesen oft hy en zal grootelick achten het tguene dat wy presentelick zyn begherende, het es in somma zeer lieue ende wel gheminde, dat ghelyck⁹ alle de steden van harwartsouer die met ons zyn vereenicht, bouen de costen ende alle de moyte vande soldaten die zy hebben in huerlieder huusen, hemlieden zeluen ghepoint hebben in een zeker somme van pennynghen alle maende, omme te soucouren de nootsakelicke lasten van desen jeghenwordighe oorloghe. Ghylieden van ghelyeken dermede deel hebbende zo ter causen vande religie deromme datse gheschiet, als voer het prouffyt tweleke ghylieden particulierlick danof verwacht, ooc onder vlieden ghelycke pointynghe zult doen, ten hende de lasten ghe-

¹⁴ MS. *broederen lant*, but crossed out and *Lantslieden* written above it.

¹⁵ *roor* after *zy*, but marked for erasure.

¹⁶ MS. *willen sluuten huerlieder inghewant*, altered as in text.

¹⁷ MS. *zouden zy wesen van alle de werelt vermalendyt wesen*, but *zy wesen van* crossed out; *alle de werelt* and *ende verdienen* underlined, and *zoudese verfoegen van haer* written in the margin by another hand.

¹⁸ Added above the line.

¹⁹ MS. *gherenvoyert*, but crossed out and *ghebracht zyn* written above the line.

²⁰ MS. *vande*, but crossed out and *der* written above it.

lyckelicken ghedeelt moghen worden, eyst niet in al ten mintsten in eenegher manieren. Nv dan de somme inde welcke wy v¹⁰ ghetaxert hebben v zegh ic vander Duutsche, Franchoise ende Italiaensche Kercke residerende tot London ende de welcke wy gheheel ende al estimeren te wesen meer dan redelick es dat ghylieden zult hebben alle maende te furnieren duusent croonen om die gheemployeert te wordene inde affaires die wy bevinden noodich te wesen. Ende omme de zelue somme te beter onder vlieden te vinden sonder eenich vertreck wy bidden vlieden hertgrondelick al tsamen int generael ende eenen yeghelicken by zonder dat alle excusen ende vutvluchten cesserende ghylieden vut vlieden wilt kiezen, god vreesende Liedene ende die weten de ghestadicheyt deen vanden anderen ande welcke ghy vlieden zult ghedraghen ende bewilleghen ghetaxeert te wordene tot der voerscreuen somme.

Van ghelycken niet willende vergheten de goede affectie¹¹ ende ghewillicheyte die een yeghelick van vlieden zal bethoonen int employeren van zynen rechtueerdeghen querelle Wy begheeren van vlieden dat men zal enrolleren de naemen ende toenaemen vande contribuanten ende ooc de somme om in tyden ende plaetsen hemlieden te doen openbaeren dat wy begheeren tzelue te bekennen ende hemlieden te voorderen. Ende omme dies-¹² wille dat in voorleden tyden de zaken²¹ wonderlicken langhe ghetraineert hebben het welcke den jeghenwordegghen noot²² niet en can ghelyden, Wy begheeren ernstelick ende bidden vlieden wel hertelicken²³ dat zo haest ghy desen ghesien ghylieden procedeeert ter executie van desen onsen begherte, ende zo vele doet dat vanden²⁴ eersten payment verschenen inde maent van Nouember wy staet mueghen maken on tzelue temployeren inde affaires, ons grootelick van noode zynde. Wy dincken¹³ desen onsen wille zo redelick ende recht te zynne dat wy de vrucht danof zullen ghewaer worden ende zullen occasie hebben om ons van vlieden te contenteren. Ghelyck ooc ter contrarien wy vlieden wel willen adnerteren dat wy jeghens de ghuene die derinne difficulteyt zullen maken ende heurlieden excusee-

²¹ hebben after zaken, but crossed out.

²² MS. tyt, but crossed out and noot written above it.

²³ Underlined in MS.

²⁴ MS. het, but crossed out, and vanden written above it.

ren om ons also van onsen meenynghen te frustreren, dat wy zyn ghedelibereert derinne anderssins te voorsiene ende jehens hemlieden te procederen als ondancbaer ghelyck wy in redene ende recht bevinden zullen. Hiermede zeer lieue ende beminde ¹⁴ bidden²⁵ God den Heer dat Hy vlieden²⁵ in zyn bewaringhe neme. Vut Delft desen laetsten Octobris xv^e 1573 (*sic*).

Onder stont ghescreuen uwe Goede vrient Guillaume de Nassau in groote Letteren ende onderteekent Brunynck ende de superscriptie was onsen zeer lieue ende beminde de Dienaers ouderlinghen diaconen ende anderen vande Francheise Duutsche ende Italiaensche Kercke te Londres.

Added in another hand :

1573

lesten October.

²⁵ *neme den Heer ende God vlieden*, altered as in text.



130.

**REPLY of the FLEMISH-DUTCH CHURCH of LONDON
to the PRIVY COUNCIL.**

London, Friday, 6 November 1573.

§ 1. *We thank God, the Queen and your Lordships not only for the great benefits which, through the Divine Providence, Her Majesty, your Lordships, the whole kingdom and its inhabitants confer upon us, who, but for them, would be miserable exiles; but also that our allegiance and intercourse is acceptable to you, and we trust that Her Majesty and your Lordships will not cease to heap your benefits upon us. 2. Among all these benefits it is no small one that, besides our profession of the Christian religion in common with your nation, you have hitherto allowed us our own rites and Ecclesiastical service in our native language, to which we have been accustomed since the time of king Edicard [VI], and which you approve of as being suitable to us and the peoples of our country; and that you do not force us to adopt your own. 3. We hope that neither Her Majesty nor the chiefs of the kingdom will ever repent of their kindness towards us, nor your Lordships be disappointed in your expectation and good opinion of us, so that you may not easily believe any sinister rumours about us. 4. For you are certainly correct in believing that we ourselves cause no disturbances, nor wish to aid or agree with turbulent persons. But in comparison with our ceremonies, we do not condemn or despise others, neither do we think it becoming in us to inquire about, or pronounce judgment on, the affairs of others, far less to contrive or to counsel their alteration, leaving such things to those to whom they are by Divine ordination committed and who, by experience, know what is best for those under their care. 5. We will endeavour to give no reason for suspicion or offence, but expel from our flock those who encourage disturbances; neither will we receive any Englishmen, who, abandoning the rites of their country, wish to join us. But none such have as yet presented themselves, and we have only four Englishmen in our Church: two of whom, returning from exile at the first regathering of the Church here, adhered to our countrymen; a third, returning two years ago from across the sea with a German wife, remained with us as being more familiar with our language, and a fourth for a similar reason. 6. In order that our people may conduct themselves all the more discreetly and becomingly, and avoid every occasion for quarrelling about things of this kind, we have explained your warnings and mandates to the whole congregation. 7. We pray God not to forsake us, but so to confirm us in piety and obedience, that our actions may agree with the wishes of Her Majesty and yours, befit Christians and people grateful for so many and great benefits, and render Her Majesty and your Lordships indefatigable in protecting and favouring the foreign Churches. 8. As, beyond obedience and thanks, we are unable to render anything worthy of the benefits received.*

we pray the Almighty to protect Her Majesty, her chiefs, her people and the kingdom from all plots of their enemies and from all adversities.

Responsio Consistorij Ecclesię Belgio-germanicę ad dictas¹
Consilij Regię Maiestatis literas.

Salutem et pacem à Christo sempiternam.

Illustrissimi ac honoratissimi domini, ad literas vestras xxij^o 1
die Octobris Grenwico datas, vt iussi sumus responsuri his nostris,
vti serenis æquisque animis eas recipere atque intelligere dig-
nemini, quàm possumus humillimè dominationes vestras illus-
trissimas precamur.

Immensas eterno primum Deo, deinde Serenissimę domine
Reginę, nec non illustrissimis vestris dominationibus gratias agi-
mus, quod ingentibus tot beneficijs, quę diuina prouidentia nobis
à Reginalis Maiestatis clementia, vestrarumque dominationum be-
nignitate, totiusque Regni et indigenarum, pia humanitate alio-
qui miseris exulibus contingunt, etiam illud adijcere dignamini,
vt gratum habeatis obsequium nostrum, et conuersationem:
neque etiam-num vel ipsa Reginalis Maiestas vel dominationes
vestrę assiduitate cumulandi in nos beneficia sua defatigentur.
Inter hæc autem omnia illud non est exiguum, quod præter com- 2
munis cum vestra gente Christianę religionis professionem, pe-
culiares etiam eos ritus et Ecclesiasticum ministerium nostrate
lingua et ceremonijs seorsim nobis hætenus permittitis et com-
probatis (vtpote nobis nostrarumque patriarum populis maximè
apta atque conuenientia) quibus à pijssimi Regis Eduardi tem-
poribus assueti sumus, neque ad vestra nos cogitis. Speramus 3
autem per Dei gratiam perpetuò futurum, ne vel Reginalem
Maiestatem vel Regni proceres, eius in nos benignitatis poeni-
teat, aut vestrę dominationes spe sua bonaque de nobis opinione
frustrentur, qua teneri vos indicatis ne facile suspicaturi sitis,
sinistros de nobis rumores esse veros, etiamsi ad aures vestras
perferrentur. Certissimum enim est illustrissimi domini vos 4
minimè falli hætenus, dum creditis (vti et facere vos per Christum
obsecramus) nos neque authores esse, neque factis auxiliari vel
verbis assentiri velle vllis turbulentis hominibus. Nos autem

¹ Namely the Letter dated 22 October 1573, printed above as No. 127, to which the present Letter is a reply.

earum quibus nos vtimur ceremoniarum comparatione, nullas alias damnamus aut contemnimus, quas pius magistratus populo suo ad veram pietatem aptiores iniungit, vti nec nos decere agnoscimus, vt de alienis negotijs curiosè inquirere vel temerè sententiam ferre, multo minus immutationem moliri aut suadere velimus: sed hanc curam ijs prorsus relinquimus, quibus illud est ordinatione diuina munus commissum, qui-*que* experientia compertum habent, quid suę curę commissis maximè expediat. Dabimus*que* deinceps operam Deo iuuante, ne quid à nobis fiat, 5 quod in contrariam suspicionem merito nos adducere possit, aut vlla offendiculi causa serenissimę Reginę domine clementissimę vestrisue *dominationibus* vnquàm detur. Sed vti iubetis, expellemus è grege nostro si qui sint, quos turbas molientibus frigidam suffundere, vt est in prouerbio², velle deprehenderimus: neque recipiemus Anglos, qui tali animo patrios ritus deserentes nostris volent adscribi. Tales quidem hactenus nulli se nobis obtulerunt, neque vltra quatuor Anglos in Ecclesia nostra habemus: quorum duo iam inde à prima Ecclesię hęc recollectione, ab exilio redeuntes, nostratibus adhęserunt; tertius duobus abhinc annis ab Ultramarinis partibus rediens, cum vxore Teutonica, propter linguę maiorem assuetudinem: quartus etiam linguę nostrę peritus, vxori Teutonice consulere volens, non alia de causa adhærere se nobis asseuerant. Porro vt et plebs nostra eò 6 modestius et decentius se gerat, omnes*que* disputandi occasiones de rebus huiusmodi fugiat, admonitiones et mandata vestra toti Ecclesię publicè exposuimus. Quod reliquum est, Deum oramus, 7 ne gratia sua deinceps nos destituat, sed ita corroborare in vera pietate et obedientia dignetur, vti vniverse nostrę actiones serenissimę religiosissimę*que* domine Reginę et vestris votis ita respondeant, tales*que* sint quę quantum prę humana fragilitate fieri potest, verè Christianos gratos*que* pro tot tantisque beneficijs acceptis deceant, et tam *Reginalem Maiestatem* quàm *illustrissimas dominationes* vestras in tuendarum fouendarum*que* peregrinarum Ecclesiarum spectata hactenus alacritate, perpetuò indefessos reddant. Quùm denique præter obedi- 8

² Plant. Cist. 1, 1, 37. On this proverb (which in this instance is taken to mean to encourage, to spur on, and not to slander, to speak invidiously, or to pour cold water on, as modern Latin Dictionaries explain it) see Erasmus' *Adagia*, Chil. I, Cent. x, Prov. LI.

entiam et gratiarum actiones nihil condignum beneficijs acceptis referre valeamus, eum, à quo est omnis potestas et virtus ardentissimis votis precamur, vt Regiam *Maiestatem* cum inclyti huius regni proceribus, populumque ac regnum vniuersum ab omnibus hostium insidijs aduersitatumque procellis tueri, et in constanti studio promouendę Christi glorię semper fœlices seruare dignetur. *Atque ita*

Illustrissimi ac honoratissimi Domini in Christo omnium Seruatore vos bene valere Regnoque et Ecclesię suę diu incolumes superesse ex animo optamus. Londini ex synedrio nostro. 6. die Nouembris 1573.

Illustrissimarum atque honoratissimarum dominationum perpetua obedientia deditissimi

Ministri Seniores et Diaconi Ecclesię Teuthonicę,

Illustrissimis atque honoratissimis Dominis Consiliarijs secretioris Consilij Reginalis Majestatis et Dominis suis benignissimis.



131.

[The CONSISTORY of the DUTCH CHURCH, LONDON],
to [BARTHOLDUS WILHELM¹].

London, Monday, 23 November 1573.

§ 1. *We have received your letter of 23 October from which we have learned with joy and thanks not only the progress which God has vouchsafed in the common cause and welfare of our fatherland, but also that the illustrious Prince (of Orange) has joined the community of Christ in public profession, taken the sacrament, and submitted to discipline, and we hope that the Lord will more and more favour his Excellency with His gifts and prosper him that he may bring to a good end the work which he has commenced. 2. We understand, moreover, that you consider yourself wronged by the two ministers, who had temporarily served for a long period, having been accepted as ordinary ministers, and by your being no longer considered to be a minister of the Dutch community of London but of Dordrecht. 3. This complaint seems unreasonable to us, first because the appointment of the two temporary ministers was necessary on account of the length of time they had served, and because they could not remain without a certain vocation in life and an ordinary appointment, and secondly, no injustice was done to you, as, at your arrival among us, you would not bind yourself but keep yourself at liberty to preach the Gospel in your country whenever it should be free. 4. And your complaint is the less reasonable and founded on the word of God, as you say yourself that several congregations in Holland, especially that of Dordrecht, have requested your service, which you refused, adhering to the conditions made at your departure. It appears to us that you are wrong in refusing, for greater security to yourself, to accept an ordinary ministry in your country, and yet desiring that our community should be always served by uncertain and unconfirmed ministers; whereas for this very reason you have not been tied to any conditions, and you may and should accept the appointment offered to you. 5. In the third place you accuse us of having unworthily received Gabriel de Bardt and Adrian Gyselinck at the Lord's Supper. We admit that they have been received, but the fact has not been correctly reported to you, wherefore you should not have made yourself angry, nor attacked us with such injurious words and terrible sentences of Scripture. 6. Least of all ought you to have heedlessly accused our brother and minister Johannes Cubus, as the chief author of (this reception). 7. You know the order of our Consistory and how little preeminence one member has over the other, and that nothing is decided without the general assent, wherefore you should not accuse a particular minister as an author and ruler, much less decry a whole Consistory as negligent overseers. 8. As regards your foreseeing imminent confusion to us if the annual election of Elders is proceeded with, we do not wish to discuss what might have been argued on both sides, but regret that we are warned and blamed on account of something which we have neither done nor yet resolved to do. 9. As to Herman Stryker [=Modet] wishing to retain Arnoldus (de Stuer)*

¹ See Letter No. 101, note 7. The present Letter is a reply to Letter No. 123.

in the ministry, in spite of our having declared him unworthy of the service and our having informed the congregation which he serves, and the said Herman accusing us of reproaching anyone purposely after he has done penitence, we will not now defend ourselves, partly because we ought not to accept lightly a complaint against a minister, and moreover trust to prove our case before all reasonable men.

Ghenade ende vrede duer Jesum Christum.

Wy hebben ontfaen zeer geliefde broeder ende mededienaer ¹ in den wercke des Heeren, uwer *Liefden*² brief ghedateert den 23 Octobris waer vut wy verstaen niet alleen den goeden voortganck die God in der ghemeene sake ende weluaeren onses vaderlants verleent heeft, maer oick dat een Doorluchtighen Prince selue hem tot der gemeente Christi met openbaere professie ende ghebruick des nachtmaels begeuen, ende der discipline onderworpen heeft. Waer af wy oorzake hebben ons te verbliden, den Heere te dancken, ende te verhopē dat hy zynder Excellētie met zynen gauen meer ende meer begenadeghen, ende voorspoedich maken zal, om de angeheuen zake tot goeden eynde te voluoeren, op dat het rycke Christi toemenen, ende verbreit mach wesen.

Voorts so verstaen wy, dat ghy V beclaecht, ende *vercort* ² dynct te zyne, ouermits datmen de twee dienaers des worts, (die eenen langen tyt by prouisien ghedient hadden) voor ordinaire dienaers angenomen heeft, ende uwer *Liefde* bekent niet meer een Dienaer der Duitscher gemeente van Londen, maer van Dordrecht³ te wesen. Welcke uwe doleance ofte beclaghynghē ons (onder correctie) niet en dynct billick te syne want bouen dat den noot ende gelegentheit zulx eischte, ghemeret de lancheit des tyts, ende dat de *voorseide* prouisionale dienaers, sonder een zeker vocatie des leuens, ende ordinaire beroupynghe niet en condēn blyuen, zo eist dat oick⁴ volgende selfs de conditien die ghy in v annemen alhier voorgaeft, v gheen ongelyek gheschiet es, nadenmale ghy v zeluen niet wildet so verbinden, of ghy en soudet v vaderlant, alst vry waere voor al begeeren inden Euangelio te dienen, welck v gheaccordert wiert. Ende so vele te min es ⁴

² The *L* followed by a full stop is generally a compendium for *Lieden* or *Lieder*, as may be gathered from those passages where the words have been written in full. It appears from § 4 of the present Letter that it may sometimes mean *Liefden*.

³ MS. *agt* after *Dordrecht*, but crossed out.

⁴ Added above the line.

uwe beclaghynghen na Godes wort ende in redene ghefondert, dat naer v eigen scryuen uwer Liefden dienst van vele ghe-meinten aldaer, ende insonderheit van die van Dordrecht versocht es geweest, twelck ghy ontseit hebt, v houdende an de conditien die in v vertrecken gheschiet, ende v toegeseit zyn. Waer inne wy achten dat ghy niet recht geuoelt, dat ghy om uwer meerder versekertheit eenen ordinairen dienst in v vaderlant weigert an te nemen, ende daeren tusschen soudet begeeren, dat onse ghemeente met onseker ende onbeuestichde dienaers altyt soude ghedient blyuen, hierom en zyt ghy an geene conditien verbonden, maer muecht ende behoert te accepteren de beroupynghe v voorgeleit.

Ten derden angaende dat ghy v beswaert vint, ende ons ⁵ grootelick besculdicht dat Gabriel de Bardt⁵, ende Adriaen Gyse-lynck⁶ ten nachtmale ontfangen zyn onwerdichlick: wy bekennen dat se ontfangen syn, maer hoe, dat en es an v *Liefde* niet een-voudelick naer der waerheit gherapporteert, ende derhaluen en behoort ghy v niet zo lichtelick daer in ontsteken thebben, noch ons met zulcke iniurieuse worden terstont an te vallen ende met zulcke gruwelicke sententien der scrift niet seer wel ad hypothesin gheapplianceert, te verdonnen. Insonderheyt niet so ⁶ onbedachtelick te besculdeghen onsen broeder ende dienaer Joannem Cubum⁷, als principalen autheur daer van zynde, ende dat alleenlick op geruchte, als ghy scrift, waer vut ghy schynt te besluten dat hy een dienaer der menschen es, hem voor-werpande de sententie Pauli, dat sulcke gheen dienaers Christi en zyn. Wy verwonderen ons niet so seere dat sulcke rapporten vanden partilicken menschen quaetwillelick ghedaen, als datse van kerckendienaeren teghen haere medehulpers so haestelick ange-nomen zyn ende geloouet. V es, Frater, niet onbekent de orden ⁷ onser Consistorie ende wat preeminentie deen heeft bouen dan-der, ende hoe datter niet dan by ghemeen verdrach besloten wort, waerom ghy niet en behoort eenen particulieren dienaer als een autheur ende heerscher, particulierlick te beswaeren, vele min een gheheele Consistorie als onachtsame ende sorgeloose opsien-ders te besculdeghen.

⁵ See Letter No. 128, note 2.

⁶ See Letter No. 128, note 3.

⁷ See Letter No. 94, note 4.

Dat ghy ten vierden besluit een confusie apparent ons ⁸ nakende te zyne duer de jaerlicsche *verkiesynghen* der ouderlyngghen, so sy voortgaet, daer en hebben wy niet vele af te seryuen, noch te disputeren wat ouer beide siden mochte voortgebracht zyn, dan ons bedrouft dat wy mueten *vermaent ende* berespt zyn van tgene dat wy niet alleene alsnoch niet ghedaen en hebben, maer selfs noch niet geresolueert.

Nopende dat Hermanus Stryker⁸ Arnoldum⁹ inden dienst ⁹ souet te behouden, niet teghenstaende dat wy om ghewichteghe oirsaken hem des diensts onwerdich te zyne betuicht *ende* die ghemeente¹⁰ daer hy staet gheaduerteert hebben, *ende* dat hy Hermanus ons dieshaluen beschuldicht dat wy den ghenen die boete ghedaen heeft zyn sonde *verweten ende* vut affecten zule ghedaen hebben, en willen hierop teghenwordelick ons niet seer *verantworden*, zo om dat wy niet lichtelick de clachte teghen eenen dienaer behooren an te nemen, als oick dat wy *verhopen* tselue met goede *ende* ghewisse redenen by allen bescheidenen menschen te bewysen, so dat wy eene goede conscientie hebben by de Heere die onse herten kent, den welcken wy v hier mede beuelen, *ende* bidden hem dat hy v lanck so meer door synen Geest totten bouw syner gemeente stercke.

Vut Londen desen 23 Nouembris 1573.

V Broeders *ende* mededienaren &c.

⁸ Also called Hermanus Modet, see Letter No. 101, note 3.

⁹ Arnoldus de Stuer; see Letter No. 128, note 13.

¹⁰ MS. *ghescreuen* after *ghemeente*, but crossed out.



132.

**WILLIAM, PRINCE OF ORANGE¹,
to the MINISTERS, ELDERS &c. of the
NETHERLANDISH CHURCH in LONDON.**

Ter Vere, Tuesday, 29 December 1573.

§ 1. *We think it unnecessary to tell you the present condition of this region, it being well known to everyone, however far away he may be situated. 2. We shall, therefore, merely explain how, like other towns, Ter Vere has suffered much on account of the costs which it has hitherto borne in behalf of the defence of the fatherland and itself, and that, through the death of many of its principal citizens and inhabitants, the others will not be able to bear such costs in future, without receiving assistance from those concerned in the common cause. 3. Hence we now despatch to England Jan Van Cuyck the bearer of this letter, with orders to demand, in our name, from the refugee communities in that country, the sum of two thousand Carolus guilders per month, which we on 25 October last granted to the inhabitants of the said town of Vere to be deducted from the general contribution. 4. We, therefore, request that you will believe the said Van Cuyck as you would ourselves, without pleading any unfounded excuses, which we shall not accept, and that, the sum being small, you will quit yourselves in this matter, in accordance with the good intentions which you have of advancing the word of God, the welfare of the fatherland and the inhabitants of Vere, whose burdens you are bound to share, considering how abundantly God blesses you by allowing you to live yonder in peace.*

Die Prince van Oraengien, Graue van Nassau etc.
Heere ende baron van Breda, van Diest etc.

Eersame wyse lieue besondere, Wy achten noodeloos vlieden 1
alhier voor te houden die gestaltenisse ende tegenwoordighen
staet van desen quaertiere, alsoo vlieden ende eenen ieghe-
lycken, zoe wyt hy oock gheseten zy, zulcx kennelyck genoech
is. Willen daeromme vlieden alleenlyck verclaeren, dat alsoo 2
onder den anderen steden deser stadt vander Vere, ouermidts
den costen die zy tot deffentie des vaderlandts, ende van haer-

¹ Sym. Ruytinck speaks of this Letter in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 99, and says that £110 was collected.

seluen tot noch toe heeft moeten draeghen, hebbende haer in als altyt behoorlycken ghequeten, nyet alleenlyck zeer verachttert, maer oock by het ouerlyden van veele ende diuersche vanden principaelsten ende notabelsten bergheren² ende Innewoonderen der seluer stede, tot zeer cleynen ende gheringhen vermoeghen is ghecommen, dattet den anderen burgheren² ende Innewoonderen, nyet wel moeghelick en waere voortaan alsulcke costen te lyden, sonder daertoe te hebben hulpe ende bystandt vanden ghenen die dese gemeyne saecke gelyckelyck met hem aengaet. Vuyt welcker oirsaecken, wy jegenwoordich naer In-³ ghelandt affveerdighen onsen lieuen besunderen Jan van Cuyck³ brengher deser met Commissie om in onsen name vanden vuytghewekenen gemeynten aldaer tot behoeff assistentie ende verlichtinghe deser voornoemde stede vander Vere te voorderen de somme van Twee Duysent Carolus guldens ter maent, die wy den seluen Innewoonderen vander Vere geaccordeert hebben opten xxv^{en} dach der maent van Octobri lestleden om vande generaele contributie te neemen, soo als ghy al tselue breedere by hem verstaen zult. Begherende daeromme dat ghylieden,⁴ ende eenen ieghelycken van vlieden, den voorseiden Van Cuyck³ daerinne ghelooft als ons seluen, ende sonder eenighe ongefondeerde excusatie by te brengen, die wy gheenssins aenneemen en sullen, Vlieden hierinne (weesende toch soo cleynen somme) quytet, volghens die goede affectie die ghy hebt tot voorderinghe vande wirde Godts, ende twehaeren vanden vaderlande, ende den goeden Innewoonderen vander Vere, wyens lasten ghylieden als lidtmaeten schuldich ende ghehouden zyt ghelycker handt te helpen draeghen, bedenckende hoe grootelick Godt Almach- tich zynen zeghen ouer vlieden seyndet, ende vlieden aldaer in ruste ende vrede laet leuen, ende dat ghylieden te dier oirsaecken

² So in MS.

³ Jan Van Cuyck (or Cuyk), Seigneur de Herpt or Erpt, already mentioned in note 1 to Letter No. 112, rendered great services to Prince William of Orange and the Netherlands, by persuading the towns of Flushing and Veere to throw off the Spanish yoke and to side with the Prince. He also endeavoured to provide these two places with a garrison, but as Veere was unable to contribute towards the expenses, the Prince sent Van Cuyck to England, where he collected among the Netherlandish communities, especially at Norwich, sufficient money to enlist soldiers, with whom he returned to Holland; see Van der Aa, *Biographisch Woordenboek*.

v geenssins en condt ontschuldighen, sonder in Godts oirdeel
ende straffe te vallen.

Eersame wyse lieue besondere Onse Heere Godt zy met 5
v *lieden*. Gheschreuen Ter Vere, opten xxix^{en} Dach Decem-
bris 1573.

Vlieder goede vrindt.
Guillaume de Nassau.

Addressed :

6

AN Eersamen wysen onsen
lieuen besunderen, Ministers
Ouderlinghen, Diaecken
ende andere goede Christenen
vande vuytgewekene Nederlantsche
Kercke, Residerende tegenwoorden
binnen Londen.

In Ingelandt.

Endorsed :

7

Ter Vere.
Prins van Orangien.
29 December 1573.



133.

BARTHOLDUS WILHELM¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

Dordrecht, Wednesday, 6 January 1574.

§ 1. *From your Letter dated 23 November, which I received on 31 December following, I perceive that you refuse to understand my letter, because you write that I complain of being wronged by your having appointed your temporary, as ordinary, ministers. 2. You will not find this in my letter, but, in reply to yours, I said that it is not true that I have been instituted as minister at Dordrecht, as you had understood and in consequence of which you regarded me not as a minister of the Dutch community of London but of that of Dordrecht. 3. I replied that you should be careful how you act; as I abided by, and still adhere to the sealed document handed to me by the Consistory. I doubt not that I shall be able to prove if needful that I have acted well; wherefore I consider it unnecessary to say more; only remember that I adhere to the conditions and promises made to me by the Consistory, according to which I have regulated and desire to regulate myself in future. 4. As to your allegation that you are unjustly charged with unworthily admitting Gabriel Dhardt and Adriaan Gijsselinc to the Lord's Supper, and that I ought not to have attacked you with such awful sentences of Scripture, it grieves me much that you desire to excuse and conceal your ugly and terrible sins in this manner. 5. Do you think that I should so severely attack you without having a just cause and being well informed? I have not forgotten how both Gijsselinc and Gabriel came into the Consistory and accused our brother Wingius of being a false teacher, and not only did they do so in the Consistory, but before many brethren of the community. 6. Moreover, I went with William Roeck to their houses to warn them in the name of the Consistory; but they laughed at our warning and moreover calumniated our brother Wingius as slanderously as Korah, Dathan and Abiram, who were so terribly punished, ever spoke of Moses, wherefore they were, by unanimous decision of the Consistory, precluded from the Lord's Supper. 7. Where then is the evidence of their repentance? Whereby have they atoned for the dreadful scandal which they have caused? Where did the reconciliation between them and our brother Wingius take place? And what discipline did you exercise*

¹ See Letter No. 101, note 7. Compare also the Letters Nos. 128, 131.

over both? Has anything been done except that Joannes Cubus declared that, the Consistory having refused the Lord's Supper to two of the brethren, the difficulty between them had passed away (which was a manifest falsehood), and nobody should take offence at those two brethren. I will not say anything as to the protest which both made before you. But do you think it permissible to dissemble in this manner before God and His holy community? 8. Therefore, as everything related by me is true and cannot be contradicted by you, I had good cause to warn you and attack you with such terrible sentences of Scripture, for admitting such unworthy and impenitent persons to the Lord's Supper. 9. Or do you call talking of justice and having done much, repentance for having called Wingius a false teacher? Therefore you my brethren, who by your majority in voting have caused all this, take my warning to heart, that in future you may, in applying discipline, act more like Christians. 10. Lastly, my brethren, I am surprised that you so unfavourably interpret my information about Herman [Modet], saying that I accused him, when I merely warned you, that you might be careful in answering him. If you had written to me with the same intention I should have thanked you. 11. As regards the annual election of Elders, I knew that it had not yet been adopted nor its adoption been decided upon, but I warned you because, as you will admit, much has been done to introduce it. Wherefore, then, do you regret my warning and why do you call my warning a reproof? Indeed, my brethren, it seems as if you did not act in simplicity or in charity and you should, therefore, in future desist from writing in this manner. 12. Farewell and take my warnings in good part. 13. Whenever a synod shall be held where you and I may appear unrestrained, you will justify your letters and I my action.

Genade ende Vrede doer Jesum Christum

V *lieder* brief beminde Broeders gedateert den 23^{sten} Nouem- 1
bris, heb ick den laesten Decembris ontfanghen, wt den wele-
ken ick niet anders en kan bemereken dan dat ghijlieden
met opsetter wille mijn scrijuen² niet en wilt verstaen, want
inden eersten soe schrijft ghij dat ick mij beclaghe vercoert te
zijne, als dat ghij uwe provisionale Dieners, tot ordinarie Die-
ners beroepen hebt etc. Leest ende doerleest mijn brief, ghij 2
en sult datselue daerinne alsoe niet gescreuen vinden, Mer ick
hebbe op uwer *lieden* brief geantwoort als dat het onwarachtich is
dat ick tot Dordrecht inden dienst benesticht zoude zijn, gelijk
ghijlieden schreeft sekerlick verstaen te hebben, ende dat ghij
oock mij niet voer een Diener der Duijscher gemeente van
Londen, mer van Dordrecht hieldet. Daerop hebbe ick geant- 3
woert, ghij sondet toesien hoe ghij handeltet, ick auer hielde
mij aen mijnen schriften, mij vande Consistorie gegenen ende
bezeghelt, waeraen ick mij alsnoch houde, ende en twijffle
oock niet voer allen rechtuerstandigen (soe het die noodt tot
eenigen tijdt vereijst, als ick hoepe dat niet en zal) te be-

² Added above the line.

wijzen, dat ick wel gefondeert ben, *ende* achte derhaluen noedeloes eenighe reden meer dies aengaende teghen V lieden te gebruijcken, mer alleene weest dit gedachtich, dat ick my houde bij mijnen van de Consistorie gegeuen conditien *ende* beloften, nae welcke ick mij gereguleert hebbe, *ende* noch voert altijt begheere te reguleeren. Voerts dat ghijlieden Broeders 4 v voerstaen laet ten onrechten beschuldicht te zijne, dat ghij Gabriel Dbardt³ *ende* Adriaen Gijsselinck⁴ onwaerdich ten Nachtmael ontfaen *ende* toegelaten hebt, oock stontelick scrijuende dat mij de waerheit niet gerapporteert en is, *ende* dat ick derhaluen niet en hadde behoert v lieden met zulcke gruijwelicke sententien der schrift angetast te hebben etc. Dit alte-mael lieue Broeders mishaecht mij bouen maten seere, dat ghij uwe lelicke groeue sonden noch soe wilt verschoenen *ende* bedecken. Meijnt ghijlieden dat ick v soe scherpelick aantasten 5 soude, ten ware dat ick rechte oersaeck hadde, *ende* wel te vollen geïnformeert en ware? Meijnt ghij dat mij vergeten is wat Gijsselinck *ende* Gabriel angericht hebben? Neen lieue broeders. Voereerst soe syn sij beijde stontelick in Consistorie gecomen *ende* hebben onsen broeder Wingium⁵ beschuldicht een valsch leeraer te zijn, *ende* dit en hebben sij niet alleen in Consistorie gedaen, mer oock voer veele *ende* verscheiden broeders der gemeente. Daeren- 6 bouen, soe ben ick met Willem Roeck⁶ tot haerliedier huijsen geweest, *ende* hebbense wt name der Consistorie vermaent, welcke vermaninghe sij niet alleen bespott en hebben, mer hebben oock soe lasterlick van onsen broeder Wingio gesproken, dat Chore, Dathan *ende* Abijron, die soe gruijwelick syn gestraft geweest, noijt lasterlicker tegen Moijsen en hebben mogen spreken, *ende* syn derhaluen om haeres herten halsterckheit doer gemeinen besluijte der Consistorie den Nachtmael afgesecht. Waer wt broeders blijct nu die boetueerdicheit, die 7 sijluijden hierouer beweesen hebben? Waerneede hebben sij die gruijwelicke gegenen argenissen gebetert? Waer is die ver-

³ See Letter No. 128, note 2.

⁴ See Letter No. 128, note 3.

⁵ See Letters No. 18, note 2, and No. 101, note 2.

⁶ Willem Roeck or Rouck was elected an Elder of the Dutch Church, London, on 10 November 1569, and entered on his office 13 May 1571; see *Kerkeraads-Protocolen der Londensche Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1), p. 4 sq. He is mentioned again on pp. 307, 316, 319.

soeninghe die tusschen hemlieden ende onsen broeder Wingium⁵ geschiet is? Ende wat isset voer een discipline, die ghij ouer hem beijden gebruijct hebt? Wat isser anders geschiet dan dat Cubus⁷ in *summa* verclaert heeft, datter twee broeders waren, die doer die Dieners der Consistorie het Nachtnael hadde ontsecht geweest, welke swaricheit nu tusschen henlieden geeijndicht was (het welcke een openbare valsche loghen was) derhaluen hem niemant stoeten en soude aen sodane broeders etc. Ick verswijge noch die protestatie die sij beide voer v gedaen hebben. Meijnt ghij mijn lieue broeders, datmen aldus voer Godt ende sijne *Heilige* gemeente mach huijchelen? Na⁸ demael dan, dat, alles van mij verhaelt warachtich is, ende geenssins metter waerheit van v lieden en kan nedergelecht werden, soe hebbe ick wel te recht oersaeck gehadt v lieden te vermanen, ende met sulcke gruijwelicke sententien der *Heilige* Schrift aen te tasten, dat ghij sodane onwaerdige ende onboetueerdighe ten *Heiligen* Nachtmale toegelaten hebt, dien ghij met recht haddet behoert af te houden, ende segge andermael dat ghijlieden met sulcken kerckroof te beschuldigen zijt, als of ghij het lichaem des Heeren den honden voergesteld haddet, soe veel haer personen angaet. Isset alsoe niet, soe bewijst mij hare boetueerdicheit, ende segget dan, dat ick qualick gedaen, ende mijn geallegeerde sententien oock ad hypothesin niet wel geappliceert en hebbe? Of heet⁹ bij v lieden, protesteeren van recht ende veel gedaen te hebben, dat sij Wingium⁵ een valsch leraer gescholden hebben, boetueerdich te sijne? Daeromme mijn lieue broeders, soe laet mijn gedaene vermaninge, v lieden (segge ick) die doer die meesten stemmen ditselue angericht hebt, alsoe ter herten gaen, dat ghij daerdoere voertaen gewaerschouwet moget zijn, in die beleijdinghe der^s discipline^s christelicker te handelen, op dat ghij geen meerder toorne Godes op uwen halsen en ladet, ende den vromen godtsaligen broederen meerder droeffnisse ende onstichtinge aendoet, of ick sal gehouden zijn met noch andere gruijwelicker sententien der *Heilige* Schrift v lieden te vermanen.

⁷ See Letter No. 94, note 4.⁸ Added in the margin.

Ten laesten Broeders, soe verwondert mij bouen maten ¹⁰ seere dat ghij mijn aduertisement van Hermanno⁹ aen uwer *lieden* gescreuen, soe qualick ende verkeerderlick diijdet, want het geene dat ick waerschouwens wijse gescreuen hebbe, dat noemt ghij beschuldige, ende segt ghij en wilt die beschuldige niet lichtueerdich aenneemen etc. Ghij moet ijmmers bekennen broeders dat Hermannus⁹ allreede all gescreuen heeft, daer van ick v *lieden* waerschouweede, op dat ghij te voersichtiger soudet mogen syn int antwoerden, want men secht (quod tela preuisa minus ledunt) soe konnet ghij dan daerwt genoechaem verstaen, dat ick niet sonder oersake sodanen aduertisement gedaen en hebbe. Ende bij soeuerre dat v *lieden* tot eenige tijden alsoe aen ons schrijuet, wij willen v hoechlick bedancken, ick late staen, dat wij het ten quaesten diijden souden. Daeromme soe bidde ick v *lieden* broeders ghij willet doch op een ander tijt voersichtiger ende bedachter zijn, op datmen niet van v *lieden* en suspicere datter een bittere wortel¹⁰ int herte steet. Nopende die iaerlixsche verkiesinghe der ¹¹ Ouderlingen, dat die by v noch gedaen noch geresolueert en is, dat weet ick wel broeders, ende daer af en hebbe ick v *lieden* niet vermaent, mer datter groete verhandelinge onder v *lieden* ende andersins geweest is¹⁰ om te doene, ende dieselue in te voerene, dat en konnet ghij ijmmers niet metter waerheit lochenen. Waeromme bedroeft ghij v *lieden* dan ouer mijn waerschouwinghe int gheene dat ghij niet en hebt doren onderstaen te doene noch te resoluereen? ende noemt mijn waerschouwinghe een berispinge te zijn. Inder waerheit broeders, ghij geeft groete suspicie, dat ghij niet eenvoudelick noch nae der liefde en handelt, ende behoert¹¹ derhaluen van sodane maniere van scrijuen v¹⁰ op een ander tijt te wachten, soeuerre ghij met goeder consciencie voer Gode begeert te wandelen. Vaert wel lieue ende weerde broeders, ende wilt mijn verma- ¹² ningen ten besten diijden, want wt oprechte broederlicke liefde, kenne Godt almachtich, heb ickse gescreuen ende gedaen. Die almogende Godt becrachtige v altesamen met sijnen Heiligen geest tot groetmakinge synes naems ende bouwe des koninckrykes

⁹ Id est Hermannus Modet, see Letter No. 101, note 3.

^{9a} Hebr. xii. 15.

¹⁰ Added above the line.

¹¹ MS. moet, but crossed out and behoert written above it.

sijnes soens Jesu Christi Amen. Wt Dordrecht desen 6^{sten}
Januarij anno 1574.

V *lieder* metdiener in den Heere
Bartholdus Wilhelmi.

Endorsed :

13

Zo wanneer datter een synodum zal ghehouden zyn daer
ghy *ende* wylieden zullen mueghen vryelick *compareren* daer
zult ghy v scryuen *ende* wy ons doen *verandwoorden*.

Addressed :

14

Den eersamen *ende* discreten
metbroeders, Dieners
des Woordts *ende* Ouderlingen
der Neederduijtscher gemeente
tho
Londen.

Endorsed :

15

Recepta in *Consistorio per manus Cubi*¹²
den 21 Januarij xv^e 73 a
Dordraco.

And in another hand :

16

1573 & 4,
Vanden staet der Kercken
dat den Prince ooc ghe-
communiceert heeft¹³.

¹² See Letter No. 94, note 4.

¹³ This endorsement refers not only to the present Letter but also to the Letters Nos. 128 and 131.



134.

The PRIVY COUNCIL
to [EDWIN SANDES] BISHOP of LONDON¹.

Greenwich, Tuesday, 29 June 1574².

§ 1. [*Copy of the Letter of Her Majesty's Privy Council to Edwin Sandes Bishop of London with respect to the Foreign Communities of London, on which resolution was taken on 4 July 1574*]. 1^a. The Privy Council acknowledge the receipt of the Bishop's letter of 25 June containing the request of the Foreign Churches of London for the withdrawal of an order forbidding them to receive any more persons into their congregations than were admitted at the time. 2. On account of the great multitude of strangers already settled in London to the great dissatisfaction of Her Majesty's natural subjects, the Council cannot comply with this request; 3. but desire that those who do not join any religion allowed in this realm, should leave the country; 4. and all persons coming hither beyond the number already received and wishing to be received in any congregation, should be advised by the ministers and elders of the Churches to repair to some other places in the country where they might be more conveniently received. 5. Which if they do, the Council will show them any lawful favour; otherwise they see no cause for withdrawing

¹ See Letter No. 104, note 1.

² Sym. Ruytinek in his *Gheschiedenissen der Nederduytsche Natie in Engeland*, p. 103, translates this Letter into Dutch under the year 1575, prefacing it thus: "As the war in the Netherlands caused great multitudes of poor Christians to flee to England and especially to London, and the citizens complained of it, the Queen and the Privy Council ordered the Lord Mayor to command the Consistory not to accept any more in their Community, and to send those who did not belong to it, elsewhere. The Community received information of this on 26 February. But this measure being found to be prejudicial and detrimental to the increase of the kingdom of Christ, the bishop of London was informed of it, and his mediation requested, who wrote a supplication to the Privy Council, praying that those who had abandoned their all for truth's sake should not be debarred from the Community to the detriment of their conscience".

After the Letter Ruytinek continues (on p. 104): "When the Community had consulted together, a general warning was issued to the members, that as they had never intended that England should, under the pretext of religion, be an asylum for licentious persons, and yet many had come hither without professing any religion and others, who had joined a community but yet lived irregularly and could not be kept to their duty by any Christian exhortation, the Council had ordered that such persons should be restrained or expelled from the kingdom. And as it is reasonable to obey the said command, we consider it right to acquaint you with it, so that you may conduct yourselves dutifully and those who wish to be considered members of our Church may join it and submit to ecclesiastical discipline; otherwise you must not think it strange if we deliver their names to the said Council, that such licentious and unfit persons may be expelled".

their former prohibition, except as regards the children and well-known ordinary servants of such householders as belonged to those churches, who may be received at the sacraments.

Copie des brieues des hoigen Raads Koninklyker Majes-¹
teit an den Eerwaerden Busschop van Londen in der sake
der vthlandischen Gemeeynten to Londen wör resolutie gesandt
op den iiij^{den} Julij xv^e Lxxiiij.

After our hartye commendacions to your Lordship Wy^{1^u}
haue receaved your letter of the xxvth of this present con-
teyning the requeste of the strange churches for the release
of a prohibicion enjoyned onto them for the receyuing of
no more persons into their congregacions, then at that tyme
were. And allthough wy wold by gladd to shewe them²
(behaving them selves duetifully and honestly) any fauour wy
could: yet consyderinge the great multitudes of them whar
with that cittie is said to by overburdened with some grudge
and repeninge of her Majesties naturals subiectes inhabitantes
of that place: Our desyre is that as soche which resorte to³
no devine service allowed of in this realme: but vse the
cloke of religion for other pratises, should be comanded
to departe the realme: So in case more then the number⁴
allreadye receaved, shall repayre thither and seke to be ad-
mitted into their congregacions, soche persons were counseled
by the ministers and seniours of the churches to with drawe
them selves into some other places with in her Majesties
realme where they might be more conveniently receaved:
which yf they shalbe content to doo, we for our partes⁵
wil be gladd to doo this any pleaseur we lawfully maie:
Other wyse we see as yet no sufficient cause to withdrawe
our former prohibicion, for the reception of no more. Saving
that for the childern and knowen ordinary servantes of soche
houssholders, as have ben of those churches, we thinke it
no amisse, but that they might be receaved to their sacra-
mentes yf they shall thinke meete tho admitte them to the
same. And thies moche maye your Lordship signifie vnto⁶
them in our behalf. And so we bidd you right hartely Fare
well. From Grenewich the xxixth of June 1574. Subscribed

your *Lordship's* loving frindes Bacon C. S.³ W. Burgley⁴. Arundell⁵. A. Warwyk⁶. F. Bedford⁷. R. Leycester⁸. Jamys croft⁹. T. Smith¹⁰.

The superscripcion, To our very good Lorde the Lord Bishopp of London.

³ See Letter No. 127, note 6.

⁴ See Letter No. 127, note 7.

⁵ See Letter No. 127, note 10.

⁶ Ambrose Dudley, Earl of Warwick.

⁷ Francis, 2nd Earl of Bedford; see also above, Letter No. 80.

⁸ See Letter No. 127, note 11.

⁹ Sir James Croft, sometime Comptroller of the household of Her Majesty Queen Elizabeth; see *Calendar of State Papers, Domestic*, 1547 to 1580; Wool, *Athenae Oxonienses*, iv. 309. A biographical memoir of him is to be found in *The Retrospective Review*, Second Series, vol. i, p. 469.

¹⁰ See Letter No. 127, note 12.

134^a.

Translate de LAnglois.

Appres nos cordialles recommandations a *Vostre Lord* Nous 1
avons receu vos Lettres du xxv^e du *present*, contenant la
requeste des Eghelises estrangeres pour obtenir relache de la
deffense a icelles faicte de ne rechevoir plus grandt nombre
de personnes en leurs congregations que allora¹ y auoit. Et 2
combien que serons joyeux de leur monstrier (se comportans
deument et honestement) toute faueur que scaurions toutes-
fois considerans leur grande multitude de laquelle toute la
Cite est remplye avecques murmures et malcontentement des
naturals subiectz de sa *Majeste* inhabitans audict lieu Nostre 3
desir est que a ceulx quy ne frequentent le service diuin auoue
en ce Royaulme mais vsent du manteau de Religion pour aul-

¹ MS. *allois*.

tres praticques leur soit commande de sortir dudict Roiaulme
 Pareillement Cas aduenant que plus du nombre desja receu se 4
 veynt a illecq retirer et chercher destre admis² a leursdictes
 congregations, Que a telles personnes soit conseillé par les Minis-
 tres et Anciens desdictes Eglises, d'eulx retirer en certaines
 aultres places de sadicte Majeste ou que plus conuenablement
 pouldront estre receus. Que sils sont contens de ce faire nous 5
 de nostre part serons joyeux de leur faire tout le plaisir a
 nous possible. Aultrement nous ne voyons encores cause soiffis-
 sante pour retirier nostre deffense premiere de nen recheuoir
 plus grand nombre, Sauf que pour les Enffans et seruiteurs
 ordinaires biens cognus des Familles que sont desdictes eglises
 nous ne trouuons inconuenient que tels ne soient receuz aulx
 Sacremens. Sy auant que sera trouuee necessaire les y aduer-
 tier Che³ que leur pouldra signifier vostre Lord de nostre part 6
 Atant prions pour vostre prosperite de Greenwich le XXIX^e de
 Juing 1574, Soussigne

Bacon. C. S.

W. Burgley.

Arundell.

A. Waruick.

F. Bedford.

R. Leycester.

Jamys Croft.

T. Smith.

La superscription : A nostre bien bon lord Leuesque
 de Londres.

Endorsed :

7

1574.

Copie dung Lettre du
 Conseil a Monsieur Leuesque
 de Londres
 laquelle il ha enuoiee a nostre
 Eglise Francoise.

² MS. *aduis*.³ So in MS.

134^b.

Translaté de L'Anglois.

Appres nos cordialles recommandacions à vostre seigneur. 1
 Nous auons receu vos lettres du xxv^e du present, contenant
 la requeste des Eglises estrangeres pour obtenir relaehe de
 la defense à icelles faite, de ne recheuoir plus grand nombre
 de persones en leurs congregations que alors y auoit. Et 2
 combien que serions joyeux de leur monstrier (se comportans
 deuement et honnestement) toute faueur que scaurions, tou-
 tesfois consyderans leur grande multitude, de laquelle toute
 la cité est remplye auecques murmure et malcontentement
 des naturels subiectz de sa *Majeste* inhabitans audict lieu,
 Nostre desir est que à ceulx qui ne frequentent le seruice 3
 diuin auoué en ce royaume, mais vsent du manteau de reli-
 gion pour aultres practiques, leur soit commandé de sortir
 dudict royaume. Pareillement cas aduenant, que plus du 4
 nombre desia receu se vint à illecq retirer et chercher d'estre
 admis à leursdictes congregations, que à telles personnes soit
 conseillé per les ministres et Anciens desdictes Eglises d'eulx
 retirer en certaines aultres places de sadicte *Majeste* ou que
 plus conuenablement pouldront estre receus. Que s'ils sont 5
 contens de ce faire, nous de nostre part serons joyeux de
 leur faire tout le plaiser à nous possible. Aultrement nous
 ne voyons encores cause suffissante pour retirer nostre deffense
 premiere de n'en recheuoir plus grand nombre. Sauff que
 pour les enfantes et seruiteurs ordinaires bien cognus des
 familles qui sont desdictes Eglises nous ne trouuons incon-
 uenient, que telles ne soyent receus aux sacramens s'y auant
 que sera trouue conuenable les y admettre. Ce que leur 6
 pouldra signifier vostre seigneur de nostre part. Atant prions
 pour vostre prosperité. De Grenewich le xxix^e de Juing 1574.
 Soubsigné De vostre *Seigneurie* chers amis Bacon. C. S.
 W. Burgley. Arundel. A. Warwyk. F. Bedford. R. Leicester
 Jamis Croft. T. Smith.

La superscription A nostre bien bon Lord l'Euesque de
 Londres.

135.

[The **CONSISTORY** of the **DUTCH CHURCH, LONDON,**
to the **CLASSIS** of **WALCHEREN**¹.]

[London, September², 1574.]

§ 1. *From your Letter of (Monday) 16 August, received on (Saturday) the 28th following, we have learned what the provincial Synod of Dordrecht wished us to know, and rejoice to observe the zeal of the Prince of Orange in restoring the true religion, and the unanimous efforts of the brethren towards the same end and the establishment of uniformity in ceremonies and government. 2. We in England wish that we were allowed to be present at your assemblies and to observe the common rules of such Synods, in so far as they could be of use to us. 3. But you know the reasons why this has not been done hitherto, and why there is no hope that it will be done in future, as several, who knew them from experience, attended your Synod and were able to explain them, and we repeatedly explained them while replying to similar solicitations from the Emden Synod. 4. Namely the primate of England and his colleagues the bishops, Her Majesty's ecclesiastical commissioners, warned us (at the very time when several of our refugee churches had sent delegates to us, and we had commenced to consult together, so as to prepare ourselves for the coming classical conventions and for a deputation to the approaching Emden Synod) not to attempt anything of the kind, as the public laws of the realm would not allow it, but rather to be content with Her Majesty's permission to use the rites to which we were accustomed (although differing from those established in this kingdom), and not contrive anything new, as the laws of the kingdom were so strict that they could not allow, nor we do, anything of the kind without great danger to the whole church. 5. Seeing then that we are not our own masters, but depend upon the said commissioners, our superintendents, to whose charge Her Majesty has committed us, we could not well accustom ourselves to other forms of ministry or government (even if adopted in our presence and with our consent) than those allowed to us since the year 1550. 6. Therefore, even if we were permitted to cross over to you for the sake of consultation, we do not see what else we could do but exhort you (since we cannot alter anything, nor persuade those under whose authority we are placed, to alter anything, except what can be proved to be inconsistent with the word of God) to take account in framing laws of those churches from whom we derived all that we have, as it appears safer to follow them as closely as possible than to introduce novelties, and to urge long and well established churches to do the same, in order that we may not seem by our own liberty to prejudice that of others. 7. The above is*

¹ This Letter was probably sent to Johannes Gerobulus, the minister of the Flushing Church (see below § 8), in answer, no doubt, to a Letter written by him in the name of the Classis of Walcheren, but which is not now among the documents in the possession of the Dutch Church. The Letter following is the reply of the Classis also written by Gerobulus. The reasons assigned in this Letter for declining to take any part in a general Synod or other measures of Church government are, in substance, identical with those explained in the Letters printed above as Nos. 110, 111, 117.

² The answer was probably drafted in the beginning of September.

written in good faith, and we trust that you will accept it as such. As regards the poor who come over to you from (London), we need not write more than we have already done before. We cannot retain those who wish to leave, nor do we reject anyone on account of poverty, but assist both those who depart and those who remain in accordance with our powers. If any plunge themselves or fall into further troubles, it is not our fault.

Literas vestræ classis nomine 16 Augusti ad nos datas 28¹ eiusdem accepimus, dilecte in Christo frater, ex iisque intelleximus de quibus nos monitos voluerit synodus provincialis nuper Dordraci collecta³. Gratum quidem nobis fuit inde perspicere⁴ tum Illustrissimi Domini Principis singulare restaurandæ⁵ veræ religionis studium⁶ tum fratrum synodi eoneordes operas in idipsum et rituum gubernationisque vniformitatem stabiliendam collatas, horumque omnium consilia, Vt Dominus in laudem sui nominis dirigat⁷ sanctosque piorum⁸ conatus adiunet atque secundet ardentissimis votis preeamur. Et quia non ignoramus² quam vtile et prorsus necessarium sit ecclesijs hoc modo consilia quam frequentissime fieri potest communicare, quantumque prestat omnes vndiquaque in idipsum consentire, atque allaborare Non possumus non ex animo optare, vt et nobis in Anglia peregrinantibus, vobis adesse liceret eum conuenitis, atque vt liberum denique nobis⁶ esset communibus Synodorum eiusmodi legibus vti, quatenus illæ nobis vsui esse possent. Quid autem³ in causa sit quominus id hactenus factum sit vel in posterum vt fiat sperari possit sane non existimabamus vos omnino latere, cum quia plerique vestræ Synodo interfuerint, quibus causæ ex ipsa experientia constant, quique⁹ eas⁹ synodo poterant exponere, tum maximè, quod eas jampridem semel atque iterum perscripserimus, cum iisdem petitionibus Embdane Synodi respondimus, Erant autem istæ, videlicet, monitos¹⁰ iam tum fuisse nos¹¹ (ex⁴ occasione quod pleræque ecclesiæ hîc¹² peregrinantes suos huc

³ This Provincial Synod of the Reformed Churches of Holland and Zeland was held at Dordrecht from 16 to 28 June 1574; see Gerard Brandt, *The History of the Reformation... in and about the Low-Countries*, London 1720, vol. 1, p. 311; C. Hooijer, *Oude Kerkordeningen*, p. 83 sqq.

⁴ MS. *tum Illustrum quam* after *perspicere*, but crossed out.

⁵ MS. *pietatis promouenda*, but crossed out and *restauranda* written over it.

⁶ Added above the line.

⁷ MS. *conatusque o* after *dirigat*, but crossed out.

⁸ MS. *cog* after *piorum*, but crossed out.

⁹ MS. *robi easque*, but crossed out and *quique eas* written above it.

¹⁰ MS. *interdictum*, but crossed out and *monitos* written over it.

¹¹ MS. *nobis* altered to *nos*.

¹² MS. *in Anglia* after *hic*, but crossed out.

ad nos delegatos misissent, essemusque auspicati actionem ipsam consultandi vna quomodo nos pararemus ad classicos deinceps conuentus et ad Legationem in Synodum tum proxime Emdam conuocatam) monitos¹⁰ inquam nos¹³ sub ipsa actione fuisse per Angliæ primatem et suos collegas Episcopos Regiæ Maiestatis commissarios (quos vocant) in causis religionis, nequid eiusmodi tentaremus, vtpote¹⁴ quod per leges Regni publicas non liceret¹⁵: sed potius contenti essemus eo quod precario obtinemus Regiæ Majestatis clementia, vti hactenus vsitatis inter nos seorsim ritibus, (licet differentibus ab¹⁶ institutis huius Regni) frueremur¹⁷, neque temere aliquid nouj molirj auderemus. tam enim strictas esse Regni leges, vt neque ipsi concedere, neque nos committere tale aliquid¹⁸ sine maximis totius ecclesiæ periculis possemus. Cum itaque nostrj iuris non simus sed a prædictis Regiæ 5 Majestatis commissarijs tum generalibus, tum peculiaribus nostris¹⁹, pro diocæsum diuersitate superintendentibus, quorum curæ a Regia Majestate commissi sumus²⁰, plane pendere debeamus, nullis alijs ministerij ritibus aut²¹ gubernationis formulæ nos facile possemus assuescere (etiamsi²² nobis quoque²³ præsentibus vobiscum placuissent) quam quæ nobis ab initio nostrarum Ecclesiarum, hoc est ab anno quinquagesimo hucusque sub dictis commissarijs permissa, totque annorum continuo progressu confirmata fuere. Itaque etsi ad²⁴ vos conferendi gratia transire 6 nobis liceret, non videmus quid aliud prestare possemus, quam²⁴ hortarij, vt (quandoquidem in nostra potestate non est aliquid immutare, vel vt mutetur obtinere ab ijs in quorum potestate hoc est, nisi quod a verbi Dei præscripto alienum esse com- monstrare possetis) earum potissimum Ecclesiarum in condendis legibus ratio²⁵ habeatur²⁶, e quarum²⁷ veluti manibus habemus id

¹³ MS. *nobis* altered to *nos*.¹⁴ MS. *nempe* altered to *vtpote*.¹⁵ MS. *cuiquam* after *liceret*, but crossed out.¹⁶ MS. *ijs* after *ab*, but crossed out.¹⁷ MS. *fruemur*, and *re* added above the line.¹⁸ MS. *impune*, *et* after *aliquid*, but crossed out.¹⁹ MS. *Superintendentibus* after *nostris*, but crossed out.²⁰ MS. *toti* after *sumus*, but crossed out.²¹ MS. *neque* altered to *aut*.²² MS. *a* after *etiamsi*, but crossed out.²³ Added above the line.^{24a} MS. *a*.²⁴ MS. *vt quam vos*, but *vt* and *vos* crossed out.²⁵ MS. *rationem*, but *nem* crossed out.²⁶ MS. *quæ iam dudum ita constitutæ sunt* after *habeatur*, but crossed out.²⁷ MS. *quarumque*, but *que* crossed out.

quod habemus, vt tutius quodammodo videatur, has quamproxime fieri posset sequi, quam nouationes non prorsus necessarias institnere, iamque pridem²⁸ dudum recte constitutas ecclesias²⁸ eôdem vrgere velle ne nostra libertate aliorum libertatj²⁸ nisi summa²⁸ necessitate²⁸ coacti vel²⁹ exemplo²⁹ saltem²⁹ præiudicare velle videamur. Hæc sunt præcipuè³⁰ quæ³¹ ad literas vestras 7 respondenda³² existimamus³², quæ vt fratres³³ in bonam accipiant³⁴ partem ita optamus, vti a nobis sinceriter et non fictè proferuntur. Ad articulum de pauperibus hinc ad vos migrantibus, non arbitramur opus esse alia responsione³⁵, præter eam quam iam antea perscripsimus, Non possumus retinere eos³⁵ qui abire volunt, neque³⁶ ullos³⁶ paupertatis ergo repulimus ad nos aliunde venientes, sed prestitimus illis pro nostris facultatibus quicquid potuimus, tam abeuntibus quam hic commorantibus: siqui in vltiores necessitates se conijciunt, vel forte in eas incidunt³⁷, eius rei culpam nobis imputandam non esse censemus. Dominus Jesus Christus.

Existimo has litteras ad ipsum Joannem Gerobulum³⁸ solum s esse dirigendas.

²⁸ præiudicare velle, but crossed out.

²⁹ Added in the margin.

³⁰ MS. *capita* after *præcipue*, but crossed out.

³¹ MS. *respondere* after *quæ*, but crossed out.

³² MS. *opus esse videtur* altered to *respondenda existimamus*.

³³ MS. *vos* altered to *vt fratres*.

³⁴ MS. *accipere* altered to *accipiant*.

³⁵ MS. *quam* after *responsione*, but crossed out.

³⁶ MS. *neque vti nullos* altered to *neque ullos*.

³⁷ MS. *id nobis* after *incidunt*, but crossed out.

³⁸ Johannes Gerobulus (Dutch: Oudraadt), born at the Hague in June 1540, was one of the first preachers of the Reformation and is known to have preached at Delft in 1566. He soon found it advisable to take refuge at Emden, where he was appointed Conrector of the Latin Grammar School, and it is said that there he translated the East-Frisian Catechism into Latin and published it in 1566 (Meiners, *Oostvrieschlands kerkelyke Geschiednisse*, i. 338). In 1573 he seems to have returned to Holland and was in that or in the following year appointed minister to the Flushing Church. In 1586 he went in the same capacity to Harlingen and a few months later to Deventer, which city being treacherously surrendered by Sir William Stanley to the Spaniards, Gerobulus lost his all and was with two others sent on a fruitless mission to Queen Elizabeth to request from her compensation out of Stanley's property. After his return he became minister at Harderwyk, and in 1590 at Utrecht, where he died 14 February 1606. See Van der Aa, *Biographisch Woordenboek*; and *Werken der Marnix-Vereeniging*, Serie III, (indexes to) vols. II, IV and V.



136.

**The CLASSIS of WALCHEREN¹
to the DUTCH CHURCH of LONDON.**

Flushing, Tuesday, 7 December 1574.

§ 1. *We have received your answer to the wishes of the Provincial Synod of the Churches of Holland and Zeland concerning (your) consent to a general Synod and the division of the Foreign Churches of England into certain Classes, and understand its contents. 2. And although you for certain reasons decline the proposal, we do not think them so important as to desist from writing about it, and, therefore, request you once more to consider the matter further, and, after having consulted the other churches, to send us a reply, as we only endeavour to build up the Church of God, without prejudice to anyone or scorn. 3. As we do not propose to you as a rule the ordinances mutually accepted among us, but merely request you to promise your presence at the General Synod and to divide your churches into classes, we ought to be free from all suspicion. 4. We, therefore, pray you to take our action in good part.*

Ghenade ende Vrede van Godt den
hemelschen Vader door onsen Heere **Iesum Christum** &c.

Seer gheliefde Broeders inden Heere : Wy hebben V *Lieder* ¹ antwoordt op de begeerten des **Synodi Prouincialis** der Holandscher ende Zeeuscher kercken² (belanghe der bewillynghe des **Generalen Synodi** ende de verdeelynghe der vutlandischer kercken in Engheland in seker Classen) ontfanghen ende den Inhoudt van dien wel verstaen. Ende hoe wel V *Lieden* de saken gantsch ² afslaen om sekere redenen inden brief³ voorghestelt : soo en duncket ons niet dat de selue soo wichtich syn om gantsche-lyck na te laten met V *Lieden* hier van te handelen. Bid-⁴den der haluen den Broederen noch ouermaels midts desen dat hen belieue de sake wat wyder te bedencken, ende ons na communicatie met andere kercken weder te andwoorden. Want de Heere is ons een ghetuyghe, dat wy hier in anders niet

¹ This Letter is a reply to the preceding Letter.

² Held at Dordrecht in the month of June 1574; see the preceding Letter, note 3.

³ See the reasons explained in the preceding Letter and in those printed above as Nos. 110, 111, 117.

⁴ MS. *Biddende*, but *de* crossed out.

en soecken, dan de kercke Godes, sonder yemandts vooroor-
deel, ende verachtynghe op te bouwen. Ende is ons ghenoech- 3
saem om ons van alle quade suspitie te beuryden, dat wy den
Broederen de kerckelycke ordenijnghe onderlinexs by ons be-
willicht, niet als eenen Reghel voorstellen, maer dat wy alleen
bidden, dat hen belieue haeren bycompste tot den **Synodum**
Generalem⁵ te belouen, ende haere kercken (om dit met goede ordre
te doen) in seker Classen te verdeelen. Bidden ende begeeren 4
daerom, datmen tgene wy doen, ons niet ten aerchsten wil na
duyden maer met eenuoudighen⁶ herten tot eenicheit verstaen,
ende inder liefde onsseluen melcanderen onderwerpen: Ghelyck
wy V *Lieden* toe betrouwen, ende niet en twyffelen de Broeders
sullen ons een ander Antwoordt schrieuen, als het voorgaende
gheweest is.

Eersame seer gheliefde Broeders: de Ghenade onses Heeren 5
Jesu Christi sy met ons allen. Amen. Ghegheuen tot Vlis-
synghe onder het Zeghel onser Classe desen 7^{den} Decembris
Anno Domini 1574.

Bij Last ende beuel der versamelinge
Joannes Gerobulus⁷ Ecclesiae Vlissinganae
minister subscripsj.

Addressed:

6

+

Eersamen Welgeleerden ende Godtsalighen
Dienaeren des Woorts ende Ouderlinghen
der Duijtscher Gemeijute tot
Londen.

1. 5. 7. 4.

Endorsed:

7

Ontfanghen Int Consistorie
den xij^{en} Januarij 1575.

⁵ After the general Synod of Emden in October 1571 (see Letter No. 108), the second general Synod of the Netherlandish Churches was not held till June 1578 at Dordrecht.

⁶ MS. *eenuoudighen*.

⁷ See the preceding Letter, note 38.



137.

**The CLASSIS of WALCHEREN to
[the CONSISTORY of the DUTCH CHURCH, LONDON.]**

[Flushing], Thursday, 12 May 1575.

§ 1. *We, ministers of the Gospel of Christ in the isle of Walcheren, have received your Letter, which was read in the assembly of our Classis on the second instant, and we thank you for your readiness to send, if necessary, your deputies to the general synod. 2. And as, at the Synod of Emden, the Palatine Classis was charged with conroking the general Synod, we wrote, at the advice of other Churches, to the said classis, that the affairs of the Church demanded such a Synod as soon as possible. 3. We quite understand what you write, that the laws of England, to which you are bound, prevent you from complying with the ordinances as regards the division into classes and the ceremonies in use in the Netherlandish Churches, and our only desire was that you should comply with them as far as time and place would allow you. 4. But we trust that you will join us in promoting and maintaining unity in church government and unanimous preservation of all things which tend to good order and devotion, whensoever it may please God to open a door to religion and liberty in other towns and provinces of the oppressed Netherlands. 5. This is our short reply to your Letter, and we doubt not that it will please you, for you know yourselves how important are the unity of Churches and their orderly government. 6. We commend you to the Chief Pastor Christ Jesus who will bless and confirm our labour.*

Ghenade ende vrede van God onsen
hemelschen Vader door zynen eeuwighen eenighen zone
Onsen middelaer Jesum Christum Amen.

Lieue Eerwaerde Broeders ende medearbeyders in twerck
des heeren Deze ieghenwoirdighe zal dienen ten eynde dat V
Lieden weete, hoe dat wij Kerckendienaers binnen het eylant van
Walcheren predikende het euangelium Christi, ontfanghen hebben
V Lieder missiue¹, de welcke in onse classycke tzaemencompste
den 17^{en} may tot Vlissinghen ouerghelezen ende wel verstaen is.
Waer ouer wy alle tzaemen V Lieden dancken ende bekennen
met hertenvruecht uwe goetwillicheyte ende eendrachticheijt

¹ The Letter referred to is probably the one printed above as No. 135.

Omme ter gheleghender tyt ende alst van noode wezen zal uwe gedeputeerde te schicken met ons totten² generalem Synodum. Ende alzoö inden Synodo tot Embden³ gehouden het last vande beroupinghe des generalis Synodi der classe die in den Paltz is opgheleghet was, hebben daerömme by aduijs van ander Kercken aen de zelue ghescreuen omme metten eersten zulcx ghevoirdert te worden. Want de kerkelycke zaeken zulcx noodelyck verheijsschen. Ende dat V *Lieden* schryft v ommoghelyck³ te zijne de kerkelycke ordeninghen zoo in deelinghe der classen, zoo in ceremonien die by de nederlantsche Kercken ghebruyckt worden volghens oick tbesluyt des synodi by laste ende auctorisatie van zyne Excellentie⁴ gehouden, naertecomen omme de strickte wetthen des ryex van Enghelant naer de welcke ghijlieden vlieden moet conformeren, verstaen wy zeer wel. Onze meeninghe en is oick zulcx nyet gheweest dan zoo veele als tyt ende gelegentheyte der plaetzen conde verdraeghen. Doch⁴ verhoepen wy ende van V *Lieden* zulcx vertrouwen hebben, Dat zuleke eenicheyt in kerkelycke regieringhe ende eendrachtighe onderhoudinghe zulcker dinghen die tot goede ordre ende stichtinghe dienen, zal oick van V *Lieden* met ons gheuoirdert ende ghehanthauet worden, Wanneer het onzen goeden God teenigher tijt belieuen zal door zyne barmherticheyt in andere steden ende prouincien van het bezwaerde nederlant een duere des ghelooffs ende vryheyt open te doen. Twelcke wy met vlieden zonder ophouden in onzen ghebeden van God wenschen. Dit is cortelyck Lieue heeren Broeders de antwoirde⁵ die wij op V *Lieder* sendtbrief voor desen tyt hebben willen ouerzenden Nyet twyffelende oft zy en zal V *Lieden* aengenaem ende welgeuallich wesen. Want⁵ wat aen de eenicheyt der Kercken ghelegen is ende regieringhe der zeluer⁶ volghens Pauli woort⁷

² MS. *prouincie* after *totten*, but crossed out.

³ Held in October 1571, see Letter No. 103.

⁴ Brandt (*History of the Reformation*, i. 311) says: "From the 16th to the 28th of June (1571) the Clergy of Holland and Zeland held their first Provincial Synod at Dordt, which was not appointed by the States of the land, but by the Clergy themselves, though, as they affirmed, with the knowledge and consent of the Prince of Orange...The Canons of this Synod were not approved by the States of Holland". On this point see C. Hooijer, *Oude Kerkordeningen*, p. 96.

⁵ MS. *duer* after *Want*, but crossed out.

⁶ MS. *gelegen is* after *zeluer*, but crossed out.

⁷ 1 Cor. xiv. 40.

Alle dinghen gheschieden met goede ordre ende betamelick-
 heyt, verstaet V *Lieden* zeer wel ende de eruarentheyt leeret
 ghenouch. Hiermede beuelen wy V *Lieden* den opperster herder ⁶
 Christo Jesu die V *Lieden* ende onsen aerbeyt inden dienst des
 Euangelij wil segghen ende crachtich maeken. Bidt voor ons
 Broeders dat de Leere Christi by ons mach blijuen ende zyne
 ghemeente eene Lanckduerighe herberghe hebben. Vaert wel.
 Ghescreuen den xij^{en} In meye xv^e lxxv. Onder onsen zeghel
 ende onderteeckeninghe onzes scribae.

Joannes miggrodius^s classici conuentus in
 Walachria ordinarius scriba, scripsi et
 subscripsi

^s See Letter No. 115, note 4.



138.

[The CLASSIS of WALCHEREN]
to the MINISTERS and ELDERS of the DUTCH
and FRENCH REFUGEE CHURCHES in ENGLAND.

Flushing, Friday, 19 August 1575.

§ 1. *Every wise man knows the heavy burdens and multifarious taxes which the intestine wars in our country, continued and aggravated by the obstinacy of enemies, impose upon all the inhabitants of these regions. 2. Although most of you who live as exiles in England were not born in Holland or Zeland, yet opulence and peace, which God has vouchsafed to you in a strange land, will not have extinguished in you all feeling of kindness towards us; but being members of one mystical body in the Lord, and of a civil and political one by reason of one common king, we are all bound by divine and human law to the one cause which we at present conduct: we, who wage daily war with the enemy; you, at whom the barbarous enemy strikes through us, and because the end of this war, which we aim at, may be no less useful and pleasing to you who live yonder in leisure and peace, than to us who daily bear its burden. 3. Nor do we expect you to be so degenerated in the space of a few years as to have no further love for your country or to grudge it its peace. 4. Hence the Prince of Orange, observing that you neglect your duty longer than is fit for our affairs can bear, not so much from ignorance of the law of nature as from love of private gain, considers it necessary to spur you on; 5. and has sent to you, through Boisot, the governor of Walcheren, Livinus de Herde, an elder of the Church of Flushing and well known to several of the Foreign churches in England. 6. Although this business is purely political, we could not refuse to write these few words at the command of our governor, and trust that in such an important and just cause you will not be found wanting.*

Ornatissimis viris, et fidelibus Jesu Christi servis
Ministris ac senioribus Ecclesiarum Belgio-germanicarum
Gallicarumque per Angliæ regnum peregrinantibus salutem

Charissimi in Domino fratres, et symmystæ observandi: 1
quam gravia onera, quamque multiplices exactiones intestina
Belgij patriæ nostræ bella, quæ etiamnum hostium pernicacia
continuantur atque ingraescent humeris omnium qui hîc de-

gunt, imponant, non dubitamus cuiquam cordato ignotum esse : quando hoc omnibus seculis vel solo naturæ ductu, abs quouis gregario homine deprehensum esse, omnium fere historiarum exempla abunde confirmant. Etsi autem plerique vestrum qui 2 isthic exulant, ex Hollandia Zeelandiâque orti non sunt : minime tamen est æquum, fortunis ac pace, quam Dominus in alieno regno clementer vobis concessit, omnem humanitatis sensum vobis eximi penitusque extingui erga nos. Imò verò quum non solum vnius corporis mystici in domino, sed ciuilis etiam ac politici propter communem regem¹, membra simus : contra causæ quam in præsentī agimus, ad vnum omnes, prout cuiusque fert conditio et diuino et humano iure obstricti sumus. Nos quidem qui hîc degimus sine vlla exceptione, vtpote quibus cum hoste quotidie manus conserendæ sunt. Vos vero isthoc nomine non minus quod barbarus hostis per nos vestrum latus quoque petat, quodque horum bellorum finis, qualem optamus, tandem non minus vobis qui isthic otio ac pace fruimini, quam nobis qui eius onera quotidie hic sustinemus, vtilis ac iucundus per Dei gratiam futurus sit. Neque enim ita paucorum annorum 3 spatio degenerastis (fratres) quin in vobis quoque locum adhuc habeat quod de patria cuiusque olim ethnicus ille in genere hisce versiculis prodidit.

Nescio qua natale solum dulcedine cunctos
Ducit et immemores non sinit esse sui²

ac proinde bene in ea semel constitutam pacem, leui momento, vos isthinc auulsuram facile colligimus. Itaque Illustris Princeps 4 Auraicus Dominus noster clementissimus non tam legis naturæ ignorantia quæ omnibus sane diuersum dictitat, quam priuati compendij studio cuius plerique nimis amantes sumus, officium vos negligere, diutius quam aut par est, aut res nostræ ferunt animaduertens, calcar vobis addendum pro prudentia sua clementer censuit : vtque (vt comicus³ ille inquit) ea lege atque omine, vt si ne hac quidem ratione alios vos in communi, et quidem hac extrema necessitate experiatur, alio deinceps loco non sine grauissimo animi sui dolore, vos habiturus sit, man- 5

¹ See Letter No. 112, note 2.

² Ovid. *Epist. ex Ponto*, i. 3. 35, 36.

³ Terent. *Andr.* i. 2. 28.

dauit huius rei denuntiationem Illustris Celsitudo ipsius per *Dominum* Boisotum⁴ Walachriæ Gubernatorem charissimo nobis in Christo fratri Liuino de herde⁵, ecclesijs plerisque per Angliam peregrinantibus non ignoto, quem nos etiam hac in parte fratribus commendatum habemus, vt bonum ac pium virum vtilem Ecclesiæ Vlissinganæ seniore⁶ et hominem communi causæ plus æquo (si hoc fieri solet) studiosum. Et quamquam hoc negotium⁶ mere politicum est, omittere tamen nec volumus nec potuimus ex Gubernatoris nostri mandato hæc paucis animo plane fraterno ad vos exarare. Itaque (vt finem faciamus) ne in re grauissima iustissimaque et communi causæ et vobis ipsis in posterum desitis fratres obsecramus per miserationes Dei cuius sermoni gratiæ nos etiam ex animo qua possumus reuerentia ac submissione commendamus. Datum Vlissingæ sub sigillo Classis nostræ 19⁷ Augusti anno nouissimi seculi 1575.

Vestri in Domino fratres et symmystæ qui
cæterorum nomine subscripsimus.

Joannes Gerobulus⁶ Vlissinganæ Ecclesiæ Minister.
Joannes Migrodius⁷ verbi diuini in Ecclesia Veri-
ana administer.

Hubertus Franciscus⁸ Verbi minister Ecclesiæ
Ermundanæ.

Gasparus Heydanus⁹ Minister Ecclesiæ
Middelburgensis.

⁴ See Letter No. 123, note 6.

⁵ See Letter No. 122, note 1.

⁶ See Letter No. 135, note 38.

⁷ See Letter No. 115, note 4.

⁸ It is said in H. Q. Janssen's *Kerkhervorming in Vlaanderen* (Werken der Marnix-Vereeniging, Serie III, vol. III, p. 15, that about 1578 "Hubertus Francysone, minister at Arnemuiden," preached at Bruges for seven weeks.

⁹ Gasparus Heydanus, also called Jasper Van der Heyden (*Werken der Marnix-Vereeniging*, Serie I, vol. III, p. 41), Casparus Van der Heyden, or Heiden (*ibid.* Ser. II, vol. II, p. 23, 21), and already mentioned above in Letter No. 108, note 1, was born at Mechlin in 1530, and at the age of sixteen went to Antwerp as a reformer, where he entered the service of a shoemaker, but continued his studies with such success that in 1550 he was appointed minister to the secret community of Protestants in that city. In Van der Aa's *Biographisch Woordenboek* it is stated that this appointment was only temporary, and that afterwards he went to Emden, but this seems an error as there is evidence that in 1555 and 1557 he was still at Antwerp, and even in 1558 (*Werken*, I. c., Ser. III, vol. II, p. 61, 83); see a Letter, dated 17 December 1555, written by him from Antwerp to Emden in Meiners' *Oostriesch-lands kerkelyke Geschiedenisse*, I. 365; and another, dated 30 August 1557, in *Werken der Marnix-Vereeniging*, Serie III, vol. II, p. 51, although from the latter Letter it would appear that he did go to Emden for some time. In 1561 he had taken refuge in the Palatinate,

and had perhaps already in that year been appointed minister to the Dutch Protestants at Frankenthal, as he signed, on 17 November of that year, a petition to the Senate of Frankfurt; see *Frankfurtische Religions-Handlungen*, Appendix to part I, p. 76. In 1566 he seems to have returned to Antwerp, but soon afterwards the persecutions increasing there, he quitted the city on 10 April 1567 and became once more minister to the Dutch at Frankenthal till June 1574 when he was appointed minister at Middelburg. While there he was sent over to England to see whether the Dutch communities settled in this country could supply those of Holland with some ministers; see below the Letters Nos. 154, 156—160. The Synod of Emden in October 1571 elected him as president; see Meiners, *l.c.* p. 445. In 1579, however, the Protestants of Antwerp desired to have his services, and he preached the Gospel there till August 1585, when Parma made himself master of the city. Heidanns went again to the Palatinate and was on the point of settling once more at Frankenthal when death overtook him on 7 May 1586 at Bacharach. See Van der Aa, *Biographisch Woordenboek*; Mertens and Torf, *Geschiedenis van Antwerpen*, v. 630; *Werken der Marnix-Vereeniging*, Serie I, vol. III, p. 41; *ibidem*, Serie II, vol. II, pp. 23, 24; *ibid.*, Ser. III, vol. II, *passim*; *ibid.* Ser. III, vol. V, *passim*.



139.

[The **CONSISTORY** of the **CHURCH** of **ANTWERP**],
on **CHRISTIAN DISCIPLINE** and **LIBERTY**.

[Antwerp], Thursday, 25 August 1575.

- § 1. *This is the opinion of the brethren of the Consistory examined and unanimously avowed in conjunction with the former ministers on 25 August 1575. First, as regards the Christian discipline, the brethren admit that all public sins (as seduction of souls, treachery, and others which cannot be concealed, as the baptism of children, burying the dead, marrying &c. in the papacy) should publicly be punished according to Deut. xiii, Gal. i. Acts xiii, &c. 2. All secret sins (which accidentally arise from weakness of the flesh, or from simplicity, and have been witnessed by one, two, three or four Christians only), as drunkenness, fornication, vanity, indecency &c., should be punished secretly, according to the rule of Christ in Matt. xviii, 1 Peter iv &c. 3. With respect to the offence caused by Christian liberty, the brethren think, that as soon as anyone is offended, inquiry should be made on the one hand whether the Christian, whose liberty has caused the offence, may have abused his liberty by petulance, pride, unreasonableness, intemperance &c.; on the other, whether the person who has taken offence may have done so from weakness or ignorance, petulance, fickleness, bitterness, malice, &c.; 4. and, if anyone has taken offence from weakness, he should be taught that he ought not to be offended in*

cases of this kind, and if his weakness or ignorance prevent him from accepting such instruction, and he thereby runs the danger of deviating from Christ, he should be endured in charity; 5. and the person whose liberty caused the offence should be advised to forego, if possible, his Christian liberty for the sake of his brother's weakness, and if weakness should prevent him from doing so, he should be endured as being weak in charity, and not be condemned or punished. 6. Lastly the brethren are of opinion that the strong should admit those who are infirm in charity, and deny themselves their liberty, and not refute them by pride, petulancy, anger, malice, &c., and if the strong should do anything of the kind, he is to be seriously warned that he contends against charity, and if he persists and through his wickedness rejects the weak brother and causes him to deviate from Christ, he is to be exhorted by means of the word of Christ and punished in accordance with the rule of Christian discipline. 7. The brethren also think that if a strong brother takes offence from the liberty of a Christian, solely out of conceit, petulancy, bitterness, or malice, he is to be warned that he sins against charity, and should abandon his offence, or if he refuses to do so, he is to be punished and the brother whose liberty has caused such pharisaical offence will not be bound to restrain his liberty.

Copie¹

Dit² is het gevoelē der broederen der consistorj met
die oude dienaers ghehoort ende bekent eendrachtelyck
opden 25. Augusto 1575.

Inden eersten thouchierende die christelycke dichiplyne bekennen die broeders dat alle openbaere sonden, sullen openbaerlyck ghestraft worden, naer der schriftueren Reghel Deut. 13, Gal. 1, actor 13 etc. ende dit houden sy voor openbaere sonden openbaere straffe werdich, als sielverleydinghe verraderij ende ander die van natueren wegghen openbaer syn dat is diemen niet bedecken en kan, te weten kinderen te doen doopen inde papisterye die dooden te begrauen te trouwen ende dierghelycke.

Ten tweeden, bekennen die broeders dat alle heymelycke sonden sullen heymelyck ghestraft worden, sonder die te verbreijden maer te bedecken ende te swyghen naer den Reghel Christj Math 18, 1 Petrj 4 etc. Dit houden de broeders voor heymelycke sonden die door swackheyt des vleeschs onversiens ofte wt onnooselheyt, daert maer een twee ofte drj ofte vier

¹ The present document is printed from a transcript of the document referred to in Letter No. 142, §§ 6 and 20. The original, sent to the Consistory of the Dutch Church, London, and which was marked on the back with the letter A (see Letter No. 142, § 20), was no doubt returned to the Consistory of the Dutch Church of Antwerp, the latter having requested the London Consistory to return it; see *ibidem* § 24.

² With this document compare the Letters No. 142 and 143.

der christenen ghesien en hebben als dronkenschap hoerderije, idelheyt onmanierlyckheyt ende diergelycke.

Ten anderen touchierende die ergenisse die genomen wordt ³ wt die christelycke vryheyt³ gevoelen ten eersten die broeders dat men sal ondersoecken alsoe haest als daer iemant ergenisse ghenomen heeft door die vryheyt van eenen christen hoe dat die saecke van beyden syden staet te weten oft den christen door wiens vryheyt ergenisse genomen is, syn vryheyt niet misbruickt en heeft door moetwillicheyt houerdicheyt onredelyckheyt onmaticheyt ende andersins, ten anderen oft oock die ergenisse genomen heeft oft hyt gedaen heeft wt swackheyt ofte onuerstandicheyt, ofte moetwillicheyt lichtuerdicheyt, bitterheyt ofte wt nydicheyt ende andersins, *ende* soe het ghe- ⁴ schiet is dat iemant wt swackheyt door eens ander vryheyt ergenisse genomen heeft, sal onderwesen worden, dat hy hem in sulcx niet en behoort te *vergeren*, ende soe hy sulcke onderwysinge niet aennemen en can door syn swackheyt ofte onuerstant waardoor hy in peryckel staet van Christum te wycken sal men in der liefden *verdraghen* ende opnemen, ende ⁵ bouen dien salmen aenspreken den genen door wiens vryheyt ergenisse genomen is, dat hy wt liefden soe het mogelyck is, syn christelycke vryheyt om die swackheyt syns broeders, wil te buiten gaen ende soe het oock beuonden wordt dat hy door swackheyt in syn vryheyt niet en kan hemseluen te buten gaen (gelyck als Paulus den apostel ghedaen heeft) sal oock voor swack in der liefden *verdraghen* worden sonder den seluen te *verdoemen* ofte *veroordeelen* tot straffe.

Ten lesten gevoelen die broeders dat die stercke sullen ⁶ die crancke in der liefden opnemen ende haer in haerder vryheyt te buiten gaen ende sullen sulcx niet wederleggen door houerdicheyt moetwillicheyt toornicheyt nijdicheyt ende diergelycke, ende soe het gheschiet dat den stercken sulcx doet sal sterkelyck *vermaent* worden dat hy tegens die liefde strydt, ende soe hy bouen dien *persisteert* ende alsoe door syn quaetheijt den swacken broeder *verwerpt* ende *veroor-*

³ In the Letters No. 142, § 4, and No. 143, §§ 6—10 some definition is given of the meaning of "liberty"; *id est* a Christian's liberty in dressing, games &c.

saeckt van christum te wycken sal met den worde Christj vermaent worden ende naden Regel der christelycker discipline gestraft worden.

Tot desen bekennen oock die broeders soe jemant oock 7 sterck synde ergenisse neemt wt die vryheyt van eenen cristen alleenelyck door neuswysicheyt, moetwillicheyt bitterheyt ofte nydicheyt sal oock vermaent worden dat hy jegens die liefde sondicht ende alsulcken ergenis als hy genomen heeft laeten varen, oft soe hyt wederlecht te doene door syn quaetheyt sal der christelycke discipline genieten tot synder straffen ende den broeder door welkes vryheyt sulcke phariseeusch ergenisse genomen is niet ghehouden syn soe hy wilt in syn vryheyt te buiten gaen.

Ita est.

Franciscus Paulus⁴

Jan Vanden Spieghele⁵.

⁴ Franciscus Paulus is mentioned as being present at, or at least connected with, classical conventions held at Betbur Reiverscheidt on 23 October 1577 and 9 April 1578: see *Werken der Marnix-Vereeniging*, Serie II, Deel II, pp. 73 and 75. See also below Letters No. 142, § 24, No. 144, § 10.

⁵ See below Letters No. 142, § 18, No. 144, § 10.



140.

WILLIAM, PRINCE OF ORANGE,
to [the **CONSISTORY** of the **DUTCH CHURCH, LONDON**]¹.

Dordrecht, Friday, 2 September 1575.

§ 1. *It is no doubt known to you that we and the States of Holland and Zeland have shown ourselves reasonable enough in the recent negotiations regarding a pacification, to arrive at a good accord and peace. 2. But as our opponents will not allow us (the exercise of) the true service of God, which they endeavour to exterminate together with all those who seek God in it, we could not accept the conditions of peace which they offered, but, expecting protection from God against their violence, rather trust that He will some day execute the work, to His honour and glory. 3. The enemy, enraged thereby, attacks us on all sides on land with great force and makes great preparations to do the same on water. And as we desire to arm ourselves to resist them, but are here in Holland in want of artillery and have no means to buy it, we are compelled to come to you for help and assistance. 4. As we fight together under one banner in the name of Christ, and are members of His Body, we pray you to show your charity in this respect and to assist Holland by sending us a hundred iron cannon, which we greatly want to arm our ships and some fortresses. 5. As the affair requires speed, we request you to help us forthwith; we have also written to the French community (in London), in order that you together may show your charity to the advancement of the Church of God and the protection of your brethren.*

Die Prince van Oraengien, Graue van Nassau &c.
Heere ende baron van Breda, van Diest &c.

Eersame discrete lieue besunderen, Wy en twyffelen nyet ¹ oft het² is vlieden ghenoech kennelyck, hoe dat wy ende den Staten van Hollandt ende Zeelandt ons ghenoech gevuoechelyck inden voerleden handel vande pacificatie³ hebben bewesen, om te moeghen commen tot een goet accord ende peys in desen landen. Maer aengesien dat onse wederpartye voor-² ghenomen ende ons gheenssins en heeft willen vergonnen den warachtigen Godes dienst, den welcken zy pooghen met allen

¹ This Letter is printed in Sym. Ruytinck's *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 106 sq.

² MS. *en* after *het*, but crossed out.

³ These fruitless negotiations between the Netherlands and the king of Spain, which commenced at Brussels in June 1574, are related in detail by Motley, *Rise of the Dutch Republic*, pt. iv. ch. iii.

denghenen, die Godt van herten daerinne soecken te verdem-
pen *ende* vuyt te roeden, Soo en hebben wy alsulcke conditien
van peys, als zy ons gepresenteert hebben nyet connen aenne-
men, Maer lieuer Godts hulpe verwachtende ons teghens haer
ghewalt te beschermen, oft God tot eenighen tyde de saecke
tot zynre eere *ende* glorie wilde vuytvoeren. Ende alsoo den 3
vyandt hierinne verbittert zynde, ons aen allen canten met
grooten geweld te lande aenvalt, *ende* sunderlinghe groote
preparatie maect om te water desgelycken op allen orten
oock voor te neemen, Waerteghen wy ons gheerne soudē
wapenen, om naer vermoghen alle wederstandt te doene, Maer
alsoo wy hier in Hollandt zeer benoodicht zyn van gheschut,
ende gheen middel jegenwoordich voor de handt en hebben
om *tselue* te becostighen, Waeromme wy grootelyck veroir-
saeckt zyn, om van vlieden hulpe *ende* bystandt hiertoe te
hebben. Ende ghemerckt dat wy met vlieden onder een ban- 4
niere inden Naem Christi zyn strydende *ende* leden zyns
Lichaems zyn, Versoecken *ende* begheren derhaluen zeer ernste-
lyck, dat ghy tsamentlyck hierinne uwe lieffde bewysen *ende*
desen lande van Hollandt te bate comen wilt, midts alhier
in aller dilligentie ouer te schicken, hondert yseren stucken
gheschutz, die wy bouen all tot toerustinghe van schepen als
eenighe sterckten daermede te versien, grootelyck tot onser
deffentie van doen hebben, *ende* alsoo de saecke acceleratie 5
ende haeste requereert Bidden wy vlieden zeer vriendelyck
hierinne metten iersten beholpen te moeghen worden, Ons
gansschelyck verlaetende, dat het selue gheschieden zal, heb-
bende van ghelycken gheschreuen *ende* vriendelycken versocht
aende Walsche ghemeente aldaer, op dat ghy tsamentlycken
de handt aen maleanderen houdende v lieffde hierinne tot
voorderinghe vande kercke Godts *ende* bescherminghe van uwe
broeders bewysen wilt,

Eersame discrete lieue besundere Onse Heere Godt zy
met vlieden Geschreuen tot Dordrecht opten 17^{en} Septem-
bris Anno 1575.

Vlieder goede vrindt
Guillaume de Nassau.

141.

**TESTIMONY of M^r RICH. GARDENER¹, etc.
on the CAPTURE of ANABAPTISTS.**

London, Sunday, 25 September 1575.

+

William Fryende of whyetchaple withowet Alldagate was the ffyrste man (beinge a offycer for the sayed chearche) that browghte woorde of the Anabaptyestis assemblynge in one of John osbourne howsses beinge than counstable who vppon Ester daije² 1575 with the headeborrowes & others of offycers in the presens of Mr Ric. Gardener parsson of the chearche weare stayed & theyer names wryettein to the number of 27. The sayed Fryende with the 19^o headborrowes made reportte² to the bijeshoppe of London³ who bij the Quenis majesti order and the counsellis seantte them to prison & by them pvnished & banyshed. This is the verrey trewethe that there was non of the Doche chearche that gave knowledge of them but thes parsons abovesayed beinge officers and swourne for the Quenis majesti lawes dyd as abovesaid theyer bowende dewties & allegyans for the suppressors of suche as rebell agayenste

¹ M^r Rich. Gardner beame rector of Whitechapel on 5 June 1570 and died in 1617 at the age of 77; see Ric. Newcourt's *Repertorium*, vol. 1. pp. 671, 700.

² The 3rd of April. There is a "Confession of faith and appeal to the Queen's mercy, of five Dutchmen condemned for Anabaptism", dated 8 April 1575, in *Calendar of State papers*, Domestic, 1547 to 1580, p. 496. The history of these Anabaptists captured on 3 April 1575 is related by Dr B. Evans, *The Early English Baptists*, vol. 1, p. 151 sqq.; Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 107 sqq. Two of them were burnt on 22 July 1575. A narrative of their capture and death, drawn up on the part of the Consistory of the Dutch Church, is printed below as No. 190. See also the Letters Nos. 142 (§§ 8—11), 143 (§ 12), 148, 149.

³ Edwin Sandes, see Letter No. 104, note 1.

the same. In wytnes wherof the parson & John Osbourne 3
haue sette theyer handis the 25 September 1575.

R Gardener Whitchappell rector. Per me John Osbourne
than counstable.

Endorsed :

Ghetuighenisse dat
Mr Gaerdener geeft
van het vangen van Weder
doopers.



142.

[THE REFORMED CHURCH of ANTWERP]¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Antwerp], Friday, 4 November 1575.

§ 1. *Satan has always laboured and still labours to disturb and impede the kingdom of Christ by violence, injustice, fraud &c., assailing the Church from without and within, as we see it done in our own church, in which affair we request your assistance and advice how to act with two of our brethren (Albert Verspecks, Elder, and Hans de Ries or Cassier, Deacon) whom, for certain reasons, the Consistory have dismissed from their office. 2. First of all on account of their obstinacy in endeavouring to corrupt the Christian discipline, described in Matthew xviii, having argued, in the presence of the whole Consistory, that a person who sins from weakness or accidentally, by drunkenness, or similar offences, and has been seen by one or two Christians only, makes no adequate amends by confessing his sorrow and promising never to do it again; 3. but should publicly confess his guilt in church, on pain of being cut off, solely because people have seen it, without distinguishing between a free and an unfree country, and between reasonable and unreasonable people. 4. Secondly they endeavour to deprive Christians of their Christian liberty, unjustly reproaching them for their dresses, nay even for a velvet collar of a cloak, having argued in the Consistory that in these times no Christian, of whatever*

¹ With this Letter compare the documents Nos. 139, 143, 144, 148, 149, 190.

station he may be (except the magistracy), is allowed to wear satin, velvet &c., but is bound to put it off if it offends others, and that if, after being warned, he does not lay it aside, he sins against love, for, according to them, liberty is, in this respect, bound up with love. 5. This is, to some extent, our opinion too, as we praise modesty and simplicity in dress and every other respect, but we do not wish to force Christians unreasonably, and make a difference between the strong and weak, between giving and taking offence. 6. To this they reply that those are strong who possess knowledge of the truth, without wishing to know in what way offence is given or taken, as we do, and we have put our opinion in writing, which we send you herewith that you may see whether it agrees with the truth and with your opinion. 7. Thirdly they accuse the Christians who wear mourning, saying that it does not become them to wear civil mourning (because the papists do so wearing a long cloak and black hat with crape round it or covering it, the women a cloak of black cloth lined with black skins, and a shawl with fringes, with whose superstitions and false worship they should not mix themselves up) but should dress themselves as before for fear of perils, as it was formerly allowed to do in a period of freedom, just as we have said and still say that the Christians are allowed to wear mourning; please tell us what you think of this point too. 8. Fourthly they assert and have asserted in the Consistory that, from the utterances and writings of the Anabaptists they know that the latter seek their salvation in the Christ who was crucified and died outside Jerusalem; 9. and as we asked them, whether the Anabaptists, who do not rightly believe in Christ and preach a different Gospel from that of the Apostles, and persist in it and are not converted by God, remain under the wrath of God, as Christ declared (John iii.), and are condemned, as Paulus said (Gal. i. 8); 10. they replied that they would not condemn the Anabaptists, but that God will judge them; 11. whereupon we declared that we too do not wish to judge or condemn anyone specially and individually, without the operation and judgment of the Lord, knowing that He is able to convert the erring before their death; but that the Anabaptists, not being the true Church of Christ, and having a false doctrine, and being unbelievers and dying in their unbelief, are condemned as Christ has said (Mark xxi. 16; Gal. i. 8). 12. Fifthly, by their undacity they have caused division in the Church against the advice and wish of the Consistory, setting themselves up as ministers, and holding various meetings with their followers, which they decline to abandon and continue daily, and seek, moreover, to draw to them other brethren and sisters, slandering and defaming the ministers of the Church as liars and teachers of the broad way and incite the people to pride and other wickedness. 13. Sixthly, after having frequently admonished them and endeavoured to prevent their wicked works, we, in order to appease the matter, requested them to submit their opinion to the judgment of other Christian Churches, as we would willingly do ourselves; 14. which they declined under conditions contained in a document which they sent us, signed with their own hands, and in which they declare that another Church may hear their opinion and that they will submit to its decision, provided it agree with the truth and God reveal it to them; wherefore they will only accept as truth what they themselves acknowledge as such, which you will understand better than we from their own letter which we send herewith, to enable you to judge how they wish to submit to the judgment of other churches, not as Christians but as heretics who resist the Spirit of God and pervert the truth, obstinately regarding their opinion as the best. 15. Finally, when the aforesaid Aelbrecht Verspeck and Hans de Rycke, alias Kassier, had confessed all the above points in our presence in the Consistory, and heard that we intended to send our opinion and theirs to other Churches, they asked us to be allowed to explain more fully in writing the opinion which they had confessed in our presence, 16. and as we consented, they sent us the enclosed letter, signed by them, in which we find neither measure, nor order nor distinction, while nearly all their references to Scripture have no bearing upon the points in question. 17. Pray take this matter to heart and help us as soon as possible with your advice and opinion, to which we submit willingly and which we will follow in every respect in order that our difficulty may be removed. 18. Over and above all that

we have done in this matter we induced the ministers of the French Church to try to settle the matter, if possible; but without success, as you will see from their letter to you which we enclose, together with a copy of a question which the said Albrecht and Hans have put in writing and our answer therunto. Pray read and consider the whole carefully and help us with your advice and opinion. 19—23. List of the documents which we send herewith. 24. Please to preserve them carefully and to return them to us at the first opportunity, that we may be able, if need be, to justify ourselves with the original documents.

Aenghesien eerwerdlighe broeders dat den Satan van het aenbeghin der weerelt, door syne instrumenten listelyck geaerbeyt heeft ende noch daghelycx erbeyt om het Coninckrycke Jhesu christj te verstooren, te verachten ende te verhinderen, door geweld onrecht bedroch valsche prophetie, herisien ende diergelycke middelen meer, daermede hy niet alleenelyck van buiten die kercke aenvecht maer van binnen opstaet gelyck in dese onse stadt onder die kereke nu gheschiet is het welcke wy met droefheyte onser herten voor onsen godt beclaghen ende bidden den vader onses heeren Jhesu christj dat het ghebetert mach worden, daertoe midtsdesen eerwerdige broeders onse Saecken v te kennen geven versoeckende van v *Lieden* hulpe, raet^{1a} ende aduis, hoe dat wy voorts handelen sullen met twee van onsen broederen eenen ghenampt Aelbrecht Verspeeks² Auderlinek, ende Hans de Ries² ofte cassier diak, die nu door raet ende besluit der consistorie zyn afgestelt van haeren dienst om verscheyden pointen als hier naer volgt.

Ten eersten om haer quaet verstant (naer ons gheuoelen) daer in sy persisteren, soeckende die christelycke Dicipline mathe 18 bescreuen volgende die worden christj te corumperen ende te verdonkeren naer haer belydenisse die sy ghedaen hebben inder consistorien daer sy beleden hebben in onser alder presentie dat een

^{1a} Several of the r's at the beginning of words are written as capitals.

² In the Act-book of the Dutch Church of Cologne (*Werken der Marnix-Vereeniging*, Serie 1, Deel III), p. 96 we read that at the meeting of the Consistory on 11 August 1576 it was decided that Libertus de Fraigne should remind Petrus Pedius of the disputation against "Albert Verspect and his accomplices". This is probably connected with the affair of which the present Letter treats. In the Act-book of the Assemblies of the dispersed communities in the land of Cleve &c. (*Werken der Marnix-Vereeniging*, Serie 11, Deel II) p. 62, we read that at a Classical convention held at Bethur on 3 October 1576, the ministers of Maastricht asked whether the confirmation of a marriage solemnized by Hans de Riense and Albert van Specht, both expelled from the Church, should be considered valid. See below § 15, where Hans de Ries is called Hans de Rycke.

christen die wt swackheyt ofte onuersiens sondicht in dronckenschap ofte in diergelycke sonden daer het maer een oft twee der christenen ghesien en hebben voor die welcke naer *vermaninghe* hy bekent heeft dat het hem leet is ende daer beneffens belooft sulcx niet meer te doen noch niet ghenoch ghedaen en heeft met sulcke boetuerdicheyt ende schult bekenninghe, maer dat hy moet openbaerlyck inder kercken syn schult ³ bekennen op straffe van afgesneden te worden, alleenelyck om dat het de weereltsche menschen ghesien hebben, sonder onderscheyt te maecten van een vry Lant ende een onvrij Lant tusschen redelycke ende onredelycke werelsche menschen ghelyck als wy haer beleden hebben ende noch belyden dat het een ander aensien heeft alsoe te sondighen in een vry lant ende in een onvrij lant, ende dat oock eenen christen wel behoort syn schult te bekennen voor syn redelycke gebueren ende voor ander redelycke persoonen die hem voor een christen kennen ofte aensien alsy ghesien hebben dat hy in dronckenschap ofte in diergelycke sonden ghesondicht heeft.

Ten tweeden om dat sy die christenen soecken te beroouen ⁴ van hare christelycke vryheyt ende ten onrechten beschuldighen meest in de cleedinghe jae selfs in eenen flouweelen schoef van eenen mantel wat sy beleden hebben inde consistorie het welck sy noch belyden dat het den christenen van wat qualyteyt sy syn (wtgenomen die *ouerheyt*) in desentyt niet gheoorloft en is te draghen matelyck naer haeren staet sattyn flouweel *etcetera*, maer dat hy schuldich is dat aff te legghen als daer door iemant ergenisse ghenomen heeft, ende soe hy dat niet aff en leght naer de *vermaninghe* heeft ghesondicht iegheens die liefde want de vryheyt (naer haer spreken) is alsoe aen die liefde ghebonden gelyck wij met ⁵ onderscheyt oock belyden prysende die nederheyt ende *simpelheyt* in ³ cleedinghe ende in alle manieren nochtans daertoe en willen wy (ghelyck sy doen) die christenen niet dwinghen bouen die mate der redelyckheyt ende manierlyckheyt aensiende die stereke ende die swacke het different tusschen ergenisse geuen ende ergenisse nemen daerop sy belyden dat die alle sterck syn ⁶

³ MS. *oock* before *in*, but crossed out.

die de kennisse der waerheyt hebben sonder oock te willen verstaen hoe dat ergenisse ghegeuen wordt ende ghenomen wordt ghelyck als wy naer ons verstandt hemliedder beleden hebben ende onse belydenisse ghegeuen in ghescryft ghestelt daer in onderscheyt ghegeuen niet alleene van die christelycke vryheyt maer oock vander christelycke dicipline welcke belydenisse in ghescript *Eerwerdlighe broeders* aen ulieder senden⁴ op dat ghy die oock mocht ouersien oft die de waerheyt gelyckformich is ende met aulieder gheuoelen ouereencompt.

Ten derden soe beschuldighen sy die christenen in Rouwe 7 draghen *ende* segghen dat het niet christelyck is borgerlycken Rouwe te draghen om dat die papisten alsoe doen met eenen langhen mantel ende swerten hoet met een lampers rontom ofte met lampers ghedeckt, die vrouwen met een swerten laken bouwen met swerte vellekens gheboort eenen doeck met tapkens sonder hemliedder te vermenghelen met der papisten superstichien ende valschen dienst alleenelyck hemliedder cleedende als vooren om die paryckelen wille gelyckmen vrielyck heeft moghen doen inde lieberteyt voorleden ghelyck als wy gheseyt hebben ende noch segghen dat de christenen alsoe wel rouwe draghen moghen hierop scrijft oock wat aulieder gheuoelen is.

Ten vierden soe belyden sy ende hebben beleden inder 8 consistorien dat sy wt die worden ende schriften der wederdooperen⁵ ghehoort *ende* ghelesen hebben dat die wederdoopers haere saelicheyt soecken in dien christum die buiten Jerusalem ghecruiст *ende* ghestoruen is daerop hebben wy haer ghevraecht 9 oft die wederdoopers die in christo niet recht en gheloouen ende een ander euangelium predicken dan die apostelen ghepredickt hebben *ende* daerin persisteren totten eynde *ende* van godt niet bekeert en worden inden tooren godts blyuen ghelyck als christus ghesproken heeft Johan .3. oock als Paulus ghescreuen heeft totten galaten .1. [v. 8] *vervloecht* syn voor 10 antwoordt hebben gheseght *ende* ghescreuen dat sy die wederdoopers niet en willen *verdoemen* maer dat godt die oordeelen sal, daerop hebben wy beleden *ende* noch belyden dat wy oock 11

⁴ This document is printed above as No. 139, from a transcript kept by the Consistory of the Dutch Church, London. The original was no doubt returned to the Antwerp Consistory at their request; see below §§ 20 and 24.

⁵ See the reply to this point in Letter No. 143, § 11.

niemant speciaelyck ende persoonelyck willen oordeelen oft verdoemen buiten het werck ende het oordeel des heeren want wy weten dat die heere soe het hem gelieft⁶ eer den adam wtgaet den dwalenden kan bekeeren maer nochtans aengesien die wederdoopers die rechte Kercke christj niet en syn valsche leeringhe hebben ongeloouich syn ende daerin steruen verdoempt syn als christus ghesprocken heeft marc.⁷ 16.⁷ [v. 16] die niet en gelooft is verdoempt, die oock valsche leeringe leert een ander euangelium predickt al waert eenen enghel uuyten hemel die is veruloeckt gala. 1 [v. 8].—

Ten vyfden hebben sy door haer vermeten stouticheyt inder ¹² Kercken scheuringe ghemaect jeghens den raet ende wille der consistorien haer opwerpende als predicanten leeren ende houden met haer aenhangens verscheyden versamelinghen die sy niet en willen verlaeten maer dagelycx noch continueeren ende soecken daertoe noch te verwecken ende te beroepen verscheyden broeders ende susters lasterende ende difamerende die dienaers der Kercken als logenaers ende leeraers die den ruimen wech⁸ leeren ende het volck tot hooerdicheyt verwecken ende tot ander ongherechtigheyt, alsoe gaen sy voort segghende tot eenen iegelycken compt by ons ende tot sommige gheseyt hebben soe ghy by ons comen wilt soe soude ghy die ander moeten laeten.

Ten vyfden⁹ naer veel erbeyt ende moeyte die wy ghe- ¹³ daen hebben om heurlieder te vermaenen ende te verhinderen haere quaede wercken ende om die saecke te stillen soe ist dat wij ten lasten vermaent ende ghebeden hebben dat sy haer gevoelen wilden volcomelyck ende nederich onderwerpen het oordeel van andere christelycke Kercken gelyck als wij dat geerene doen het welcke sy weygeren te doene met condicien ¹⁴ volgende een gheschrift¹⁰ dat sy ons ghesonden hebben onder- teeckent met haer eyghen handen daerinne sy scriyuen hoe dat sy wel te vreden syn dat een ander Kercke haer gheuoelen

⁶ Added above the line.

⁷ MS. *mathe* 28, but crossed out and *marc.* 16. added above the line.

⁸ *Matth.* vii. 13.

⁹ So in MS.; it should be *Ten sesden*.

¹⁰ This document, which was, according to § 21 below marked with Letter B, was no doubt returned to the Antwerp Consistory (see § 24 below), without the London Consistory keeping a copy of it, as they did of the document marked A.

hoorde ende willen haer het oordeel onderworpen soe het met die waerheyt ouereencompt ende dat het hen godt door synen geest oock openbaeret *ende* alsoe en willen sy niet bedwonghen syn iet voor die waerheyt aentenemen bouen het gene dat sy voor die waerheyt bekennen het welck ghy lieder *Erwerdighe broeders* beter dan wy verstaen sult wt haeren eyghen brief¹⁰ die wy midts desen oock senden daerinne ghylieden verstandelyck mocht oordeelen hoe dat sy haer het oordeel van ander Kercken onderworpen willen niet als christenen (alsoe wy dat gheuoelen) maer als ketters die den geest godts wederstaen *ende* die waerheyt verkeeren houdende hertneckelyck haer gevoelen voor tbeste.

Ten laetsten naer dien dat dese twee voornoemde aelbrecht¹⁵ *Verspeck*¹¹ ende hans de Rycke¹¹ alias Kassier alle dese voorscreuen pointen in der consistorien beleden hebben (daervan wy alle ghetuighen syn) hoorden ende verstonden dat wy ons geuoelen met het haere aen andere Kercken senden wilden aen ons *versochten* haer gevoelen het welck sy in onse presencie beleden hadden by ghescrifte breeder te moghen *verclaren* ende met die scriftuere te beuestighen het welcke wy haer toelieten¹⁶ alsoe hebben sy aen ons tot breeder *verclaringe* van haer eerste gevoelen (in der consistorie beleden) een gescreuen brief¹² gesonden den welken wy tsamen oversien ende gelesen hebben *ende* beuinden in den brief mate oorden noch onderscheyt oock meest alle die aenwysinge der scriftueren ten proposte niet dienende jae het ghelyckt dat sy met eenderley scriftuere alle redenen solueren willen dit sult ghylieder *Erwerdighe broeders* beter connen onderscheyden ende verstaen dan wy doen daertoe soe senden wy oock met desen haer geschrift¹² met haerder hant onderteeckent wy bidden ootmoede-¹⁷ lyck *ende* vriendelyck willet desen onsen handel ter herten nemen gelyck als wy betrouwen ende alsoe haest alst moghelyck is ons helpen door ulieder raet aduis ende oordeel Daer onder wy ons geeren onderwerpen ende in alles volghen willen

¹¹ See above § 1.

¹² This document, which was, according to § 22 below, marked with the letter C, was no doubt returned to the Antwerp Consistory at their request (see § 24 below), without the London Consistory keeping a copy of it, as they did of the document marked A.

op dat onse swaericheyt gebetert mach worden daertoe willen anlieder *Erwerdighe broeders* den vader onses heeren Jhesu cristj door synen heylighen geest rigieren in het recht verstandt raet sterckheyt ende kennisse in die vreesse des heeren door Jesum christum Amen gescreuen by laste onser *compagnie* wiens Kercken segel¹³ hier onder gedrukt staet. Bouen alle desen ¹⁸ onsen handel ende aerbeyt voorscreuen hebben wij door bidden beweicht die walsche dienaeren om die saecke te middelen soe het moghelyck geweest hadde maer en hebben geen voorderinge ghedaen door haere diligentie ende ghetrouwen aerbeyt die sy bewesen hebben volghende eenen brief van haer ghescreuen aen ulieder *Erwerdighe broeders* den welcken brief¹⁴ wy midtsdesen oock senden met een zeker Copie¹⁵ van een vraghe die den seluen aelbrecht ende hans door schryuen gedaen hebben wilt het oock ouersien met onse antworde¹⁶ oock bygesteld wy bidden ootmoedelyck wilt het al ouersien met rype deliberatie dese onsen beclaegelycken handel die welcke wilt ter herten nemen ende ons te hulpe comen ende scryuen mette eerste moghelycheyt v *lieder* raet aduis ende gevoelen op alle pointen in desen brief genoteert op dat wy daer mede dies te vrymoedigher moghen handelen met den rechten verstande ter eeren godts ende alderhoogste stichtinge der Kercken Christj door Jhesum Christum. Amen. By laste onser *compagnie* ghescreuen gheteekent ende onsen Kerckelycken Zegel¹⁷ onder ghedrukt op heden den 4^{en} Nouembris. 1575.

Ita est.

Franciscus Paulus¹⁷

Jan Vanden Spieghel^{17a}.

¹³ The Seal is no longer attached to the Letter.

¹⁴ This Letter is not now in the possession of the Dutch Church, London.

¹⁵ This document, which was, according to § 23 below, marked with the letter D, was no doubt returned to the Antwerp Consistory, at their request (see below § 24), without the London Consistory keeping a copy of it, as they did of the document marked A. The nature of the question asked in the document may be gathered from § 12 of the next Letter. But the *answer* of the Antwerp Consistory, which they sent together with the question, was no doubt returned to them (see below § 24) and is not now in the possession of the Dutch Church.

¹⁶ *hier* after *antworde*, but crossed out.

¹⁷ See Letter No. 139, note 4.

^{17a} See Letter No. 139, note 5.

Inuentaris vande ghescryften die wy mitsdesen 19
senden als in desen onsen gementioneert staet
touchierende alle onsen handel van beyde
partien als hier naer volcht.

Inden eersten een gescryfte aengaende onsen gevoelen van- 20
der christerlycker discipline ende christerlycker vryheijt *etcaetera*.
ende dyt gheschrijften is geteekent van buuten met die letter .A¹⁸.

Item een ghescryfte aengaende haer gevoelen onderteekent 21
met haer eigghen handen inhauende ses articulen ende dyt
ghescryft is geteekent van buuten met die letter .B¹⁹.

Item een ghescryfte van haere Antworde te weeten hoe 22
dat sy haer gevoelen het oordeel van andere Kercken willen
onderwerpen het welck naer het inhautd can wel verstaen wor-
den also sy dat ghescreuen hebben ende het ghescryft ooc on-
derteekent met haeren handen, dijt is van buuten gheteeckent
met die letter .C²⁰.

Item een scryftelycke vraeghe oock onderteekent van 23
haeren handen, dese gheschrijft is van buuten geteekent met die
letter .D²¹.

Eerwerdighe in Christo beminde broeders wy bidden au 24
vriendelyck dat au ghelieve dese ghescryften wel te præserveren
ende met den eersten aen ons wederomme te senden op dat
wij so het noot dede ons met die originale stucken mochten
verantwoorden.

Franciscus Paulus²²

Addressed :

Aende Eerwerdighe Consistorie
der Kercken van Londen.

1575.

Endorsed :

De controuersia Ecclesiae
Antwerpiensis.

¹⁸ See Letter No. 139, note 1.

²⁰ See above § 16.

¹⁹ See above § 14.

²¹ See above § 18.

²² See Letter No. 139, note 4.

143¹.

**The CONSISTORY of the DUTCH CHURCH, LONDON,
to the REFORMED CHURCH of ANTWERP.**

London, Sunday, 27 November 1575.

§ 1. *With sadness have we read the documents which you forwarded to us, and observed the serious dispute and discord which Satan has caused among you to the great disadvantage and schism of the community of Jesus Christ. 2. As you ask our advice and help in this difficulty, we have discussed the matter. We should prefer to see the difficulty removed by yourselves, but seeing that this has been impossible, we now write our advice, not as judges (as we do not belong to your Consistory, and are therefore not entitled to any judgment, and neither party has made proper submission, not to mention that we ourselves have been accused), but as brethren and fellow-ministers. 3. It seems to us especially advisable that you should bring this difficulty before the provincial assembly under whose authority you are placed and request their assistance; that you inform your opponents of this step, and persuade them, if possible, to submit to the decision of the same assembly. 4. In case they refuse, and continue to hold their meetings, you should, on the decision of the said assembly, or (if no assembly could be held), with the advice of its deputies, presidents and some fellow-ministers, declare to your opponents in the Community, that they not only have cut themselves off from your community, but also refused to submit to any opinion or advice, and that, therefore, no Christian who loves the unanimity of the community of God, could regard them as members of Christ. 5. Secondly, as regards the difference between them and the Consistory with respect to confession of public sins, committed outdoors, in the presence of persons, our opinion is that all sins which of themselves are public and are committed in public places, should be atoned for by public confession, distinction being made between the deeds in their quality and the greatness of the offence. But the Consistory should not too stoutly oppose the opinion of their opponents, but rather endeavour to agree with them, as it is not opposed to sound doctrine, nor tends to injure the Church, but rather to correct and prevent sins, especially among the dispersed communities. 6. Thirdly, concerning Christian liberty, we need not say much, as it has been abundantly treated by several authors, especially Calvin, and Bullinger, to whose "Institutiones" and "Decades" we refer you, and doubt not that*

¹ This Letter is a reply to the preceding Letter. The MS. from which it is printed is apparently the original draft which was afterwards altered and modified in many places by two different, but contemporary, hands, a circumstance which accounts for the different spellings of one and the same word in the text. It was found impossible to print the original draft and record (in accordance with the method adopted for this work) in foot-notes all that is written above the lines or in the margins, as the original words have, in a good many instances, been so effectually inked over that they are now illegible. Hence the alterations are all incorporated into the text without any indication as to what is original, or what alteration.

by their instruction you may easily be reconciled. 7. For, concerning indifferent things, we should be neither too easy, nor too strict; nor make rules or laws in such matters, as this concerns the magistracy only, much less exclude anyone from the community, or make use of discipline and excommunication, but rather of preaching and private warnings, especially against excesses in dress. 8. As regards games we should make a distinction. First of all, Christians should avoid and shun wicked and illicit games, as those played out of avarice and for the sake of sordid gain, or which are played rashly or immoderately and at ill-suited seasons. 9. But other games are permissible, as those played for the sake of amusement, exercise or bodily health, and others which are civil and serve to maintain polity. The first may be indulged in at suitable seasons, in so far as they would not offend the ignorant and weak, while a Christian may practise the civil exercises as well as other customs, as is done in many reformed communities and republics. 10. We entertain the same opinion with respect to mourning-dresses, the use of which we consider politic and civil, and not forbidden to Christians, provided they do not show superstition or pride, as is the case with many. 11. Lastly, as to condemning Anabaptists, we are surprised that persons, who judge of their neighbours so rigorously in indifferent things (in which, according to St Paul's admonition, we should bear with our neighbours), desire to be so gentle and merciful in judging heretics whom Scripture condemns, while St Paul considers heretics worse than sins of the flesh; and as all pious authors have shown that the error of the Anabaptists, who forsake and dishonour the Person of Christ in His human nature, is ruinous heresy, none of the brethren should doubt or dispute it. 12. With regard to their question concerning the execution of Anabaptists in England, whereby they stealthily but bitterly accuse us and our community, we consider your short answer adequate and proper. But again we are surprised that persons who talk so much of charity, accept so thoughtlessly and in spite of that very charity and the distinct teaching of St Paul, complaints and accusations against their brethren, nay against whole churches and republics, before they have proper knowledge of the affair and the truth, and before they have heard the accused. We are prepared to prove the untruth of such accusations at the proper time, when we know our accusers and the points of which they accuse us. 13. The above we thought good to write to you at your request and trust that you will accept it in good part. 14. Please to commend us to the brethren of the French Community, and to communicate our letter to them as an answer to their letter. We hope that they will continue to assist your community in its need.

Ghenade ende Vrede deur Jesum
Christum.

Eerweerdighe ende beminde medebroeders inden Heere, ¹
wy hebben v *Lieder* scriften die ghy ons ghesonden hebt met
droefuer herten ouergelesen ende annerekt den grooten twist
end oneenicheit die deur de werckynghen des Satans aldaer by
v ontstaen is tot grooten nadeele ende *verscheurynghe* der
ghemeinten Jesu Christi. Ende dewyle dat ghy in dese zwa- ²
richeit raet ende hulpe an ons begheert, zo en hebben wy
niet connen nalaten met malcanderen hier ouer te raetslaghen
om also deur broederlicke liefde v behulpich te zyne. Hoe
wel wy dannoch lieuer ghehat hadden dat dese v *lieder*
zwaricheyt aldaer by v deur eenighe ander middelen hadde
connen nederghelagt werden. Na dewyle zulx niet en heeft

connen gheschieden twele ons van herten leedt is zo ist dat wy na v *lieder* versoeck hier ons aduys ouerseryuen, ende dat niet als rechters off enich oordeel vuttesprekende (dewyle dat ons dat oordeel niet toe en komt: vth oirsaeke dat ons niet onder ons, den onder andere, Als noemlicken onder uwe kereke-versamelinghe staat: Ten anderen dewijle dar oek geen rechte onderwerpinge gedaan is van beyden partijen: Dat wy noch swijgen dat wy hier ten deele seluen beschuldiget werden²;) maer als broeders ende mededienaers dat wy alleene na onsen cleynen gauen uwer *Lieden* raet gheuen.

Wy gheuoelen dan vooral raetsaem te zyne dat gy dese 3 uwe swaricheit ter alleriersten gelegenheit bringet an uwe prouinciale kereke-versamelinghe daer gy onder staet, ende versoecke hier hör hulpe ende bijstandt: ende dat gy oek hieruan uwer partije de wete doet hebben, ende (so edt enigsins mögeliick is) deselue dartoe ouerredet ende bringet dat sy sich mit v derseluer kereke-versamelinghe ordeele onderwerpe. Ende in geualle sy sulkes (mit nalaten ende op- 4 schorten höre versamelinghe vordan te houden ende also meer schöringe te maken) weygert (dat welcke sy mit geenen rechte sal doen mogen) dat gy als dan mit ordeele *verseider* prouincialer kereke-versamelinghe: oft (so deselue versamelinghe niet te wege gebracht werden konde) ten weynigsten mit aduijs höres gedeputeerden presidentes ende etlicker medekerckendienaers deselue uwen partijen in uwer *Gemeinte* verklaren moget, in aller wyse sodane te syne, die niet alleene sich selues van uwer *Gemeinte* affgeschört ende affgesneden hebben: mer oek darenbouen, in hörer saken te geenen ordeele oft anderer aduijs staan willen. Ende dat sy derhaluen by geenen Christen die de eenicheit der *gemeinte* Godes lief hebben, voor lidtmaten Christi te houden oft an te siene syn.

Ten anderen so veel angaet het verschill dat tusschen 5 de *Consistorie* ende hen is van de scultbekentnisse der publycken sonden³ gheschiet voor dien die *buten* zyn, is cor-telick ons gheuoelen dat alle sonden die van haer seluen publyek zyn ende in openbare plaetsen gheschien met openbare

² See below § 12.

³ With the paragraphs following compare Letter No. 139.

schultbekenninghe moeten gheboetet werden in sodane voege nochtans datmen ondersceet make der daden in heur qualiteit ende grootheit der ergelicheit derzeluer. Ende hebben hier voor goet inghesien dat de Consistorie niet te hardt oft te stijff wedersta⁴ tgenoelen der wederpartie, maer soecke veel lieuer met de selue vriendelick in desen deele ouereen te commen dewyle haer gheuoelen niet en strijdt teghen de ghesonde leere, noch streckt sich uut tot nadeele der kercken, maer veel meer tot verbeteringhe ende stremmynghe der zonden, voornemelick inde cruysghemeenten.

Ten derden angaende tpoint der Christelicker vriheit en 6 achten wy niet noodich vele te scryuen, dewile hier vande vromen scribenten ouervloedelick ghehandelt wert insonderheit van Caluino ende Bullingero, tot wiens Institutie⁵ ende decades⁶ wy de broeders senden, daer sy ghenoechsame onderwysinghe vuten worde Godes sullen vinden, ende en twifelen niet of de broeders en zullen daerdoor lichtelick connen met elcanderen vereenicht werden. Want angaende middelmatighe 7 dyngghen achten wy van noode dat men noch ouer deen syde te groote rumicheit ende vryheit en ghebruicke, noch in contrarie ouer dander syde gheen stricken ouer de conscientien en werpe: daer beneuens ock dat men gheen reghelen oft wetten en make in zulke deingen welcke alleen der ouerheit toecomen, vele min datmen daer soude wille yemande der ghemeinte voor sluyten, ofte sich discipline ende excommunicatie derouer ghebruicken, dan alleene dat men dareouer handele met woord der predicatie ende priuatie vermaninghe ouer de misbruicken namelick angaende de cleederen als men daer in de mate te buten gaet. Ende angaende de spelen, 8 zo dat men een onderscheet make. Want daer syn ten 1ⁿ quade ende onghoorlofde spelen als die vut giericheyt ende om vuyl ghewin gheschieden ofte met lichuerdicheyt ghemecht zyn, ofte oick tontyden ende onmatelick gheschieden dese

⁴ *den* follows after *wedersta* in the hand of the corrector, but it is to be omitted.

⁵ *Caput vi* in the original edition of 1536 (see *Corpus Reformatorum*, vol. xxix, or *Calvini Opera*, vol. i, col. 195 sqq.); *Caput xii* or *xiii* in the editions of 1539—1554 (*Corp. Ref.*, l. c., col. 829 sqq.); *Lib. iii*, *Caput xix*, in the edition of 1559 (*Corp. Ref.*, vol. xxx, or *Calvini Opera*, vol. ii, col. 613 sqq.).

⁶ *Sermonum Decades quinque* (Tiguri, 1567), Decad. iii, serm. ix.

behoiren alle Christenen te mijdene *ende* te schuywen: Dar 9
syn oock andere gheorlofde spelen die eensdeels tot verma-
kynghe oeffenynghe *ende* ghesontheit des lichaems dienen, *ende*
andere die borgerlick zyn *ende* dienen tot onderhoudynghe
der politie. Deerste sorte machmen bruicken ter bequamer
tyt, so verre daer gheen onverstandeghe *ende* zwacke zyn
die daer in mochten onsticht werden. Dander sorte te weten
de borgerlicke exercitien achten wy dat een christen als ander
borgerlicke seden vryelick ghebruicken mach gelyck oock sulkes
als in velen ghereformeerden ghemeenten *ende* republycken
gheschiet. Inschelyx gheuoelen wy vande rauwcleederen, twele- 10
ker ghebruick wy achten politisch end borgerlick te zyne,
ende den christenen niet verboden behouden altijdt dat daer
deure geen superstitie ofte hoouerdie (als by velen gheschiet)
bewesen worde.

Ten laetsten⁷ angaende het oirdeelen der Wederdoopers 11
konnen wy ons niet ghenoech verwonderen van desen luiden,
dat andersins haren naesten in middelmatighe dynghen so
rigoreuslicken oordeelen daer in men na de vermanynghe Pauli
zynen naesten behoorde te draghen tot stichtynghe zo sachte
ende bermertich willen syn om ketters te willen oordeelen
daerse nochtans de scrift verordeelt *ende* Paulus de ketteren
ouer de werken des vlees stelt, *ende* dat de dwalynghe der
wederdooperen die den persoon Christi in Zyn menschelicke
nature versaken *ende* schenden, verderuelick ketterie sy es
by allen godsaleghen scribenten ghenoech bewesen, zo dat sulx
niet en behoort by eeneghen broeders in twifelachticheit *ende*
dispute ghebracht te werden, dat wy hier noch altehaer andere
gruwelicke dwalynghen verswighen.

Ende voorder angaende de vraghe⁸ die sy an v doen ouer 12
dexecutie der wederdooperen in Inghelant, waerin zy bedecte-
lick *ende* nochtans bitterlick ghenoech onse persoonen *ende* onse
ghemeinte besculdighen, achten wy dat v lieder corte andworde⁸

⁷ See the preceding Letter, § 8; see also the Letters Nos. 141, 142 (§§ 8—11), 148 and 190.

⁸ The "question" and the "answer" here alluded to are mentioned in § 18 of the preceding Letter (which see). The "question", which related to the Anabaptists was no doubt repeated in a Letter of the Church of Antwerp dated 14 April 1576 and printed below as No. 148. See also the Letters Nos. 141, 149, and 190.

gheschick ende sodaner eener vraghe wel weerdt is: Dan nochtans en connen ons wederomme niet ghenoech verwonderen dat dese luyden die so veel vande liefde spreken, teghen deselue liefde, ende vutghedructe leere Pauli so lichtuerdighen clachten ende besculdynghen annemen teghen hare broeders, ja tegen gansche kerken ende republycken eer sy recht kennisse der sake, ende informatie des waerheyts hebben, ende dat noch onghelooft de partie, teghen alle billichheit, ghelyck wy vuluerdich zyn d'onwarachticheit van zulcke besculdynghen te bewysen te bequamer tyt, wan wy onse beschuldighers, ende de poincten waer ouer zy ons besculdighen weten zullen, middeler tyt ons te vreden houdende met het ghe-
tuignisse onser conscientie voor den Heere.

Dit is het ghene *Lieue Broeders* dat wy *V Liedten* hebben ¹³ willen ouerscryuen na uwen *versoecke* tot uwer *versterckynghen* ende *verlichtynghe* na de mate der gauen ons van Godt ghegheuen ende ghelegenheit des tyts. Bidden deselue *V Liedten* ghy wilt zulx in dancke nemen als eenen vriendelicken raet die ghy by *V* sult houden als alleenlick tot uwen dienste ghedaen. God de hemelsche Vader die een Godt des vredes ende der liefden is, ende een Vader aller barmherticheit ende vertroostynghe *vertrooste v lieden* alle te samen in uwen zwaren dienst ende becrachtighe *v meer ende meer* met de gauen *Zynes Heilighen Geestes* tot opbauwynghe ende bevredynghe der Ghemeinte *Zyns Soons Jesu Christi*. Amen. Ghescruen in Londen in der Consistorie der Nederduidschen gemeynte desen xxvj^m Nouembris 1575.

De al uwer goetwilleghe medebroeders
ende mededienaers, de Dienaers des
Goddelicken Woorts, ende Ouderlynghen der Duitscher
Gemeinte.

Wilt ock niet nalaten lieue broederen ons hertelicken te wil- ¹⁴
len recommanderen an de broeders der Walscher Gemeynte,
welcken gy van onsentwegen desen tegenwordigen brieff
mededeylen sullet, op dat hy hen diene ter antwoorde
op hören brieff an ons: war-op wy voor dese tydt
anders niet te schryuen hebben geweten: bidden oock

deselue dat ghelick zy begonnen hebben, also oock voort
an in uwen nooden de handt an uwer Lieden Gemeinte
houden willen.

Endorsed :

15

Copie des briefs an
de Consistorie van Antwerp.



144.

[The REFORMED CHURCH of ANTWERP],
to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Antwerp], Thursday, 29 December 1575.

- § 1. *We have received and read your letter of 27 November, and fully understand that your brotherly love towards us prompted you to write us your advice, for which we thank you, and rejoice that your opinion agrees with ours. 2. As regards your opinion (in the second article of your letter), that all public sins, committed outdoors in the presence of persons, should be atoned for by public confession, and that a distinction should be made between the quality, greatness and offensiveness of sins—it does not differ from ours, nor does this point constitute the difference between us and our opponents, so that if it harmonized with their opinion, we should say that it is opposed neither to sound doctrine, nor to the advantage of churches, but tends to improvement among the dispersed communities. 3. And if we wished (which we do not) to conceal, and to connive at, public sins committed in public places, or to forget them after secret confession, we should do wrong and perpetrate a great offence against the church; wherefore we think that you have not quite comprehended the difference between us and our opponents, who think that all sins (even if they were not known to the Church) committed outdoors in other people's presence, should be atoned for by public confession, merely because they have been noticed by people outdoors.*

4. *Nay even if the fallen brother has expressed his regret to the one or two Christians who were indoors, and witnessed the deed and won their fallen brother by exhortation (as Christ says Matt. xviii. vv. 15—17), they, without considering the quality of the sins, persons, places, and countries (as we desire to do), insist that persons sinning in the manner described above, should be compelled to make such a public confession, on pain of excommunication.* 5. *In order to explain the matter further we will refer to a living example (which happened among us and caused the present difference): namely, one of our brethren was persuaded to enter the Church of Mary, and in order to hear the priest who was preaching in the pulpit he went among the people, took his cap off and having listened to the priest a few moments, he recollected himself, became alarmed in his heart and with penitence left the temple.* 6. *This was witnessed by Albert Verspecks (our opponent) only, who spoke to the fallen brother and exhorted him, so that he became frightened and said: "Brother, pray be satisfied, I am sorry, do not mention it, I promise not to do it again"; but the said Albert reported the error, and argued that his brother's secret confession was not sufficient, but that he should also confess his guilt publicly before the community, which the fallen brother declined to do;* 7. *who took counsel with several of our brethren and some of London, who advised him that he was not bound to confess his fault publicly, but should be free by the secret confession which he had made, as his sin was a secret one, and that those who had disclosed his fault should be accused as backbiters and defamers of their brother; this was done and thereby the opinion of our opponent made known.* 8. *Pray consider our letter and this example, and tell us which sins you consider to be public, manifest of themselves, which become public and which cannot be concealed: moreover what places here under the cross we are to consider as public or secret.* 9. *By doing this you will gladden us and assist us in the discharge of our difficult office.*

Genade ter saelicheijt amen.

Eerwerdighe beminde broeders in Christo Jesu naer Cristelycke salutatie, dit sal dienen om te aduerteren hoe dat wy uwen brief gedateert 27^{en} nouember¹ ontfanghen hebben ende tsamen ouerlesen, ende wel verstaen, als dat die broederlycke affectie der liefden tot ons niet en heeft connen naer gelacten, tot onser hulpen dynen raet ende aduijs te scriyuen daer af wy aulieder Eerwerdighe beminde broeders wt gront onser herten dancken ende verblyden dat v geuoelen met het onse onereen compt, daeromme is² ons uwen raet, aduys, ende geuoelen, een welrieckende salue medecynalyck tot onser droefheyt, inden welcken wy een weynich gesolaceert zyn, daer af wy dancken den vader onses heeren Jesu christj die ons (naer synder gedachte beloftenisse) helpt ende bystaet als den prophe dauid psal 13 bescreyft.

Touchierende het gevoelen der schultbekentenisse daer af³ inden tweeden artyckel van uwen brief³ gescreuen staet, dat

¹ See the preceding Letter.

² MS. *uuen* before *is*, but crossed out.

³ See the preceding Letter § 5.

alle publycke sonden, geschiet voor die buyten syn moeten met openbaere schultbekennisse geboetet werden, ende dat men oock moet onderscheyt maecken der sonde in haere qualyteyt, der grootheyt, ende der ergelyckheyt, dijt strydt jegens ons gevoelen niet, noch daerin en is het *verschil* tusschen ons ende onse *partye* niet gelegen, maer syn daervan wel in een gevoelen, ende soe haer gevoelen maer sulcx mede brochte, soude wy met v *lieue broeders* seggen dat haer gevoelen niet en strydt metter gesonde leere, noch oock tot naedeel der kercken, maer tot *verbeeteringe* inder cruise gementen, ende soe ons gevoelen waere (het welck 'het welck' het niet 3 en is) openbaere sonden in openbare plaetsen gheschiet, te willen bedecken ende daer ouer *conniueren* jae door heymelycke schultbekenninghe te *vergeten*, soude onrecht syn, ende der kercken tot grooter ergenissen also soude wy schult hebben, ende grootelyck te beschuldighen syn om dies wille onder corextie soe dunckt ons dat uwer liefden wt ons scriuen niet wel gevattet hebt den gront van het *verschil* tusschen ons ende ons *partie*, die dit gevoelen hebben, alle sonden (al ist dat sy der kercken niet openbaer en syn) die geschiet syn voor dien die buyten syn, met openbaere schult bekennisse moeten geboetet worden, alleene om dattet die buyten 4 syn gesien hebben, oock niet tegenstaende dat den gevallen broeder leetschap bewesen heeft, voor den cristenen die binnen syn, tsy een, ofte twee die het sonden ghesien hebben, ende door *vermaninge* haren gevallen broeder gewonnen hebben, als christus seght matt 18 [vv. 15—17] sonder aentesien die qualyteyt der sonden, der *personen*, der plaetsen, ende landen, (alsoe wy begeeren te doen): Willen sy dat alle die alsoe ghesondicht hebben als vooren gescreuen sullen tot alsulcke openbaere schultbekenninge gebracht worden, op pene der excommunicatie soe sy sulcke schultbekenninge weygeren, ende tot 5 breeder *verclaringe* der saecken soe willen wy een levende exempel (by ons gheschiet daer wt eerst het *verschil* gecomen is) voorstellen te weten hoe dat alhier by ons een broeder is bevonden die door *persuatie* van sommige *persoonen* gegaen is

⁴ So in MS.

in marie tempel aldaer hy gaende gesien heeft den pape op stoel staen predicken, ende om te hooren is onder het volck getreden syn mutse afgedaen, ende den pape een weynich ghehoort, ende hem bedinckende is verslagen geworden in syn herte, ende alsoe peniteerende wt den tempel wedergekeert dit 6 heeft alleenelyck gesien aelbrecht verspecks (onse partye) die den gevallen siende heeft aengesprocken ende hem vermaent daer doore den gevallen heel beweecht was, ende seyde broeder ick bidde v syt te vreden het is my leet swyget ic beloue dat ickt niet meer doen sal, daernaer heeft den voornoemden aelbrecht die feyle ontdeekt ende naer syn gevoelen geacht dat het niet genoch en was met die heymelycke schultbekenninge syns broeders, maer dat hy bouen dien soude openbaere schult bekennen in der gemeeynten, het welck den gevallen geweygert heeft te doene, ende daer en bouen heeft hy 7 hem beraden met verscheyden alhier by ons, ende oock met sommige hier tot Londen de welcke hem geraden hebben, dat hy niet schulden en was openbaere schult te bekennen, maer dat hy behoorde te onstaene met die heymelycke schultbekenninge die hy gedaen hadde, doordien dat syn sonde een heymelycke sonde was, ende dat die te beschuldighen waren, die syn feyle geopenbaert hadden als achterclappers ende defaemmerders haers broeders, dit is alsoe geschiet, ende daerwt is eerst geopenbaert het gevoelen van onse partie, dit wilt 8 ouerdencken dat bidden wy vriendelyck ende ons scriyuen v gevoelen van desen exempel, tot desen lieue broeders (ons verdragende) wilt oock naer v gevoelen door scrifte declareren welcke ghylieder voor openbaere sonden bekend, van haer seluen openbaer, die openbaer worden, ende die men niet bedecken en kan, daer beneffens wat plaetsen hier onder het cruys men houden sal voor openbaere plaetse ofte voor heymelycke dit doende sult ons grootelycx verblyden ende voor- 9 delyck wesen in onsen swaren last des dienst daertoe wy wenschen dat het godt gelieuen wilde wyser ende voorsichtiger cloecker ende verstandiger dan wy syn, in deser Kercken te senden dan soe lange als ons godt den last opgeleyt heeft willen wy hem bidden om cloeckheyte wysheyte ende getrouwicheyt, daertoe bidt die heere voor ons, scrijft ons metten

eersten bescheet, blyft den heere beuolen by last onser compagnie onder onsen kercken zegel den 29 december 1575.

Ita est.

10

Franciscus Paulus⁵.

Jan Vanden Spieghel⁶.

Addressed :

11

Aende Eersaeme Consistorio
tot Londen.
1575.

Endorsed :

12

Van Antwerpen der date 29 December
1575.

⁵ See Letter No. 139, note 4.

⁶ See Letter No. 139, note 5.



145.

[The REFORMED CHURCH of BRUSSELS],
to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Brussels], Saturday, 21 January 1576.

§ 1. *We wish to inform you of our great distress, whereby the building up of our church is retarded, as lately we had, to our great sorrow, to abandon our minister for want of funds.* 2. *We therefore pray you to help us if possible, and to maintain, by deed, brotherly love and community.*

Genade ter saelicheyt Amen.

Eerwerdighe beminde broeders naer christelycke salutatie
sal dijt dienen om te veraduerteren onsen grooten noot (alhier
bij ons) door den welken die opbauwyinghe onser kercke seer
quaelyck can gevordert worden want by faute van dien heb-

ben wij in voorleden daegen onsen dienaer moeten derfuen tot grooten naedeele so auwer *Lieue Eerwerdighe broeders* condt verstaen ende wel bedijncken hoe dat ons alsulcks grootelyck bedroeft heeft, daeromme bidden wy vriendelyck vuut ganser herten door Jesum Christum (So het mogelyck is) wilt¹ ons te hulpe commen ende² metter daet die broederlycke Liefde ende die² gemeenschap onderhouden tot verblydinghe in onser droefheyt³ door den noot. Laet die welrieckende salue des weldaedicheijts tot ons commen op dat die droefheijt mach verminderen ende die blijtschap vermeerderen. *Lieue Eerwerdighe broeders* dese onse begeerte tot dij is ooc gedaen met een verhoopen des troosts daertoe beweect door dien wij geen hulpe en vijnden, maer wy weeten nochtans dat ons godt niet verlaeten en sal want hij den sijnen noijt verlaeten heeft. Daertoe wil au *Lieue beminde broeders* godt die heere met synen heijligen geest aenroeren ende verwecken tot baernherticheijt op dat het huus des heeren mach inder opbauwinghe gevordert worden. Die heere bewaere ende sy aulieder (ende ons al tsaemen) genaedich. inden naeme onses eenighen saelichmaekers Jesu christi. Ghescreuen op den xxi January 1576 gezegelt met onsen Kercken zegel tot confirmatie der waerheijt.

Addressed :

3

Aende Eerwerdighe *Consistorie*
Tot *Londen*.
1576.

Endorsed :

4

Van Breussel om
Collecte.

¹ MS. *ons* before *wilt*, but crossed out.

² Added above the line.

³ MS. *droefheijts*, but *s* crossed out.



146.

JOHANN STURM¹
on the Lord's Supper².

[Strassburg, circa 1576³].

§ 1. *As God, on account of our sins and His eternal dispensation, has permitted Satan always to have material for dissensions, especially concerning the Lord's Supper, and this schism has struck roots which seem ineradicable, and has risen so high that it has destroyed the piety of children and friends and the love of parents towards their children, it has seemed good to this society to oppose against this evil this remedy following.* 2. *That there is one natural creation is as certain as that 'in the beginning God created heaven and earth'. That there is one natural benediction is also as certain as those words of Divine Scripture: 'Be fruitful and multiply', which blessing commenced with the beginning, and will last to the end, of the world.* 3. *It is also certain that there is one spiritual creation, according to the Psalmist: 'Create in me a clean heart'; also one spiritual benediction according to (Matth. xxvi. 26): 'He took.....'.* 4. *By virtue of this benediction, which will last while the world exists, those who belong to the Church of God, receive the true Body and the true Blood of Christ.* 5. *And this benediction comes and unfolds its strength not only in the spirit of man, which will be resuscitated, but also in his body and flesh, which will rise from the grave to receive this blessing.* 6. *But the imbecility of the human flesh, which is mortal, cannot destroy this benediction, as long as we live, and it has need of those prayers of David: 'Create....., and renew.....'. This imbecility is so great in us, that the true faith may often appear*

¹ See Letter No. 39, note 4.

² The present "Formula" seems to have been sent by Edmund Grindal, when he was Archbishop of Canterbury, to Dr Matthew Hutton (see the next Letter) to learn the latter's opinion about it. Dr Hutton's paper upon it could not be dated earlier than February 1576, as in a marginal note it is said that it was addressed to "Grindal, the Archbishop of Canterbury", who was not elected as such before that date; and as he was in undisturbed and free possession of the see from February 1576 to June 1577 only, Hutton's paper should perhaps be dated during that period.

As regards the date of the "Formula" itself, it is not impossible that it may be circa 1553—1558, that is to say during the time (the reign of Queen Mary) that Grindal took refuge on the Continent, staying chiefly at Strassburg, where also Johan Sturm resided, though it is also quite probable that Grindal, after his return to England, kept up communication with Sturm and obtained the "Formula" from him at a later date. There is perhaps reference to this Formula in Roger Ascham's Letter to John Sturmius (dated London, 21 October, 1562) in the *Zurich Letters*, Second Series, p. 93, where Ascham says: "I long to know about your Aristotle's Rhetoric, and your treatises, both that against Staphylus, and that upon the Lord's Supper".

to be dead in man, but dead only, not perished; for the seed of faith never dies in us, wherefore the performance and use of this sacrament is never to be omitted, and it is to be renewed and confirmed perpetually as long as we live. 7. Having laid down these foundations we must raise that superstructure, that the reception of the true body and blood of Christ may extend as widely as His benediction.

Formula quædam Conciliatoria Joannis Sturmij
de Cœna Domini.

Et quoniam deus propter peccata nostra, et suam sempiternam œconomiam permisit diabolo, vt nostris afflictis temporibus, materiem habeat dissidiorum cum alijs in rebus tum præcipuè in questione de Cœna domini: quod dissidium eiusmodi radices egit, vt extirpari posse non videantur; et ita exarsit, vt etiam pietatem, Liberorum, atque amicorum, et charitatem parentum erga liberos sustulerit, visum est societati huic christianę, huic malo hoc opponere remedium.

Certum³ et indubitatum est, vnam creacionem naturalem² esse, tam certam, quam certum illud est, principio⁴ creauit deus, celum et terram; vnam etiam benedictionem naturalem, quam certa sunt illa verba diuinę scripturę, Crescite⁵ et multiplicamini; quę inde a fundamentis sæculi incepit, et durabit vsque in consumacionem sæculorum.

Certum etiam est, et indubitatum, vnam creacionem spiritualem, secundum illud; Cor⁶ mundum crea in me deus, secundum quam omnes renascimur in domino nostro Jesu Christo: vnam etiam benedictionem spirituales, cum in alijs Sacramentis, tum in illo eximio nostro Cœnę dominicę: secundum illud, Accepit⁷, fregit, benedixit, dedit discipulis suis: in qua benedictione non solum deus benedixit illi pani azymoi quem manibus suis tenebat, sed omni pani qui dandus erit manibus Apostolorum suorum, atque ministrorum suorum, neque pani solum omni sacramentali, sed etiam huic instituto, cœnę dominicę benedixit vsque in consumacionem sæculi.

Virtute huius benedictionis, perpetuę, dum mundus stabit, qui Ecclesię dei sunt accipiunt verum corpus, et verum sanguinem, domini nostri Jesu Christi, tam certo quam certa sunt illa verba, Accipite⁷ hoc est corpus meum; et quam certa est potestas, et

³ MS. *est* after *Certum*, but crossed out.

⁵ Gen. i. 22 and 28.

⁶ Ps. L. 10.

⁴ Gen. i. 1.

⁷ Matth. xxvi. 26.

potentia, et benedictio sempiterni filij dei, domini nostri Jesu Christi.

Et hæc benedictio *pervenit*, et vim suam explicat, non solum 5 in spiritum hominis qui resuscitabitur, sed etiam in corpus eius, carnemque eius, quæ resurget, ut non solum ore et manibus sed toto spiritu, totoque corpore hanc benedictionem accipiat, tam certam; quam deus certus est; tam veram; quam verus deus est. Hanc tamen benedictionem non potest imbecillitas humanæ 6 carnis abolere quæ mortalis est, quamdiu vivimus, et opus habet non solum illa petitione Davidis, Cor⁶ mundum crea in me deus: sed etiam illa, Et spiritum⁶ rectum innoua in visceribus meis. Hæc imbecillitas in nobis tanta est, ut vera fides in homine, sepe mortua esse videatur, sed tamen mortua non emortua; nunquam enim semen fidei moritur in nobis; quæ causa est, quod huius sacramenti actio, et usus nunquam intermittendus sit, et persistendum in innouacione et confirmatione sit perpetuo dum viuimus.

Hisce positis fundamentis, ponenda est illa superstructio, 7 ut quam late pateat benedictio filij dei, tam late pateat acceptio veri corporis, et sanguinis domini nostri Jesu Christi; tam certa quam illa benedictio Angelica: Benedictus⁸ fructus ventris tui.

⁸ Luke i. 42.



147.

**MATTHAEUS HUTTONIUS¹,
on JOHANN STURM'S² formula on the LORD'S SUPPER³.**

[circa Feb. 1576³.]

§ 1. *As regards the formula on the Lord's Supper on which you ask my opinion, it appears to me that of a man not so much versed in theology as saying fully and elegantly what he wishes to express; who, while studying to reconcile conflicting ideas and to pursue as it were a middle course, occasionally deviates from the truth; there are, however, many things which, although they are said subtly, I cannot approve.* 2. *First I do not know on what grounds he speaks of a natural and spiritual creation. Although God created, in the beginning, all things, that creation was not natural, but metaphysical and supernatural, wherefore I cannot believe that any approved author asserts that it was natural. Yet from the first creation and benediction of all things, it cannot be denied that the generation and propagation of natural things are natural.* 3. *Further, though it is certain that God blessed His creation, according to: Be fruitful..., yet that benediction should no more be called natural than the creation; for just as the latter is not natural, but the cause of natures, so the benediction does not appear to be natural, but rather the cause and fountain of the propagation and multiplication of nature.* 4. *When he says that there is one spiritual creation and one spiritual benediction, he seems to sunder very closely connected things. Blessed be the God (says St Paul) and Father of our Lord Jesus Christ. This benediction extends so far that it comprises all the benefits granted us through Christ.* 5. *When he says that Christ blessed the bread, not only that which He held in His hands, but also that which was to be given by the hands of the Apostles and ministers, he has committed in a few words two great faults; first, by restricting the benediction to the bread, as if approving the exorcism of the papists.* 6. *And that by virtue of this benediction those who belong to the Church of God will always receive the true Body and Blood of Christ, seems to me to betray the real presence of the papists, and to differ little or nothing from the assertion of pope Innocent that Christ once for all*

¹ Matthew Hutton, born in 1529 in the parish of Warton in Lancashire, became a sizar in Cambridge University in 1546, proceeded B.A. 1551—2, and was elected a fellow of Trinity College about the same time. He commenced M.A. in 1555, subscribing the Roman Catholic articles then imposed upon all graduates. He preached at St Paul's cross 21 Sept. 1561 and was elected Margaret professor of Divinity on 15 December following, and master of Pembroke Hall on 14 May 1562. On 8 April 1567 he was installed dean of York, and was suggested as a fit person to succeed to the see of London on the vacancy occasioned by Grindal's translation to York. Archbishop Parker however did not approve of the suggestion. But on 9 June 1589 he was elected bishop of Durham and on 14 February 1591—5 archbishop of York. He died at his palace at Bishopsthorpe 16 January 1605—6. See Cooper's *Athenae Cantabrigienses*, II. 421 sqq.

² See Letter No. 39, note 4.

³ See the preceding document, note 2.

blessed during the Supper. 7. All that follows may, with some caution, be accepted. For when he says that the benediction comes and shows its strength....., if he believes that our bodies receive the body of Christ, which is not eaten except by the mouth of faith, he seemingly wishes to gratify the papists. But if he means that the body of Christ, received by faith in the Eucharist, causes some vivifying force, not only in the soul but also in the body of man, whereby it is made fit for the resurrection, he says what Irenæus, Hilarius and Cyrillus have said before. 8. When he says that the weakness of our flesh cannot destroy the benediction, if he believes that even the wicked eat the body of Christ, he holds with the papists and opposes Augustine. But if the meaning is that the sins of those who take the sacrament cannot prevent its remaining a token of a holy thing, the abuse of which redounds on the thing of which it is the sign, he agrees with St Paul who says that he who eats.....

De⁴ formula Joannis Sturmij iudicium
Doctoris Matthæi Huttonij.

Dedisti⁵ mihi (reverendissime pater) formulam quandam ¹ incerti authoris, de Cēnâ domini: de qua quæris ipse quid sentiam: Respondeo breviter, illam mihi videri hominis esse non tam in sacris literis exercitati, quam copiosè quæ velit, ornatèque dicentis. Qui dum contrarias sententias conciliare studet, et media quasi viâ incedere, a veritatis semitâ non-nihil deflectit; mvlta autem occurrunt, quæ licet argute dicantur, probare tamen non possum. Ac primum quidem illa ² divisio creationis in naturalem et spiritualem, vnde deprompta sit, non intelligo. Et si enim deus in principio omnes naturas condidit: cum tamen illud non naturale, sed metaphysicon et supernaturale fuerit: non possum adduci vt⁶ existimem apud quemquam probatum Authorem reperiri⁶ creationem illam fuisse naturalem: A prima tamen creatione rerum omnium, et benedictione, negari non potest, quin generatio, et propagatio rerum naturalium sint naturales: deinde et si certum est Deum naturis ³ a se creatis benedixisse, iuxta illud, Crescite et mltiplicamini &c. illa tamen benedictio, non magis naturalis dici debet (meo quidem iudicio) quam creatio. Sicut enim illa non naturalis est, sed causa naturarum: ita hæc benedictio non naturalis

⁴ This Letter is written immediately after the preceding document, on the same sheet of paper. As there is no other writing of Hutton among the papers of the Dutch Church, it cannot be ascertained whether the present document is in his own handwriting or whether it is a transcript.

⁵ Added in the margin: Ad Archiepiscopum Cantuariensem Dominum Grindall

⁶ vt—reperiri added in the margin.

videtur esse, sed potius causa, et fons propagacionis, et multiplicacionis nature. Quod autem ait, vnicam esse creacionem 4 spiritualem, vnam etiam benedictionem spiritualem, res maxime coherentes videtur discernere. Benedictus⁷ deus (inquit Paulus) et pater domini nostri Jesu Christi, qui benedixit nos omni benedictione spirituali: &c. Hęc benedictio spiritualis, tam latè patet, vt omnia beneficia complectatur, quę per Christum in nos effusa sunt, electionem, vocationem, creationem spiritualem, iustificationem et glorificationem: Quod ergo salus nobis offertur Evangelij prædicatione, benedictio est spiritualis: quod fide eam apprehendimus, quod baptismo morimur, et renascimur, et quasi refingimur, ac demum creamur ad imaginem Christi, spiritualis benedictio, tum dici, tum existimari debet. Quod ait Christum pani benedixisse, non illi solum 5 quem manibus tenebat, sed omni pani qui dandus erit manibus Apostolorum, et ministrorum: &c. paucis verbis duo magna admisit peccata. Primum, quod benedictionem ad panem restringit, quasi papistarum exorcismum probans: Certum est autem, et indubitatum, Christum benedixisse deo patri, et gratias egisse, pro redemptione generis humani: deinde quod Marcus habet *ἐυλογήσας*, apud Lucam est *ἐυχαριστήσας*, tam de pane quam poculo. Et apud Mathæum et Marcum de poculo *ἐυχαριστήσας*, et apud Paulum de pane *ἐυχαριστήσας*, vt nemini⁸ dubium esse possit, quin vtroque verbo, res eadem significetur. Chrysostomus ait gratias egisse ob tres causas: primum, vt nos instrueret, quomodo mysterium hoc facere debeamus, deinde vt ostenderet, sponte se ad passionem proficisci, Præterea vt nos doceret, omnia quę patimur cum gratiarum actione esse ferenda. Ex hac autem benedictione vel gratiarum actione, quum⁹ cæna domini administratur negari non potest, quin vis quędam, et efficacia etiam, ad ipsa symbola panis et vini perveniat: vt scilicet in vsum sacrum commutentur. Ergo a Paulo⁹, panis vocatur benedictionis, et poculum benedictionis *ἐυλογίας* id est, cui benedicimus, vel quod adhibetur in illo sacro, in quo maxime gratias agimus (vt Chrysost.) Et ipsa etiam symbola Eucharistię vocantur nomine. Justinus Martyr¹⁰

⁷ Added in the margin: Ephes. 1. [3.]⁸ MS. *nemini*.^{9a} MS. *quin*.⁹ Added in the margin: 1 Cor. 10. [16.]¹⁰ Added in the margin: Apol. 2. But in modern editions it is Apol. 1. 66.

ait, hoc alimentum apud nos vocatur Eucharistia: Irenæus¹¹ etiam, qui est a terra panis percipiens vocationem dei, non iam Communis panis est, sed Eucharistia: deinde quod ait Christum benedixisse non illi solum quem manibus tenebat, sed omni pani qui dandus erit: &c. Et quod virtute illius⁶ benedictionis perpetuo dum mundus stabit accipiunt, qui Ecclesię dei sunt, verum Corpus et verum sanguinem Christi, tam certò, quam certa sunt illa verba, hoc est corpus meum &c. præterquam quod papistarum realem præsentiam redolere videtur, parum certe aut nihil dissentit ab Innocentio papa, qui Christum ait in cœna semel benedixisse, proferendo hæc verba, significatiuè, hoc est corpus meum &c. vim autem quandam ex illa consecratione permanasse, vt sacerdotes ijsdem verbis non significatiue, sed materialiter sumptis, consecrent; Quam opinionem vt absurdam¹², vel ipsi Thomistę repudiaverunt. Quę sequuntur et si tam callide et versute dicuntur,⁷ vt nullam in partem perpendeant, tamen diligenti adhibita cautione recipi possunt. Nam quod ait benedictionem peruenire, et vim suam explicare, non solum in spiritum, sed etiam in corpus &c. Si sentiat corpora nostra realiter recipere corpus christi, quod non nisi ore fidei manducatur papistis videtur velle gratificari. At si sensus est, ex corpore Christi in Eucharistia fide percepto, vim quandam vivificatricem, permanare, neque solum in animam, sed etiam in corpus hominis peruenire, qua aptum et quasi habile reddatur ad resurgendum: id dicit, quod ab Irenæo Hillario Cyrillo prius dictum est. Sicut enim cibus et potus quibus corpora nostra aluntur, vim quandam explicant, in animam dum eam reficiunt, recreant, exhilarant, et quasi invitant, ad voluntariam permutationem in corpore. Ita Christus verus animę cibus, cum suis beneficijs fide in Eucharistia perceptus, et manducatus vim suam etiam in corpus explicat et infundit dum illud purgat sanctificat et alacrius ad obsequendum spiritui reddit, quo tandem spirituale resurgat ad regnum Christi æternum. Quod⁸ ait imbecillitatem carnis nostrę non posse abolere benedictionem &c. si sentiat etiam impios corpus christi manducare,

¹¹ Added in the margin: Lib. 4: cap. 34th.¹² MS. *adsurdam*.

cum papistis conspirat, et Augustino adversatur qui Judam ait *commedis*¹³ non panem *dominum*, sed panem *domini*, contra *dominum*. Et alibi, Qui¹⁴ discordat a Christo non manducat carnem Christi, nec bibit sanguinem eius; etsi tantę rei sacramentum ad indicium suę perditionis accipiat. At si sensus est peccata sumentium non posse impedire quo minus sacramentum in se idem sit sacre rei signum, cuius abusus in rem ipsam, cuius est signum redundet, Paulo subscribit dicenti¹⁵ qui ederit panem hunc aut biberit de poculo *domini* indignę, reus erit corporis et sanguinis *domini* &c. Atque hæc sunt reuerendissime pater quę in hac formula paucis notanda putavi: non tam vt ipse censoriam in ea virgulam extenderem, quam vt iudicio dominationis tuę proponerem examinanda.

Dominationis tuę studiosissimus
Mattheus Hutton.

Endorsed:
Sturmius de
Cœna Domini.

¹³ in Evang. Joann. tract. 59 § 1 ad fin.

¹⁴ in Evang. Joan. tr. 26 § 18, quoted in the 29th article of the Church of England.

¹⁵ 1 Cor. xi. 27.



148.

[THE CONSISTORY of the CHURCH OF ANTWERP],
to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Antwerp], Saturday, 14 April 1576.

§ 1. *Some people here (whose names are known to you from our letter regarding the difficulty of our churches) do not cease to say that the ministers and communities in England signed several articles presented to them by the Queen, whereby they affirmed the death of the Anabaptists, the persecution &c. 2. And although they cannot speak of it with certainty, yet they continue to vex the simple people, saying that the church of England, the Queen, her Council &c. are murderers, who shed blood. 3. That we may have, if possible, some means of closing their mouths and satisfying the simple people by a reliable account from you, we request you (not for our sake, as we feel easy in the matter) to send us a certified copy of the articles signed by the Church, to tell us what the signing was intended for (because our opponents clamour most about this point), and to forward to us anything else that may serve as a means of justification. 4. We have also read a letter of Joris Wybo on the subject, but in order that it may have greater authority, we hope that you will comply with our request as soon as possible. 5. We commend you to the Lord and the word of His grace &c.*

Genade ter saelicheydt. Amen.

Eerwerdighe *beminde* broederen naer christelycke salutatie, ¹
sal dyt dienen om te veraduerten hoe alhier bij ons sommighe
syn¹ (welcker naemen² au bekent staen inden brief touchierende
die swaericheydt onser kercken)³ die sonder ophanden seggen
dat die prædicanten ende gemeynten in Ingelandt onderteekent
hebben versceyden articulen door die maiesteyt hemliedder vooren
ghestelt daerdoore sij geaffirmeert hebben die doot der weder-
dooperen die veruolghijnghe *etcaetera* ende hoe wel sij daeraf ²
geen sekerheydt en connen bethooghen nochtans laeten niet
den eenuoudyghen te beroeren door haere worden belydende
dat die kercke van Ingelant die Conijghijne haeren raedt

¹ Added above the line.

² See the Letters Nos. 142, 143, 144, from which it appears that the names were Aelbrecht Verspeeks and Hans de Ries (see § 1 of Letter No. 142). The subject to which the present Letter refers, was already mentioned in the Letter of the Antwerp Consistory dated 4 November 1575 (see above Letter No. 142, §§ 18 and 23 note 13); and in the reply of the London Consistory to this Letter dated 27 November 1575 (see Letter No. 142, § 12). See also Letters No. 141 and No. 149, the latter being the reply of the London Consistory to the present Letter.

³ MS. *syn* after *kercken*, but crossed out.

etcaetera syn moorders die het bloet vergieten, op dat wij ³
in desen eenighen middel hebben mochten om hemlied den
mondte te stoppen so het mogelyck waere ende den eenvau-
dighe door een seker besceet van aulieder mochten troosten
begeeren vriendelyck ende van gheheelder herten (ende⁴ niet
om ons want wy in die saecke gerust syn) dat ghijlied aen
ons wilt senden een seker copie vande articulen die de kercke
onderteeckent heeft ende⁵ tot wat intentie die onderteekenynghen
ghesciet is⁵ want daerop roepen onse partie taldermeest, ende
so daer noch ijert anders bij aulieder is dienende tot verant-
wordijnghe willet ooc senden. Wij hebben ooc ouerlesen eenen ⁴
brief bij Joris Wybo⁶ onderteeckent, inhaudende vander saeken
maer op dat het van meerder autoriteijt saude wesen, so
bidden wy¹ als vooren wilt metten eersten inde saeke aer-
beyden dienende tot stijchtynghe ende defenitie der kercken
christi. niet meer op desen dan blyft den Heere bevolen ende ⁵
het wordt sijnder genaeden, bidt die Heere voor ons, wy
sullen desgelycks doen op dat wy al tsaemen in dese sware
ende periculoose tijden onser beroepynghen moghen in getrau-
wighe stantuaesticheyt volbrynghen ter eeren onses gods,
stychtynghe des Conyncrycks Christi¹ Jesu ende saelicheyt
onser sielen door Jesum Christum. Amen. Ghescreuen by ⁶
laste onser *Compaignie* onder onsen Segel op heden 14^{den}
Aprilis 1576.

Addressed :

7

Ande Eerwerdighe Consistorie
Londen.
1576.

Endorsed :

8

Ontfanghen in Consistorie den
xix Aprilis 1576.

And :

9

Van Antwerpen angaende tbescheet
te hebben vande Wederdopern.

⁴ MS. *hoe*, but crossed out and *ende* written above it.

⁵ *ende*—*is* added above the line and in the margin.

⁶ See Letter No. 86, note 1.

149.

**The CONSISTORY of the DUTCH CHURCH, LONDON,
to the REFORMED CHURCH at ANTWERP¹.**

London, Friday, 20 April 1576.

§ 1. *We have received your Letter of the 14th inst., in which you write that many persons in your place slander the ministers of our community and the authorities of (England), wherefore you request us to send you, for our justification, more reliable information, and also a copy of the articles signed by us, so that you may silence the slanderers, who, by their accusations draw away many simple people. 2. We regret that on account of this affair you are molested by these malevolent backbiters, although at the same time we rejoice in your zealous advocacy of the community of Christ and its ministers, as all communities which constitute one body should admonish each other of their duty and defend each other where it is fit and necessary. 3. We are aware that in this world communities can no more be without slanderers and enemies, than they can be without sin, so that there is no hope of silencing the malevolent by reasoning and justification. 4. As several of those who slander the community are still regarded as members, we see no other remedy but that the community should explain who they are, in order that the devout and simple may no longer believe them; as regards ourselves it is enough that they have no certainty for their accusations, whereby the accused is, in accordance with justice and reasonableness, absolved. 5. Secondly, as regards the executed Anabaptists, how it happened, and what we have done in the matter, your brother Assuerus (Regimorterus) who was present at the time, can best tell you, and he should find more credence among impartial people than our letters, which might look suspicious as being written by the accused party. And as we have already written about this point before, we need say nothing further, and cannot affirm it with greater authority. 6. Thirdly, as regards the Articles and their having been signed by us, as they were not drawn up by us, but by the Bishop of Lon-*

¹ The present Letter is a reply to the preceding one of the Antwerp Church.

don, who explained them and heard us in the matter, we think it unnecessary to treat of them further, and if our opponents have anything to say, they need not create any trouble among you, but should address us. We will only say, that if they conclude from our having signed them, that we affirmed the death (of the Anabaptists) they conceal the truth, inasmuch as the authorities publicly declared, that the signing served another object, wherefore our opponents themselves should feel ashamed of charging us with this matter. 7. Therefore, if the opponents insist on having information and justification, (seeing that the affair did not happen among you and no one could very well judge in an affair unless he thoroughly knows how, from what cause and for what purpose it happened), you have every reason to refuse it and to refer the accusers to those whom they accuse, be they the authorities (in London) or the ministers of this Church. 8. If anyone accused your community and ministers in this place, we should not receive the complaints, much less presume to judge in the matter, wherefore we pray you to act likewise. We hope to justify our doings before the Lord and all sensible persons, better than our accusers their words and slanders. 9. Meantime we rest content with the testimony of our consciences.

Ghenade ende vrede deur Jesum Christum.

Gheliefde Broeders ende mededienaers Inden Heere, na ¹ hertgrondighe groetenisse, wy hebben ontfanghen v *Lieder* brief vanden 14 deser waerby *V**Lieden* vut oirsake datter vele by *V* zyn, die de dienaers² onser Gemeinte ende de Ouernheden alhier lasteren, an ons versoect wy wilden t'onser verantwordynghe bescheet ouersenden, ende dat met breeder autoriteit dan te vooren by ons belesticht dat³ wy oic copie senden der articulen by ons onderteeckent³, op dat ghy hier deur middel haddet den lasteraers den mont te stoppen, die door zodane beschuldighen vele eenvoudighe afwendich maken &c. Wy zyn bedroeft Lieue Broeders dat ghy deseshaluen ² vande quaetwillighen achterclappers zo vele aenstoets moetet lyden, wy zyn oic wederom⁴ verblyt ouer uwen goeden yuer om de Gemeinte Christi ende de Dienaers der seluer voor te stane, ende bekennen wel dat alle gemeinten die een lichaem maken, behooren elc andere te vermanen hares plichs, ende desgelyx teghen de wedersprekers te verantwoorden daert nuttich ende noodich beuonden wert. Maer angaende dese zake, ende ³ *V**Lieder* begheirte is dit onse antwoorde, Ten ersten wy syn wel bewist dat dit der ghemeinten lot is op dese weerlt, dat ghelyck het onmogelick is dat sy⁵ sonder sonde sy, zo

² der after dienaers, but crossed out.

³ dat—onderteeckent are underlined in MS.

⁴ Added above the line.

⁵ MS. volcommen zyn after sy, but crossed out.

ist⁶ oick⁶ euen onmogelick datse zonder lasteraers ende⁷ vianden⁷ zy. Zoo dat niet te hopen is dat den quaetwilleghen met redenen ende verantwordynghen den mont immer zal ghestopt werden. Dewile etlicke deser luyden die⁷ alleenlick der op vut 4 zyn datse de ghemeinte met lasterynghen beswaren, noch voor litmaten angesien⁸ werden zo vinden wy voor al gheraden gheen ander middel teghen dan dat de ghemeinte de zelue voorstelle ende verclare wie zy zyn op datse by den godvruchtighen ende eenvoudighen⁹ gheen ghelooue meer hebben, ons is ghenoech als¹⁰ *VLieden* zelue scryft dat sy van hare beschuldynghen gheene zekerheit connen betoonen, waer mede de beschuldichde na alle rechten ende billicheit gheabsolueert wert. Ten anderen an- 5 gaende de beleidynghe der sake vande gheexecuterde wederdoperen, hoe die gheschiet zy, ende wat wy daer in ghedaen hebben, can Assuerus¹¹ *vlieder* medebroedere die alsdoe teghenwordich was, alderbest betughen, ende behoort meer ghelooue te hebben byden onpartideghen dan eenighe onse briefuen, die als vande beschuldichde *partie* ghescreuen suspect mochten zyn. Hoewel wy nochtans tot *VLieder* versoecke noch bouen desen onlanx desen angaende ghescreuen hebben, so dat wy teghenwordelick niet breerders hebben noch en connen oic tselue met gheen meerder autoriteit beuestighen.

Ten *nij^{en}* nopende d'Articulen ende d'onderteeckenynghen der 6 seluer, dewile die by ons niet ghestelt zyn maer by den Bisschop van Londen die syn *verclarynghe* daer op ghedaen ende ons gheshord heeft, zo achten wy onnoodich alhier vande zelue te handelen, so onse wedersprekers yet daer op hebben sy en hebben by

⁶ MS. *noch vele*, but crossed out and *ist oick* written above the line.

⁷ Added above the line.

⁸ MS. *zyn* after *angesien*, but crossed out.

⁹ MS. *verstandighen*, but crossed out and *eenvoudighen* written above it.

¹⁰ MS. *dat*, but crossed out and *als* written above it.

¹¹ Assuerus Regimorterus, or, as he called himself Assuerus van Reghenmortel (see a testimonial, signed by him at Antwerp on 1 August 1585, in *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 27) was born at Antwerp and in or about 1581 appointed minister to the Dutch Church, Austin Friars, London, but shortly afterwards transferred to his native town (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 138), where he remained till it surrendered to Parma in August 1585, when he returned to the Dutch Church in Austin Friars in his former capacity (*l.c.*, p. 141). He died 10 September 1603 (*l.c.*, p. 178). See Van der Aa, *Biographisch Woordenboek*.

VLieden gheen beroerte daer ouer an te richten, twelc den aert der achterclappers is, maer ons daer ouer an te spreken, dan so vele scryuen wy nu, dat sy vut het onderscryuen besluten dat wy de doot gheaffirmeert hebben, dar sparen zy de waerheyt, ghemerct de Ouerheyt eenen anderen eynt der onderscryuinghe openlick verclaert heeft, zo dat onse wederpartien selue alhier hen soudē schamen ons zulx an te segghen, maer dit gheschiet gemeenlick dat de leughene stouticheit ende stercte nemt vute distantie der plaetse daer de waerheit bekent is. Derhaluen indien de wedersegghers¹² by VLieden anhouden om van alles bescheet ende verantwoordinghe te crighen, dewile de zwaricheit onder vLieden niet gheschiet is, ende datmen van eene zake niet recht oirdeelen can, ten sy datmen grondelick wete hoe, vut wat oirsake, ende tot wat eynde sy ghesciet is, zo heeft vLieden goede redene de sake affteslaen, ende de beschuldighers te senden tot diese beschuldighen het zy de Ouerheit ofte Kerckendienaers alhier, ghelick VLieden eens¹³ voorhenen hen zulcke andworde wel ghegheuen heeft. Indien yemant alhier 8 VLieder ghemeinte ofte dienaers der selue beschuldichde, wy en soudē de clachten niet behoiren an te nemen, vele min ons¹⁴ des oirdeels daerouer antrecken, zo bidden wy VLieue broeders dat ghy oic doen wilt. Wy verhopē by den Heere ende allen verstandeghen onse doen beter te verantwoorden, dan onse beschuldighers hare woorden ende lasterynghen. Indien wy¹⁵ hier mede elcken niet connen den mont stoppen, wy zullen in lydsaemheyt verbeiden¹⁶. De tyt verteert alle dynghe, also oick de lasterlicke tonghen. De Heere sal eens openbaren onse doen, ende een yeder gheuen na zyne gerechticheyt. Ondertusschen 9 wy rusten op het goet ghetuigenis onser conscientien, ende zyn bereit onser leerynghe, ende onser handelinghe daert noot is rekenschap te gheuen. De Heer Christus onse opperste Herder ende Bisschop wille ons alle metten Gheest der kennisse ende

¹² MS. *aldaer after wedersegghers*.

¹³ MS. *hen* after *eens*, but crossed out.

¹⁴ MS. *antrecken* after *ons*, but crossed out.

¹⁵ MS. *ghy*, but crossed out and *wy* written above it.

¹⁶ After *verbeiden* follows: *dat de Heere comme ende openbare eens yeghelix wercken*, but all crossed out.

wysheit regieren dat wy hem met neersticheyt ende trouwe in
Zyner ghemeinte altyt dienen moghen Amen.

Vut Londen desen xx^{en} Aprilis 1576

10

Uwe goetwilleghe broeders ende mededienaers
de dienaers ende Ouderlinghen der nederduitscher
Ghemeinte te Londen.

Endorsed :

11

Copie des briefs an de B[roederen]
van Antwerpen angaende
haer *versoec* van *verantword* then
herdop
xxi Aprilis. 1576.

And in another hand :

12

1576 van
herdoopen.



150.

THE CONSISTORY of the DUTCH CHURCH, LONDON,

on pensions to be granted to the widows of deceased Ministers
of the Church.

London, Sunday, 8 July 1576.

§ 1. *We ministers, elders and deacons of the Dutch Community in London are aware that able ministers of the Divine Word are necessary for the advancement of the honour of God and the edification of His congregation, but that some able men, seeing the ingratitude of many, almost withdraw themselves from this Divine calling, and have little zeal for it, as they would be able to live in greater opulence, if they discharged other offices, or were engaged in trade, and because ministers, on account of their small income, have no hope or means of leaving anything after their death to their widows and children. 2. And as this withdrawal is very prejudicial to the community of Christ, we have (in order to raise the said community and to remove, as far as possible, the cause of refusal from those who might yet be called to the ministry of the Word), after mature deliberation, resolved that the widows of legally appointed Ministers of this community shall receive, not as alms, but as their right, the full stipend of their deceased husbands, for six months after their death. 3. If after this period they have not yet found another bread-winner, they will receive for their maintenance, the half or a third or a greater or smaller portion of their husbands' stipend, as long as they remain with this community, or as long as their need or the care of their children shall require, over and above what they earn by their handiwork, in which they should be diligent. This need and care diminishing the amount of the said support will be diminished likewise. 4. The chattels or other goods in their possession will remain their property, without their having first to sell or spend it, in order that they may not, by being destitute and poor, be prevented from marrying again and finding another bread-winner. And also in order that the orphans left behind may retain what they possess, because their fathers might perhaps have left more behind if they had been engaged in commerce. 5. This has been unanimously decided in our Consistory, as being just and reasonable, and in accordance with the usage of other reformed Churches.*

Copie.

Wy Dienaren Ouderlinghen ende Diakenen der nederduytscher ghemeynten binnen Londen aenmerckende dat onder alle dinghen die tot verwoordinghe van Godes eere ende opbouwinghe syner ghemeynte dienen voornemelic bequame Dienaers des godlicken woordts van noode syn, ende dat nochtans somighe wel bequame mannen siende op de ondanckbaerheyt van vele haer seluen van dese godlicke beroepinghe als ontrecken, ende weynich yuers daertoe hebben, om dat sy ander ampten bedienende oft anderen handel dryuende ryckelicker moghen leuen,

ende dat sy sien dat de Dienaren des Woorts ouermidts hare cleyne gaige ghepriueert syn van alle hope ende middel van hare weduwen ende kinderen na hare affyuicheyt yet te konnen nalaten om by te leuen. De welcke ontreckinghe gheschiet ² tot grooten nadeele der ghemeynten Christi. Soo hebben wy tot opbauwinghe der seluer ghemeynte, ende om een yeghelick die noch totten dienst des woorts sal beroepen worden sulcke oorsaken der weygheringhe (soo veel in ons is) wegh te weeren na rype deliberatie op deser sake ghehouden te samen gheordineert ende besloten, dat de weduwen der wettelick beroepen Dienaers des woorts deser ghemeynte sullen ontfanghen niet als aelmoesse maer van rechts weghe de volle gaige harer afghestoruen mans tot ses volle maenden toe na het ouerlyden der seluer. Ende daerna soo sy noch gheen en anderen brootwinner ³ en hebben soo sullen sy noch voort (soo¹ langhe sy by deser ghemeynte blyuen¹) van rechts weghe onderhouden worden met de helft of een derdendeel of met sulck een ander deel meerder of minder der voornoemde gaigen harer mans, ende oock soo langhen tyt als haren noot ofte last der naghelaten kinderen noch vereysschen sal bouen de winninghe hares hantwerckx daerin sy neerstich wesen sullen. De welcke noot ende last minderende oock de voornoemde onderhoudinghe sal ghemindert worden. Ende hare catheyl en of sulck ander goet als ⁴ sy hebben dat sullen sy gantsch behouden sonder het selue eerst te moeten vercoopen ofte verteeren, op datmen de selue niet (alsoo bloot ende arm settende) hare profyt en beneme van wederom te hylicken ende eenen anderen brootwinner te kryghen. Ende op dat oock de ouerghebleuen weesen het hare behouden, dewyle hare vaders soo sy tydelicken handel ghedreuen hadden lichtelick meer mochten naghelaten hebben.

Dit is aldus eendrachtelick als recht ende billick synde, ⁵ oock volghende het ghebruyck van andere welghereformeerde Kercken gheaccordeert ende besloten In onser Consistorie der Nederduytscher ghemeynte van Londen den achtsten Daghe van Julius In het jaer Duyst vyf hondert ses ende tseuentich.

¹ What is here printed in a parenthesis has been added in the margin.



151.

THE PRIVY COUNCIL¹
to the
CONSISTORY of the DUTCH CHURCH, LONDON.

Hallingbury Morley, [] August 1576.

§ 1. *Her Majesty's subjects, who trade by sea, are daily outraged and robbed by men serving under Prince William of Orange. 2. Lately the said Prince, against his promise and the contract made with the merchant adventurers, arrested their ships which he himself had permitted to pass to and from Antwerp by the river Schelde; 3. and refused to restore them until he had extorted a promise from certain merchants, sent to him by the said merchant adventurers, to lend him a sum of money amounting to nearly half the value of the goods seized by him. 4. Her Majesty, after having borne this insolent behaviour*

¹ In 1575 four men-of-war belonging to the town of Flushing had been compelled to take refuge in the port of Falmouth, and on their arrival were seized by some parties who pretended to have been injured by them. The crews of the vessels, after having suffered much hardship, were allowed to return to Zeland, and on their complaining to the Dutch authorities, the people of Flushing took reprisals in 1576 and seized several English ships laden with merchandise and other vessels. Hence serious difficulties threatened to arise, but the Prince of Orange wrote some friendly letters to Queen Elizabeth on the subject, and the Queen on her part sent Sir William Winter and Mr Robert Beale, Secretary, with some deputies from the Company of Merchant adventurers of London to the Prince at Middelburg, when two agreements were come to, one (dated 21 July 1576) between the Prince of Orange and the Queen's Commissioners, the second (dated 23 July 1576) between the Prince of Orange and the Merchant adventurers, whereby it was stipulated that among other things the vessels on both sides were to be restored. The English vessels were promptly released, but the four Zeland ships were found to have so deteriorated that they were unable to go to sea, besides their sails, victuals etc. having disappeared. The English merchants having their vessels restored to them refused to keep their agreement, and new difficulties arose during which some more Zeland ships were seized and some Netherlandish merchants residing in England arrested, till at last an amicable settlement was effected. For further particulars see Bor, *Nederlandsche Oorlogen*, Bk. ix. p. 691 (154) sq.; *Calendar of State Papers*, Domestic, 1547—1580 (index, under *Flushing*).

for a long time, is resolved to take revenge. And as the said Prince has received from you support in money, and also information from time to time regarding the condition of our affairs, &c.; 5. we command you to have no further dealings with the said Prince until he has given satisfaction to Her Majesty. 6. And, considering the great favours which you have always received in this realm, we trust that you will not, in any way, assist him so long as Her Majesty shall be displeased with him; 7. and that you will act very cautiously, considering the great dislike which the Commons and others of this realm have for you, especially since the late barbarous dealings with Her Majesty's subjects off Flushing. 8. As we think it necessary that the Churches at Norwich, Sandwich and elsewhere should be acquainted with this order, you will send them forthwith notice of it.

After our hartie Commendacions. You cannot be ignoraunte, ¹ how grieuously her majestis subiectis þat trade by sea are daily owtraged and spoyled by such as serue vnder the Prince of Orange, to her majestis great dishonnor & their vtter decay and ruyne: as also how very latelie the said Prince, contrary ² to his promise & the contract made with þe merchauntis ad-venturers, arrested the said merchauntis shippes which by his owne permission he licenced to passe to and from the ryuer of Schelde to Andwarpe; which notwithstanding any sollicitacion, ³ made by her majestie, having to that purpose sent vnto him two persons of good quallitie to deale with him for the release of the said shippes, would by no meanes by any perswasion or reason that could by them be alleadged, be induced to yeld thervnto, vntill such tyme as he had by constraint extorted a promise of certen merchauntis sent thether by the said merchauntis adventurers, to lend him a somme of monnie², amounting well neere to half the value of the goodes by him arrested; which strainge & insolent manner of dealing (having ben ouer ⁴ long borne with all to her heighnes great dishonnor) in thend hath drawn her majestie to a full resolucion to take revenge thereof. And now for þat we are geuen t'vnderstand, that þe said Prince hath heretofore receauid from you, aswell supporte of monnie, as also intelligence from tyme to tyme of th'estate of thingis here, and hath ben prouoked by some of you of the Churches that trade into Flaunders (as we are infourmid) to deale in this violent sorte with our said merchauntis, to th'end to discourage them from traffiquing into the low Countries, thinck-
ing thereby to draw the whole trade of those partis into their

² See the agreement made between the Prince of Orange and the Merchant adventurers in Bor, l. c., p. 691 sq.

owne handes: Theis are therfore to requier you, and in her 5
majestis name straytly to chardge and commaunde you and euery
one of you, that you forbeare from hence fourth (vntill such
tyme as the said prince, both by acknowledging of his error
& promising hereafter no way to abuse or molest her majestis
subiectis, shall³ yeld her majestie better satysfactionne³) all
manner of dealingis and intelligence with him, other then to
seeke by such meanes as to you shalbe thought conuenient and
fitt for the tyme to reduce him to acknowledge his error. And 6
herein without any commaundement from vs, yf you do thanck-
fully consider the rare and soundry fauors you haue receauid
during her majestis raigne within this realme, by th'enioying,
not only free exercise of religion, but also such other liber-
ties and immunities as yf you had ben naturall borne subiectis
you could not haue enioyed greater, we cannot (weighinge your
profession) repute you ether so vnthanckfull or so voyde of
iudgement as *pat* you will any way assiste him, so long as her
maiestie (to whome you are so infinitely bound) shalbe dis-
pleasid with him, and shall continue actuall hostillitie against
him: wherin yt behoueth you, aswell for th'auoyding of her 7
heighnes displeasure, as also for your owne safetie, to carie
your selues very warelie and circumspectly in all your actions,
considering *pe* great misliking the Commons and others of this
realme (who are ouer much inclined to mutyne against strain-
gers) hath of you, especially sithence *pe* late barbarous dealingis
of them of Flussing towards her majestis subiectis, whereof.
yf there follow not some speedy redresse, we haue iust cause
to feare *pat* that inconvenience will insue therebie, to your perill
and preiudice, that we would be very loth to see faule out in
effect, as those that greatly favor your profession. And for 8
that we thinke yt necessary that the rest of the Churches
at Norwich⁴, Sandwich and ells where should be acquainted
with this our order and admonishment, we shall requier you
therfore to geue them with all speede notice thereof. And so 9

³ shall—*satysfactionne* added above the line over some other words which have been made illegible.

⁴ MS. and after *Norwich*, but crossed out.

we bid you hartely farewell. From Hallingbury Morley the⁵
of August 1576.

Your loving frindes,

E. Lyncoln :⁶ T. Sussex⁷

F. Bedford⁸ R. Leycester.⁹

⁵ The date has not been filled in.

⁶ Edward de Clinton, Earl of Lincoln.

⁸ Francis, (second) Earl of Bedford.

⁷ Thomas Ratcliffe, (third) Earl of Sussex.

⁹ Robert Dudley, Earl of Leicester.



151^a.

THE PRIVY COUNCIL
to the
CONSISTORY of the DUTCH CHURCH, LONDON.

[*A translation in Dutch of the preceding document.*]

[August 1576.]

Nae onse hertelycke groetenisse. V lieden is ghenoech be- 1
kent hoe swaerlyck de ondersaten haerer *Majesteit* die op de
zee handelen daegelycx mishandelt ende berooft worden vande
gene die daer dienen onder den Prince van Orangien, tot groeter
oneere van hare *Majesteit* ende tot haerlieder wterste schaede
ende verderff. Desghelijcx oock hoeseer onlanx de voorseyde 2
Prince tegen sijn belofte ende contract ghemaect met de coop-
lieden heeft gearresteert der voorseyde cooplieden schepen, de-

welcke hy door syn eyghen toelaetinge hadde *vryheit* gegeven
vry ende franc te gaen ende te comen door de riuere genaemt
de Schelde tot Antwerpen: dewelcke, niet tegenstaende alle 3
het *versoeck* dat van haere *Majesteit* gedaen is, die tot dien
eynde aen hem gesonden heeft twee *persoonen* van qualiteijt
om met hem te handelen voor het ontslaen vande voorseyde
schepen, wilde in gheenderley wijze door geen *persuasie* ofte
reden die van hen conde bygebracht werden, so verr' gebracht
syn. dat hy daer toe soude verstaen hebben: totter tijt toe
dat hy van sekere *cooplieden* aldaer gesonden vande voorseyde
cooplieden door bedwanect wtgeperst hadde de belofte van
hem te leenen een somme gelts, comende seer nae tot de
helft vande weerde der goederen die van hem beslaghen waren.
Weleke *vremde ende* onbehoorlycke maniere van handelen (synde 4
nu lange tijt *verdragen* tot grooter oneere van haere *Hoocheit*)
haere *Majesteit* nu ten laetsten een volle resolutie heeft doen
nemen, om haer hier van te revengeren. Ende nu dewyle dat
wy verstaen hebben, dat de voorseyde Prince voor desen van V
Lieden ontfanghen heeft so wel onderstant van gelt als oock ken-
nisse ende wetenschap van tijt tot tijt des stants ende der saecken
alhier; ende dat hy van sommige van v lieden synde vande
Gemeijnten die op Nederlandt handelen, *verweckt* is gheweest
(gelye wij daer van geïnformeert syn) om op sulcke harde maniere
met onse voorseyde cooplieden om te gaen, ten eynde datse
haer souden discourageren om op de Nederlanden te traficqueren
denckende daer door den gantschen handel van die quartieren
in hare handen alleen te erijghen. So sal desen dienen om op 5
V lieden te begeeren, ende in den naem van haere *Majesteit*
scherpelyc v lieden ende eenen yegelyeken van v lieden int by-
sonder te commanderen ende te beuelen, dat ghy van nu voort-
aen (totter tyt toe dat de voorseijde Prince beyde met beken-
tenisse van syn schult ende belofte van hier naer haere sub-
jeeten in geenderley wijze te mishandelen ofte te molesteren
haere *Majesteit* beter contentement sal gegheuen hebben) sult
achterlaeten alle maniere van handelinghe ende kennisse met
hem; dan alleen dat ghy sult soecken door soodanige middelen
als ghy sult moghen dencken behoorlyc ende voor den tyt be-
quaem te syn, om hem te brengen tot de bekentenisse van syn

faute. Ende hier in sonder eenich beuel van ons, indien gylieden 6
 danckaerlyck ouerlegt die groote ende bysondere faveuren die
 gij in desen Conincrycke ontfangen hebt geduerende het Ryc
 harer *Majesteit* door het genieten niet alleen van vrije oeffe-
 ninghe inde Religie, maer daer beneuens oock vande soodanighe
 liberteyten ende vrijheden, dat indien *gylieden* natuerlycke
 ingeborene subjecten haddet geweest geen meerder en soudet
 connen gehadt hebben, en connen wij niet (ouerwegende v lieder
professie) v achten ofte so ondanckaer ofte so gants sonder oor-
 deel, dat ghy hem in eeniger maniere soudet willen bystaen,
 so lange haere *Majesteit* (aen de welcke *gylieden* so oneynde-
 lyck verbonden sijt) met hem niet en sal vereenicht syn, ende
 continueren sal vyantschap teghen hem te wercke te legghen.
 In welcke saecke het v lieden toecompt soo om de gramschap 7
 van haere *Hoocheit* te vermijden, als om v lieden eygen ge-
 rustheit, v seluen seer wijsselyc ende voorsichtichlyck te dragen
 in alle uwe handelingen: considerende ooc met eenen het¹ groot
 mishagen¹ dat het gemeyn volc ende andere in dit Coninck-
 rijke (die maer al te seer gheneghen en sijn om teghen de
 vrendelinghen te mutineren) van v lieden hebben, int bysonder
 sint de laetste barbarische handelinghe van die van Flissinghen
 teghen de Ondersaten haerer *Majesteit*. Waer van indien daer
 niet haestelyc in voorsien en wort wij groote oorsaecke hebben
 te vreesen dat het sal gedyen tot v lieder peryckel ende nadeel,
 dwelc wij seer noode souden sien daer toe comen, als die groot
 faveur tot v lieder *professie* syn dragende. Ende hier om dunckt 8
 het ons noodich dat de andere Gemeijnten tot Norwich, Sand-
 wich ende elders kennisse hebben van dese onse oordeninghe
 ende vermaninge: ende daerom sullen wy op v begeeren haer
 daer van met den aldereersten te laten weten. Ende also 9
 wenschen wy v lieden hier mede van herten dat ghy wel
 doet. etc.

¹ Instead of *het groot mishagen* the writer of the document suggested in the margin to read: *den seer quaden wille*.



152.

**THE CHURCH OF ZIERIKZEE,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

Zierikzee, Tuesday, 30 October [1576].

§ 1. *We live here in a destitute town, situated in an inundated region, in which we have neither sowed nor mowed anywhere; which town moreover the incomprehensible but just judgment of God had deprived before of all wealth in various ways: as by tin money, on account of which the magistrates forced all the citizens to sell their goods, for which, in spite of promises, they have never received one penny compensation. 2. Again, by the protracted siege of nearly a whole year, during which time the citizens not only earned nothing, but, apart from the loss by tin money, had to make large contributions to obtain victuals in the town (which, however, could not be imported); 3. by the great burden of twelve companies of soldiers during the whole time of the siege and afterwards, when the town had been compelled to surrender to the enemy; by the large ransom of over a hundred thousand guilders, which we had to pay, over and above that all the soldiers had to be fed by the citizens; while finally they were squeezed by the assessment for embanking the inundated land, and by having to surrender their land for seven years for the repair of the dikes. 4. Consequently those who were formerly rich are now poor and destitute, and some of the community who were allowed to depart were yet willing to give up their property for the sake of Christ. Wherefore many who formerly used to assist us abundantly in helping the poor, are now themselves in want of support; and hence the poor are wonderfully multiplied and help exceedingly diminished, so that we neither have nor know of any means to support the poor. 5. Nay, we have to suffer and witness with our eyes, against our consciences, that some poor of the community, forced by dire necessity, beg their bread from door to door, because we are unable to assist them in accordance with their need and burden, and it is to be feared that during the approaching winter some will perish from want, unless we receive help from without. 6. This great need compels us (who formerly, when asked, used to help others abundantly) to beg for assistance ourselves. Wherefore we request our brethren to make a collection among the rich and benevolent brethren in behalf of the poor, destitute and afflicted Christians of the town of Zierikzee. We assure the brethren that the need is greater than those would believe who have never experienced anything of the kind. 7. Therefore, brethren, show Christian love to our poor community. We hope, if we could struggle on for about a year, to have no need to trouble the brethren further, as we trust that the Lord will eventually provide, and that the poor will receive more work, where nothing is to be gained or earned at present. 8. We commend you and the whole community to the Lord,..... and recommend our community to your prayers.*

Genade ende vrede van Godt den vader
door Jesum Christum

Eersame ende geliefde broeders in den heere Christo Jesu
Also wy hier sitten in eene beroyde stadt, gelegen in een ver-
droneken landt, daer rontom noch gesayt noch gemayt en is:

welcke stadt oock te voren van allen rijkdomme door het om-
begrypelicke doch rechtueerdich oordeel Godes, gebloot is, in
verscheyde manieren: als door het tinnen gheldt, om het welcke
die borgeren allen haer ware hebben moeten vercoopen, door
dwanck der magistraten. ende hebben noch sulcx by haer een yder,
na synen regaerde *ende* en woort haer nyet vergheyt tot eenen
stuyuer toe. Ten anderen, door het langdurige belegh¹, byna ²
een gantsch Jaer, in welcke tydt sy allen nyet gewonnen heb-
ben: maer behaluen die schade van tinnen gheldt, hebben
moeten groote Contributien doen om victuaille in die stadt te
crijghen. Alhoe wel die victuaille ons misten, ende nyet en
konde ingebrocht worden, behaluen den grooten last, van xij ³
vendel knechten, allen den tydt des belechs, ende noch daer
na, als die stadt, van noots wegghen, heeft moeten *commen* in
die handen der vyanden, door die groote Redemptie van ouer
die hondert duysent guldens diemen heeft moeten opbrengghen,
behaluen dat alle die knechten inder borgeren cost lagen: ende
nu noch ten letsten sijn vuytgeperst door die Cotisatie, om het
verdroncken landt helpen te dyken, ende noch het landt moeten
afstaen die tijdt van seuen jaeren, om die dijken te repareren.
Also dat die gheen die eermaels rijk waeren, ende in goe- ⁴
den doen saten, nu aerne (God betert) *ende* beroyt syn. Ende
sommige van die Gemeynen, dient toegelaten worden te ver-
trecken, het hare doch gheern om de name Christi, willen ver-
laten *ende* verlopen, hebben. Also datter veele syn, die eer-
maels rijckelicken ons plegen tot behulp der aermen te assisteren,
dien nu selfs onderstandt souden behouuen: also dat die aermen
alhier wonderlick *vermeenichfuldicht* sijn, ende het behulp
bouen maten *vermindert* is: also dat wy gheen middelen en
hebben, noch een weeten, om den aermen te onderhouden. Ja ⁵
dat wy moeten toelaten, ende sien met onsen ooghen, tegens
onse conscientien, dat oock *sommige* aermen van die gemeynte
door den hoochsten noodt gedronghen worden, om broodt langs
der deuren te bedelen, om dat wy die macht nyet en hebben,
haer na haren noodt *ende* last te assisteren. ende is grooteliex
te beduchten, dat noch inden aenstaenden winter, eenige door

¹ On the siege of Zierikzee by the Spaniards, see Bor, *Nederlandsche Oorlogen*, Bk. ix, p. 649, 652 sqq.; Motley, *Rise of the Dutch Republic*.

gebreck, sullen moeten vergaen; ten sy dat wy van buyten inder liefden assistentie krijghen. Ende desen hoochsten noodt 6 drynget ons (die anderen eermaels ryckelicken plegen te helpen, versocht synde) nu selfs assistentie te versoecken. So is onse Christelicke versoeck aen onsen geliefden broederen, dat het haer belieue onder den vermogen ende goetwillige broederen, eenigen Collecten te doen, tot behoef der aermer beroyde ende bedroefde Christenen die in die stadt van Zierizee syn. Wy versekeren den broederen by desen dat den noodt grooter is, dan wel souden geloouen, diet nyet geexperimenteert en hebben, de wijle den eenen beroyden den anderen nyet en kan helpen. Dus Eersame ende geliefde broederen, wilt die Christelicke Liefde, voor dese tydt onse aerme gemeynte bewysen. Wy souden verhopē, condē wy vast een jaer voordr worstelen, dat wy die broederen nyet meer soudē behouuen moyelicken te vallen. Want wy verhopē dat immers de Heer mit der tydt voorsien sal, ende die aermen vast wat beter sullen te arbeiden cryghen, daer nu niet te winnen, ofte te werven en is. Hier mit willen wy die broederen mit die gantsche 8 gemeynte den Heere beuolen hebben, Hem biddende dat Hy ons allen wil regieren, door synen Gheest, dat die vru[chten]² ryckelicke in ons allen mogen gespeurt worden, tot syn[er eere]² ende tot onser sielen salicheyt. Wy beuelen oock [onse]² Gemeynte in die gebeden der broederen. Tot Zierizee [op]² 9 laste der Consistorie aldaer. Desen xxx October [1576]²

V Lieder Dienstwillige broederen
der gereformeerde Consistorie tot
Zierizee

Gerardus Culenborgicus³ Dienaer des
Godlicken woorts binnen Zirczee

Bij mij Rochus Hoffer. Bartholomeus van Houcke

Paschasius Oënius. Bartelmeeus adriaensszn

J. Canwee

Hynderyck rutsars schomaker

By my Jan Cristanss

Bij mij Adriaen Piersse De Hont

² A piece of the margin has been torn off.

³ See Letter No. 108, note 15.

153.

SIR JOHN LANGLEY, [Lord] MAYOR [of London]¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

London, Saturday, 22 December 1576.

§ 1. *Her Majesty's Privy Council has commanded us to see that, within the jurisdiction of this city, the laws of this realm as to abstention from flesh and the observance of fasting on certain days and in certain seasons, be obeyed.* 2. *These laws enjoin that in this respect nothing is to be done for the sake of superstition or religion, but solely for that of the political utility of the kingdom; wherefore all subjects of the Queen, whatever country or laws they may belong to, are bound to observe these and all other regulations enacted for the civil good of the realm, on pain of the fines and penalties laid down in the statutes themselves.* 3. *We doubt not that you will remember, as behoves grateful and well-disposed men, that by the clemency of the Queen and the friendship and kind intercourse of her subjects, you and your Churches enjoy not only personal safety and freedom of conscience, but also the produce and benefits of our country, and that you are, moreover, at liberty to freely exercise your handicrafts, which is not allowed to our people in your country.* 4. *Therefore the Queen expects from you that you will obey her laws and that, while the English people submit to them, you will not, exulting in your freedom, offend either by deed or example, and thereby draw upon yourselves the ill-will and dislike of our people.* 5. *We, therefore, warn you and transmit to you the mandate which has been sent to us, that you may bring it to the notice of your churches and see that it is obeyed.*

Salutem in Christo. Ab illustrissimis Dominis Consiliarijs¹ Serenissimæ Dominæ Reginę nostræ accurate et summo studio nobis mandatum est ipsius Reginæ nomine vt diligenter operam demus, vt intra huius vrbis iurisdictionem Legibus huius regni de non comedendis carnibus et de ieiunio observando² certis diebus atque temporibus iure nostro præscriptis pareatur. Iis² ipsis Legibus diserte explicatum est, nihil huius fieri cuiuspiam superstitionis aut religionis causa, sed tantummodó ad huius regni politicam vtilitatem. itaque omnes Reginæ subditos, quique eius imperio et legibus subsunt, etiam conscientię vinculo

¹ Sir John Langley, a Goldsmith, son of Robert Langley, of Althorp Lincolnshire. was elected Alderman of Billingsgate ward 8 Oct. 1566, and Sheriff for part of the following year on the decease of Richard Lambert. He removed to Queenhithe ward, 12 Dec. 1570, and to Langbourn 19 Feb. 1572. In 1576 he served the office of Lord Mayor. He died in 1578 and was buried in Guildhall Chapel. A pedigree of his descent is printed on page 6 of *The Visitation of London 1568*, published by the Harleian Society in 1869. See also Stow's *Surrey of London*, by John Strype, Vol. II, Bk. v, pp. 135, 389 and Vol. I, Bk. III, p. 42.

² On the regulations regarding flesh-eating and fasting see John Strype's *Life of Archbishop Parker*, I. 267, 352; idem, *Life and Acts of Edmund Grindal*, p. 106 sqq.

teneri, vt hæc legum mandata, perinde atque alia omnia ad
ciuile regni commodum sancita, custodiant. Idque item ab ipsa
Domina Regina seueré imperatum est, non solum sub pœna
multarum et suppliciorum in statutis ipsis positorum, sed etiam
grauissimæ apud Regineam Majestatem offensionis. Non dubi- 3
tamus vos, pro pietate ac probitate vestra, in memoria habere, vt
gratos ac bonos viros decet, vos vestrasque ecclesias sub Reginæ
nostræ elementia, et cum subditorum suorum amicitia ac benigna
consuetudine, non solúm corporum vestrorum incolumitate et
conscientiarum pace frui, verum etiam regni nostratis fructus
atque vtilitates capere, atque insuper vestris artificijs libere vti,
quod nostratibus in vestra patria non est concessum. Expectat 4
ergó a vobis Regina, vt suis Legibus obediatis, et in hac causa
magnopere pro suo imperio flagitat atque iubet, ne Leges has
violando, et regno huic sitis cum ipso facto noxij tum exemplo
vero multò perniciosiores, et ne (quod ad vos vestrosque pri-
uatim attinet) cum populus Anglicus Legibus constrictus pareat,
vos licentia exultantes, vobisque indulgentes (quos demissiores
esse oportuit) regnique commoda vorantes, nostrorum contra vos
inuidiam animorumque offensionem concitetis. Speramus tamen
hæc omnia pericula, apud vos non magis quam grati animi officium
erga optimam et indulgentissimam Reginam, amantissimumque
populum valitura. Hortamur ergo vos, illudque ipsum manda- 5
tum Reginæ nomine, quod nobis est traditum, ad vos, quantum
ad vestros attinet, pari studio ac eadem cum comminatione
deferimus. Facietis igitur consulté, et vt viris probis conuenit,
si de his rebus vestras ecclesias admonueritis, operamque enixé
dederitis vt Domine Regine ipsiusque legibus in præmissis obe-
diatur. quod vobis omnino faciendum diligenterque curandum
denunciamus. Valete. Londini xxij^o Decemb. 1576.

Vestri studiosissimus

John Langley mayre.



154.

PHILIP MARNIXIUS¹,
to [the CONSISTORY of the DUTCH CHURCH, LONDON]².

Middelburg, Sunday, 27 January 1577.

§ 1. *You will hear from Gaspar Van der Heyden the cause of his visit, and you will realize of what importance it is for the edification of the Church of Christ; wherefore, I pray that you will help him in every respect. 2. By doing so you will not only help the Church, but lay the firm foundations of the republic about to be established, whereby the forces of the accursed tyranny may be broken and public liberty, so long sighed for, established. 3. As I am convinced that you will heartily favour this project of your own accord, I will only add that you may be sure of doing a grateful service to the Prince.*

S. P. Quæ sint causæ aduentus domini Gasparis Heydani³ 1
ad vos fratres optimi ex eius relatione intelligetis. In ijs au-
tem quantum sit ad ecclesiæ Christi ædificationem operæpre-
tium nemo est vestrum qui per se non satis cernat. Rogabo
itaque quam possum obnixissime ut quæcunque ad impositum
illi munus rite atque ex sententia obeundum conficiendumque
videbuntur necessaria, in ijs omnibus quoad poteritis, commo-
detis. et ipsi operam pro nobis detis, vt reipsa perspici possit
qui sit vester ad exedificandam Christi Ecclesiam et quam in-
teger ac flagrans Zelus. In eo non modo ecclesiam iuuabitis, 2
sed Reipublicæ constituendæ certa et indubitata iacietis funda-
menta: quorum posthac adiumento tyrannidis impiæ vires ob-
tundi possint, et legitima atque iampridem exoptata libertas
publica stabiliri, sed quia plané statuo vosmet vestra sponte 3
ad hanc rem esse propensissimos, nihil addam nisi vt pro ex-
plorato habeatis vos isthoc tam præclaro officio, Illustrissimo
Domino Principi facturos gratissimum. Valete.

Midelburgi xxvij Januarij 1577.

Vobis addictissimus frater in Christo
Ph. Marnixius Sanctoaldegondonius.

No address.

¹ See Letter No. 52, note 1.

² This Letter is evidently connected with the Letters printed below as Nos. 156, 157, 158, 159, 160.

³ See Letter No. 138, note 9.

155.

The CONSISTORY of the DUTCH CHURCH, LONDON,
to

London, Monday, 4 February 1577.

§ 1. *We have received your letter in which you request us to answer several questions: and although our talents are small and some of the questions rather difficult, as many circumstances and conditions (which often throw light on an affair) are not stated, yet we willingly give our opinion as far as we understand matters. 2. As to the first question: whether a man, having an adulterous wife whom he is unable to make chaste, is obliged to leave her; 3. we reply first, that such a man, having sufficiently convicted his wife of adultery and proved that he gave no occasion for it, may demand legal divorce and in this way make use of the liberty given to him by God's word. 4. But as you ask us whether he is to abandon her, we answer that, if he finds that by the dissoluteness of such a wife, his name and fame is altogether taken away, and thereby his legitimate children are injured, and his own body may be affected, he is bound to see that, by a continued intercourse with such a wife, he be not injured, as God has commanded us honestly to preserve our own bodies, children, and our name and fame; for which reasons we think that such a man should keep away from such a wife, to see whether thereby she could be gained, and if not, he should entirely give up her company, in order that he may not appear to encourage unchastity. 5. As regards the second question, whether a man is to accept a child, of which he is in doubts whether it be his, as his own, and to have it baptized &c.; 6. we reply that, although he may be merely the reputed father (the child being born of his own wife, and therefore, according to all political laws, to be ascribed to him), he is to accept it as his own, especially when he merely doubts whether it be his, and consequently forward the baptism of the child which is innocent, and in educating it and in all other respects prove himself to be its father. Nay, we think that even an illegitimately born child, if it were presented for baptism by father and mother, or failing those by relatives, ought not to be refused. 7. To the third question, whether a brother capable of serving the community, should stay away from service on account of such a wife, we reply yes, as the ministry would be defamed by a dissolute woman and disobedient children, if they break out openly and are incorrigible, and such men could not serve with edification. This opinion we consider founded on the words of St Paul (1 Tim. iii.), on the opinion of all orthodox authors, on all the canons of the primitive churches and on the usage of the reformed communities of our time. But if the infamy were wiped out by length of time or an unknown place, such a man may, after earnest trial and investigation of the circumstances, be taken into service where it is needful. 8. As regards another question or difficulty as to a brother suspected of having joined the wild "gueux" in their robberies &c., no judges could sentence on mere suspicion, but they might make investigation and convict him out of his own mouth if possible. But if he denies the fact and submits to the judgment of the brethren, offering to do anything imposed on him on account of his guilt, we think that if such a brother conducts himself piously in other respects and does not, by his behaviour, confirm the evil report, he should not always be excluded on account of suspicion. 9. But in*

case the report is known to the whole community, we think that a declaration might be made before the community that such a report is current of such a brother, and that he offers to bear his guilt, if anyone could justly accuse him. By such a declaration the mouth of those is stopped who would fain accuse the church of hasty assumption. 10. If, however, the case is not known and the consistory have their suspicion only, it will be sufficient, before he is admitted, to examine him sharply, and to warn him, that if his guilt became manifest, he would have to bear it with greater shame on account of his denial. 11. This is our opinion so far as we understand your questions, but you will retain your liberty in judging, as we have not proposed any decisions or rules to be followed in all similar questions, for many things may happen which, on consideration, might require different advice. Therefore, make use of our opinion if it can give you any light and help you in your difficulty.

Weerde ende Lieue Broeders, wy hebben ontfangen V lieder ¹ brief waer in ghy ons voorstelt etlicke vrighen, ende begheert derop tadyys onser Kercken, Hoewel onse gauen cleyne zyn, ende sommighe der questien wat zwaer, deur dien dat vele omstandicheden ende conditien (daer dicwils eene sake zeer deur gheopent wort) niet vutgedruet en zyn, So willen wy nochtans vut het ghene dat wy verstaen, onse geuoelen V lieden gerne mededeelen. Op de eerste vrage, of een man die een ² oneerbaer eehbreuckich wyf heeft, die met geene middelen can tot tuchticheit van hem gebracht worden, die¹ moet verlaten, ende dat om de vermengynge des saets ende andere inconuenienten te schuwen &c. Voor¹ eerst¹ Antwoorden wy dat wy ³ niet en twyffelen of ghy en verstaet wel, wat sodanich een man na Godt ende met¹ eere doen mach, namelick dat hy deselue zyn wyf genoechsaenlick ouertuygt hebbende van eehbreuck, ende bewesen dat hy dies geene oirsake gegeuen heeft, mach versoecken wettelicke diuortie, ende also de vryheit hem in Godes woort ghegheuen bruycken, Dan, dewile de vraghe ⁴ luydt of hy moet die verlaten, zo antwoorden wy met deser conditien, Indien hy beuindt dat deur dongebondenheit eenes sulcken wyfs, zyn naem ende fame gansch benomen wert, dat syne wettelicke kinderen daer deur beschadicht werden, ende dat oick² zyn eigen lichaem daer door in elendicheit commen mochte, dat hy behoirt na Godt ende aller billicheit hier op sulc een acht te nemen, dat hy met de gedeurige conuersatie zulcker vrouwe, hem in tvoornoemde geen leet andede, want onse eigen lichamen, kinderen, naem ende fame zyn ons van Godt beuolen eerlick te onderhouden, Derhaluen achten wy

¹ Added above the line.

² MS. *hy oick in*, but *hy* and *in* crossed out.

dat sulck een man hem behoirt om de *voorseiden* redenen, van sulken wyf t'onthouden, *ende* sien of sy daer mede te winnen waere, Zo alle hope vut is, dat hy haer geselschap gantsch behoirt te laten, opdat hy niet schyne hoererie te¹ voeden¹.

Op de tweede vraghe, wat een man te doen staet met 5 een kint daer van hy twyfelt oft syn saet is, of hy, om dattet hem opgedragen wort, sal tselue als zyn saet annemen, doen doopen &c. *Antwoord* Of hy schoon maer de 6 geachte Vader ware (als het gebeuren mochte) dewile het van zynen getrouden wyue geboren is, *ende* na allen politycschen rechten hem toegewesen soude werden, zo moet hy hem dies annemen, te meer so hy maer en twyfelt oft zyne mochte zyn of niet dien volgende, moet hy oick int *vervoorderen* des doops *anden* selue kind dat de schult niet en heeft, *ende* int opvoeden, *ende* alle andere dyngen hem vader des zeluen bewysen, Ja wy geoelen dat al ware een kint onwettelick geboren, so nochtans tselue van vader *ende* moeder, of in gebreke van dien, *vande* naestbestaende of² andere dies last opnemende³ ten doope gebracht wierde dat men tselue niet behoort af te slane.

Op de derde, of een broeder tot dienst der *Gemeinte* 7 bequaeme, soud moeten om sodaner huysvrouw vuten dienst blyuen, Wy antwoorden cortelick Ja, dewyle de dienst deur een¹ ongebonden Vrouwe, *ende* ongehoirsame kinderen, als sy openlick vutbreken *ende* niet beterlick en zyn, gediffameert wort, zo dat zulcke mannen met stichtynghe niet dienen can⁴, dit onse geoelen achten wy gefondert op Pauli woorden 1 Tim. 3. op het geoelen aller rechsinneger schryuers, op alle *Canons* der eerster kerken *ende* op tgebruick der gereformeerden *Gemeinten* onser tyden, Dan so die infamie vutgewischt ware, deur den tyt, ofte onbekende¹ plaetse, zo mocht de sodanige na ernstige beproeuynghen *ende* beuint der sake in dienste daert noot ware, gestelt werden,

Op eene andere Vraghe, ofte *zwaricheit* ouer eenen broeder 8 van welken groote suspitien zyn dat hy sich *vergeselschap*

² of—opnemende added in the margin.

⁴ MS. *connen*, but crossed out and *can* written above it.

heeft metten wilden gheusen in hare roouerien &c., Op suspitien en connen geene Jugen tot executie commen, dan mogen daer vut oirsake nemen tot diepe ondersoeckinge ende ouertuigynghen vut synen monde ist mogelick, So dese broeder blyft loochenen de daet, ende hem onderwerpt den oirdeele der broederen, alles anbietende te doen wat hem van schult mocht angewesen werden, wy achten datmen zulc eenen broeder, gemerct hy hem anders vromelick draecht, ende met syn leuen tquaet geruchte gheensins beuesticht, niet en behoirt altyt af te houden op suspitien, Dan ist dat de geruchten teghen' ouer 9 de gemeinte gansch ruchbaer zyn, zo achten wy dat int annemen eene verclarynghe voor de Gemeinte geschieden mocht, dat deselue Broeder also berucht is ende dat hy aenbidt zyne schult te dragen, so hem yemant met recht beschuldigen conde, met dusdaner verclarynghe, wert dien de mont ghestopt, die de gemeinte van lichuerdich annemen beclagen mochten, maer 10 is de sake niet ruchbaer, ende syn de suspitien alleen by den kerckendienaren, zo zalt genoegh zyn eermen' hem' toelate' hem scherpelick te ondersoecken ende vermanen dat, so syne schult bleke, hy die met te meerder schande om syn loochenen, sal moeten dragen. Dit is cortelick Lieue Broeders onse geuoelen 11 na dat wy de vragen verstaen hebben, Dan, ghy sult V lieder vriheyte behouden int oirdeelen, dewile wy geen besluten ofte regulen en hebben hier voorgesteld diemen in alle diergelycke questien soude volghen, want daer mach vele invallen twele zoot al geweghen werde zoude ander aduys diewils vereisschen, So dan, dit onse geuoelen V lieden eenige openynghe doen can, ende behulpich zyn in uwer zwaricheit, willet gebrucken, ende so de saken daer deur tot goeden eynde connen gebracht werden, tsal ons lief wesen, Vaert wel Lieue Broeders de Heere wille V lieden tot zyner eeren ende syner Gemeinten opbouw metten Geest des wysheys goeden raets, ende cloecheit altyts beuestigen. Vut London desen 4 Febr. 1577.

V Lieder goetdienstighe broeder ende medediener
Jacobus Regius⁵, vut name der Consistorie.

⁵ See Letter No. 127, note 13.

156.

The CONSISTORY of the DUTCH CHURCH, LONDON,
to [the CLASSIS of the ISLE OF WALCHEREN].

London, Friday, 22 February 1577.

§ 1. *Our brother and fellow minister Caspar Van der Heyden, whom you sent to us with certain letters and a message, appeared at our meeting and showed his commission, and verbally requested that—as the communities in our fatherland are very badly, and many places not at all, provided with ministers, there being no sufficient number of, nor any maintenance for, them, so that the advancement of the Holy Gospel is greatly impeded—the communities (in England) would endeavour to send over as many unemployed ordinary ministers, and students in divinity as they could spare, and furnish for their maintenance where necessary, whatever they might be able to collect among the benevolent.* 2. *Having considered this proposal, we thank God that He has so far pitied the Netherlands as to vouchsafe them some relief from the cruel tyranny, and has given the illustrious prince to our fatherland and especially to the distressed communities, and induced him to promote so faithfully true devotion and the welfare of the Church of Christ.* 3. *We also rejoiced on account of your godly zeal and diligence in this matter, and regard the desire of the said Caspar as both godly and reasonable, and we shall dutifully acquit ourselves in accordance with our power.* 4. *We are sorry and ashamed that our community, which is so old and famous, is not sufficiently provided to satisfy the expectations which many have of us. We have three ordinary ministers one of whom we have destined for you, whose talents we think will be of service to the community which will call him. Our community would, if possible, put itself to greater straits, but we trust that you will consider the situation of our churches, which we have explained to our brother Caspar. It would not be advisable to promote, by the disadvantage of this community, the advantage of others.* 5. *We have also given him the names of several candidates for the ministry, whom we consider the most suitable for the service of the communities, in regard to doctrine, knowledge of church-government and pious conduct.* 6. *Lastly, we have brought your wish before some benevolent members of our community, who promised that they would find one hundred pounds (English) for this occasion. We will exert ourselves further, but for the present could not promise the said Caspar more; nor could we urge the community to do more on account of the many burdens laid upon them last year.* 7. *For—apart from the daily taxes which for the strangers are double those of the inhabitants, as well as our ordinary burden of the poor, whose number the slack trade increases daily, and the many contributions which we have made, although, we are sorry to hear, with little success—we have lately burdened our people with collections for several poor communities in our fatherland and in England, which otherwise would have perished, and for the maintenance of some young students, whom we have sent to Geneva for the benefit of the churches of our nation.* 8. *We do not say this in order to withdraw ourselves from our duty, but that you, considering our situation, may take our offer*

¹ With this Letter compare Letter No. 151, and the next six Letters.

in good part. Should some other necessity arise, we shall not withhold our hand, but prove with our bodies and our property that we endeavour to prosper our country and especially the kingdom of Christ.

Ghenade ende vrede deur Jesum Christum.

Eerweerdige lieue Broeders *ende* mededienaers inden heiligen wercke des Heeren, na behoirlicke gebiedenisse an V *Lieden*, Also onse weerde Broeder *ende* mededienaer Dominus Gaspar *vander* heyden² van v *lieden* an ons met sekere briefuen *ende* last vutgheschiedt, ghecommen is in onse vergaderynghe *ende* aldaer zyne commissie ghetoont, *ende* zyn *versoeck* mondelynghe anghegheuen heeft, *namelick* hoe dat, nadien de ghemeinten in onsen *Vaderlande* seer qualick van dienaers des Woorts *versocht* zyn, *ende* vele plaetsen gansch onvoorsien, vut oirsaecke datter gheene stoffe van herders, noch onderhoudynghe voor dezelve voor handen is, (waer vut de *veruoorderynghe* des Heiligen Euangeliums grootelicks verhindert wort) de Gemeinten van herwaerts ouer haer trouwelick quytten wilden, omme hier inne te voorsien, *ende* dien volgende soecken op te brenghen so vele kerckendienaren ordinaire, buten dienste, *ende* proponenten, als zy conden ontbeeren, item oick te furnieren tot onderhoud der seluer, daer het noot wesen mochte zulcke eene somme van pennynghen als sy vande goetwillighe conden opbrenghen. So ist dat wy op tselue vertooch gheledt, *ende* ghe-²raetslaecht hebbende, goet gheacht hebben v *lieden* dit voor antwoorde cortelick te schryuen. Voor al wy dancken onsen goeden Godt, van zyne groote barmherticheit die Hy ouer de elendighe nederlanden ghetoont heeft in desen onsen daghen, dat Hy syner Christenheit wat *verquickynghe* van die sware Tyrannie heeft verleenet, dat Hy oick den doorluchtighen Vorst onsen *Vaderlande* *ende* insonderheyt den benauden ghemeinten *verweest* heeft, *ende* in therte gheghenen dat Hy zo trauwelick voorstaet de ware godsalicheyt, *ende* weluaren der Kercken Christi. Desgelyck syn wy oick verblydt gheweest weerde³ Broeders van wegghen uwes goddelicken yuers *ende* neersticheyts in deser saecke. De begheerte onses lieuen Broeders Domini Gasparis² voornoemt hebben wy voor goddelick *ende* billick anghe-

² See Letters Nos. 108, note 1, and 138, note 9.

sien, ende willen ons oick na onse vermoghen als voor den Heere quytten, ghelyck wy ons schuldenaers hier toe bekennen. Wy syn bedroeft ende beschaemt dat onse Gemeinte die so oudt ende vermaert is, niet also voorsien en is, om der verwachtynghe die vele van ons hebben ghenoech te connen doen. Der ordinaïrer dienaren syn drie, vut welcke wy V *Lieden* eenen³ bestemt hebben, diens gauen wy achten, den Gemeinten, daer hy sal beropen⁴ werden⁴, dienstelick te wesen. Indien dese ghemeinte haer ter desen tyt meer benouwen conde, sy soude het doen, wy vertrouwen dat V *Lieden* wel ouerlegghen sult der gelegentheit onser kercken, gelyck wy die met vele redenen onsen Broeder Domino Gaspari² verelaert hebben. Het en ware niet gheraden datmen met nadeele deser Gemeinte het voordeel der andere anrechten zoude. Wy hebben oick hem gegeuen de 5 namen etlicker proponenten, die wy voor de bequaemste achten voor der Gemeinten dienst beide in gaeuicheit der leere, verstant in kerckenregierynghe, ende vromicheit des wandels. Eyndelick wy hebben oick opgeropen een goet deel onser Ghe- 6 meinte vande goetwillichste, ende den seluen voorgehouden de begeerte onses Broeders voornoemt, ende afgevraecht wat sy tot veruoordeynghe sulcker goddelicker ende noodliger sake soudén willen contribuieren. De welcke ons belooft hebben, dat sy wel verhopten hondert ponden deser munte daer toe te vinden voor dit mael, als sy daer toe soudén versocht werden. Wy sullen aerbeiden om noch meer te vinden ist moghelick, dan wy en hebben alsnu onsen Broeder niet meer connen toeseegghen, onses herten wensch ware wel Lieue broeders dat wy hier toe ons breeder vutstrecken condén. Wy soudén oick onse Gemeinte meer hebben moghen andryngghen, zo wy de selue nu dese voorleden iaer niet met so vele lasten beswaert hadden. Want opdat wy verswighen de dagelicsche 7 schattyngghen die de vremdelyngghen hier dobbel bouen de Inwoonders dragen moeten, onse ordinaire last der aermen welcker getal door de slappe neerynghe dagelicks toenemt, item vele contributien die hier ten verscheiden tyden gheschiet zyn, hoewel met cleyner vrucht zo wy met droefheit verstaen. Zo

³ Namely Joannes Cubus, see the next five Letters and Letter No. 91, note 4.

⁴ To this expression reference is made in Letter No. 159, § 6.

hebben wy noch onlanx onse volck beswaert met collecten voor etlicke arme Gemeinten so⁵ in onsen vaderlande als oick in desen Rycke, die anders vergaen hadden. Ende noch dese voorleden dagen sommige goetwilleghen angesproken voor het onderhout sommiger jongher studenten, die wy na Geneuen, tot nutte der Kercken onser natie, ghesonden hebben. Dit en ⁸ brenghen wy niet voort *Lieue Broeders* om ons int minste te ontrecken van onsen plicht, maer op dat v *Lieden* met goeder genegenheit anmerkende onse ghestaltenisse, willet danckelick ontfanghen onse presentatie. So daer noch eenighe noot invallet, wy en sullen, vermaent synde, de hant niet ontrecken, maer beide met onse lichamen ende goederen bewysen, dat wy onse vaderlant ende insonderheyt het Rycke Jesu Christi soecken te vervoorderen. Dat weet onse Godt die de herten proeft, den welcken wy v *Lieue Broeders* willen beuelen, ende Hem bidden dat Hy syne ghenade ouer syn aerme volck achteruolghe, ende aller der ghener voornemen seghene die syne waerheyt trouwelick voorstaen. De zelue sy met V *Lieue Broeders* door synen *Heiligen Geest* Amen. Vut Londen. desen 22 February 1577.

⁵ Added above the line.



157.

**THE CLASSIS OF WALCHEREN¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

[Arnemuiden], Friday, 8 March 1577.

§ 1. *As the need of the Churches is very great and the faithful and able ministers are very few in number, especially in the Netherlands, our Classis considers it necessary to write to you, that you may help us in the matter which we have in hand to the advancement of the honour of God and the edification of the community of Christ in the Netherlands, in the which you have always, the Lord be thanked, been willing to co-operate. 2. You remember that our brother Caspar Heydanus treated with you about the advancement of the community of Christ in our fatherland, and especially about employing your minister Johannes Cubus somewhere in our country, to which you consented if our Classis of Walcheren would claim and call him. 3. As our brother Cubus has been with us for some time, we, considering the necessity of the churches, have asked him to accept a condition, which he could best explain verbally to you, which would be to the advantage and edification of the churches of Christ, and which he has accepted, if the church, with which he is connected, would set him free for such a calling and mission. 4. As you, through Caspar Heydanus, have consented, we hope that you will set your minister Joh. Cubus free, for about three or four months, according to the requirements of the churches and the times, that we may send him wherever he is likely to edify and promote the community of Christ. 5. We also request you to furnish your minister with as much money as you think necessary for such an affair, and maintain his wife during the same period. We (the community of Walcheren) will join with him a minister at our expense. 6. May the Lord move you to consent to this proposal, and may He advance this matter to His honour and the increase of His kingdom.*

Genade ende vrede duer
onsen Heere Jesum Christum.

Liefue ende beminde inden Heere, na dien de noodt der kercken seer groot is, ende de getrauwe ende bequame dyenaers seer weijnigh syn, insonderheyt in de Nederlanden, so V Lieden oock wel bekent is, So eyst dat het onse Classe goet ende nodigh gedocht heeft aen V Lieden te schryfuen op dat gylieden

¹ With this Letter compare Letter No. 151, the preceding and the next five Letters.

met ons eendrachtelick souden helpen vorderen de zake die wy voor handen hebben tot vorderinghe vande eere Gods ende tot opbauwinghe der Gemeinte Christi inde Nederlanden: also gylieden oock tot noch thoe daer in V seluen hebt laten bewegen ende gebruycken, daer van de Heere bouen al te dancken is die v ende ons allen daer thoe willigh ende bereyt maect. V *Lieden* is noch indachtigh hoe dat onsen liefuen Broeder Cas-² par Heydanus² met v gehandelt heeft vande voorderinghe der Gemeinte Christi in onsen Vaderslande, ende oock bysonder van uwen Minister ende Dienaer Johannes Cubus³ om hem ergens in onsen Vaderslande te gebruycken, waer thoe gylieden oock bewillight hebt so verre dese onse Classe van Walcheren hem daer thoe souden vorderen ende roepen. Dewyle onse Broeder³ Johannes Cubus³ by ons een tyt lanck geweest is, ende wy aengesien hebben den noot der kercken, so hebben den zeluen uwen Dienaer gebeden om zulck een conditie aentenemen, als hy V *Lieden* seluest mondelinghe sal alderbest cunnen verelaren, tot voordeel ende stightinghe der kercken Christi welck oock sulcx bewillight heeft, so verre hy van syne kercke, dien hy verbonden is, tot zulck een beroepinghe ende zendinghe zal vrij ende los gelaten worden. Dewyle nv de Broeders duer⁴ Casparum Heydanum² daer thoe verwillight syn ende oock geconsenteert hebben verhopē wy dat de Broeders den zeluen hueren Dienaer Johannem Cubum³ sullen los ende vry laten, ten minsten een maent drye ofte vyere meer of min, na dat de noot der kercken ende oock de tyt sal mede bringen, op dat hy van ons mach gesonden worden, daer hy de Gemeinte Christi sal moghen stighen ende vorderen. Bidden oock dat de Broe-⁵ ders den zeluen hueren Dienaer willen furnyeren ende voorsien van so vele gelts, als sy sullen beuinden nodigh te wesen tot zulck een zake, oock syn huysurauwe so langhe onderhouden. Wy daerbeneuen, Gemeinte van Walcheren sullen by hem noch eenen Minister voeghen, welcke wy sullen behoirlick onderhout doen. De Heere hoop'ic sal hier thoe den Broederen willigh⁶ ende bereyt maken. Hy sal oock dese syne zake vorderen door syne Godlicke macht tot syner eere ende vermeerderinghe

² See Letters No. 108, note 1, and No. 138, note 9.

³ See Letter No. 94, note 4.

synes Coonyneckryex. Wy daerentusschen sullen den Heere met vieriger herten bidden, dat hy syn zake wil vutrechtten tot veler menschen zaligheyt. De Heere wil V *Lieden ende* ons allen stercken met synen *Heiligen* geest duer onsen heere Jesum Christum. Datum den 8. Mart. 1577. Vut den naem vande 7 gansche Classe in Walcheren.

Hubrecht Frans[†]
Dienaer der *Gemeinte Christi*
binnen Ermuyden.

[†] See Letter No. 138, § 7.



158.

CASPARUS HEYDANUS¹,
to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Middelburg, Friday, 8 March 1577.

§ 1. *The 3rd inst. I arrived safely home and I gave our Prince a summary account of what I have done, but no particulars, as I saw that he was in a hurry and that it would be inconvenient to speak of it at length. 2. The Seigneur of St Aldegonde I gave a more detailed account and told our brother Poorter all that he said. I pray you to do all that is in your power to collect the small sum (of which we have spoken), and to continue to contribute, as we trust that the cause will progress favourably, notwithstanding the peace concluded between the papists. 3. But, as regards the affair for which (the above negotiations) were begun, our Classis, and those whose advice we take in these matters, have decided that at first two ministers shall make a tour of about three or four months, through those places where there are no (ministers), to learn the condition of all places and to*

¹ See Letters No. 108, note 1, and 138, note 9.

² With this Letter compare Letters No. 151, 156, 157, 159—162.

report upon it, so that they may be provided accordingly. 4. For this purpose the brethren of the Classis (with the advice of the other brethren) have elected our brother Johannes Cubus (as you will understand from the other letters), and as he has consented, we request you to give him permission, to provide him with travelling expenses for such a tour, and to maintain his wife in the meantime. We trust that the tour will not be without advantage to the honour of God; we will join a proper companion with him, likewise provided with travelling expenses. 5. After long conversation I have also understood from his Excellency, that it would please him, if some members of the Communities in England, especially drapers, would go and live at Leiden and Haarlem or other places as may be convenient, and that he wished me to write to you about it; I shall also write to the other communities.

Godes genade doer Jesum Christum sy vlieden gewenscht
tot een Christelycke groetenisse

Eerweerde lieue Christelycke broederen, ick³ ben den 3 Martij¹
doer des Heeren geleijde spoedichlyck thuys gecomen, hebbe
onsen Monseigneur⁴ int generael dinhout des dat ick wtgericht
hebbe sommarischer wyse verhaelt maer niets in specie, ouer-
mids ick sach dat hy haestich was ende dattet niet wel gelegen
was breeder daervan op datmael te spreken, Een ander mael
alst pas geeft sal ick mogen breeder daervan spreken, ick
hope oock altyd de sake int beste ouer te dragen, Den Heere²
van S[int] A[ldegonde] heb ick den handel breeder ontdeckt,
ende wat hy daervan seijde heb ick aen onsen B[roeder] Poorter⁵
geseit, ick bidde den broederen datse alle neersticheyt doen
de voerseide somma, die toch cleyn is, optebrengen ende veerdich
te maken, ende daerbeneuen te continueren, dewyle wy hopen
dat de sake oock eenen goeden voertgangk gewinnen sal, onaenge-
sien den pays die de papisten met malcanderen gemaect heb-
ben, Maer⁶ op dat wy tot der saken quamen, daerom dit voir-³
seide begonnen is, heeft onse Classis (met oock dander wiens
raet wy hier in gebruycken) voer goet angesien, op desen na-
volgenden voet te beginnen, naemlyck dat voer eerst 2 man-
nen sullen eenen doertocht doen, doer die plaetsen, daer ander
niet en syn, van een maent 3 of 4, min of meer, onbegrepen,

³ The *i*'s at the commencement of words are mostly written as *J*.

⁴ Prince William of Orange, who was at Middelburg at the time: see *Correspondance de Guillaume.....*, *Prince d'Orange*, publiée par M. Gachard, iii. p. 257 and preceding pages.

⁵ Perhaps Adriaen de Poorter, an Elder of the Dutch Church, Austin Friars, in 1580: see W. J. C. Moens, *The Marriage...Registers of the Dutch Reformed Church*, London, p. 209.

⁶ The preceding Letter treats of the same subject, and the Letter following is a reply to the present one.

om te vernemen de gestaltenisse aller plaetsen, ende daervan
raport te doen, om volgende dien, daerin grondelyck te voer-
sien, Tot dwelcke de broeders der Classe (oock mit daduis der 4
anderen bouen verhaelt), *vercoren ende bestempt* hebben den
eenen te wesen onsen L[ieuen] B[roeder] Jo^hannes Cubus⁷. gelyck
also v *lieden* oock wt dander briuen verstaen sullen, biddende v
lieden willen den voernoemden (die van synen wegen hiertoe verwil-
licht heeft) daertoe verlof geuen, hem voersiente van Teergelt
tot sodane eene reyse, ende syne huijsvrouwe middelerwyle
versorgende, wy hopen dat dese reyse niet sal syn sonder
grote vorderinge der eeren godes, Wy sullen denseluen niet
alleen eenen goeden mitgeselle toevoegen, maer oock *verschaffen*
dat hy van teergelt sal versien syn.

Daerbeneuen heb ick na vele redenen verstaen, wten mont 5
syner Excellencie¹ dattet hem welbehagen soude, dat eenige vanden
gemeynthen wt Engeland (ende insonderheyt die de neringen
vande draperye doen) hen souden *verdeylen* met wooninge te
Leyden ende Haerlem, oft ander plaetsen daer toe bequaem
synde, dat ick oock hem een welgevallen doen soude, sulcks
denseluen te laten weten, daerom ick oock niet heb willen
nalaten V *lieden* tselue antedienen, gelyck ick oock den anderen
gemeynthen doen sal, V *lieden* mogen tselue den broederen also
bequamelyck andienen, als ghy sult vinden alderstichtelycke te
wesen. Hiermede Zeer lieue ende weerde broeders beuele ick
vlieden inde bescherminge des Heeren, V *lieden* hiermede oock
hertgrondelyck begroetende, ende aller weldaet bedanckende.
Wt Middelborch den 8 Martij .77.

V *Lieder* dienstwilliger mitbroeder
Casparus Heydanus.

⁷ See Letter No. 94, note 4.



159.

The CONSISTORY of the DUTCH CHURCH, LONDON,
to [CASPAR HEIDANUS]¹.

London, Monday, 18 March 1577.

§ 1. Our brother and fellow-minister, Johannes Cubus, told us, after his return home, that he had understood from you and the brother of the classical assembly, that you would send him and another minister on a tour through various places in the Netherlands. 2. And as he did not think that such was our intention and had told you so, giving further reasons why such a task would not suit him, he asked us to explain on what footing and for what work we had agreed to send him out, saying, that he would not withdraw from such work, if our decision had been to that effect, and we had told you so. 3. We now learn from your letter that you really intend to let him, in company with another, make a tour through the Netherlands, and are somewhat surprised that you have understood us in this way, and regret that through your report, the brethren of the Classis are under the same impression, and have urged our brother Cubus to accept such a charge. 4. But we explained to you that such a scheme appeared unadvisable to us, seeing that our ministers are known in all places on the continent, because Netherlanders of all parts come often over here, so that they are not fit for such work, and would impede rather than promote the divine cause, as the enemies of truth would scan them and their work too closely. 5. Further that such a duty could be better performed by one who is unknown in those parts and has no family to maintain. You know, moreover, that our brother (Cubus) has been a priest in Flanders, and would therefore be exposed to greater perils if he fell into the hands of ecclesiastics. 6. As you considered these reasons just and important when we advanced them in our Consistory, in the assembly of the (Dutch, French and Italian) Churches and privately, we think it unnecessary to say more. We doubt not that you understand in what way we intended to send our minister, our words "being called" indicating that some flock or community should be assigned to him as pastor, which would not be the case if he were sent out as is explained above. 7. Moreover, our stipulation that, in case our community were in want of ministers, we should have the right to recall those whom we had sent, clearly indicates that we intended to send him for the service of our country, not for one or two or three months, but so long as he could serve there with advantage and could be spared by us. 8. Therefore we hope that you will take this explanation in good part, and that the reasons which you approved while here, will not be considered light by the brethren. We could not burden our brother with such a task. And although no difficulty or danger (which should not be considered in divine matters) may have been seen in the work, we do not see that such service could benefit the

¹ See Letters No. 108, note 1 and No. 138, note 9. This Letter is a reply to the preceding Letter; see also Letters No. 154, 156, 157, 160-162.

churches in those places. 9. He is willing to follow any call that may come to him in the manner described above, wherein we observe his zeal for the communities of our nation, but we could not burden him with more.

Eerwerdighe Liene broeder, na hertgrondighe groetenisse, ¹
Also onse broeder ende mededienaer Joannes Cubus² door Godes
ghenade ende beleidynghen met voorspoet thuys wedergekeert,
ons verhaelt heeft hoe dat hy met V Lieden int bysondere, ende
oick metten broeder der Classisscher versamelynghe ghehandelt
hadde, ende verstaen wat ouer hem bestemt was, namelick
datmen hem soude vutschicken voor etlicke maenden met noch
eenen mededienaer om in' diuersche³ plaetsen des nederlants
te doorreysen &c. So heeft hy an ons begheert wy wilden ²
verclaeren op wat voet ende tot hoedanighen wercke wy ver-
staen hadden hem vut te schicken, onermits hy niet conde
geuoelen dat onse meynynghe sodane was, ghelyck hy oic seyde
by vlieden gheantwoort te hebben, ende zeker redenen daer
toe vertoont, dat zyne persoon dertoe niet dienen zonde. Dau-
noch, indien onse besluyt sulx gheweest, ende V Lieden so ange-
geuen is, verclaerde, hy en wilde hem dies niet ontrecken.
Hierop hebben wy oick gelesen V Lieder brief, dervnt wy tselue ³
gheuoelen (van hem namelick eenen doortocht met eenen toe-
ghevoechden te laten doen door tNederlant) cl aerlick beuinden.
Wy syn wat verwondert geweest, frater, dat V Lieden onse aen-
gheuen aldus verstaen hebt, ende zyn bedroeft dat deur het
rapportereren⁴, de sake dus verre vande broederen des Classis ende⁵
andere⁵ opghenomen is datmen onsen broeder Cubum² oick ghe-
noech heeft ghedronghen sulc last an te nemen. Maer noch ⁴
tans wy verhop en dat ghy ten besten nemen zult, dat wy
V Lieden indachtich maken der redenen die wy met V allier on-
derlingen⁶ ghebadt hebben waerom ons sulx ongheraden dochte,
als te weten hoe dat de Kerkendienaren alhier, ouer zee in
allen plaetsen bekent zyn ghemeret de Nederlanders van allen
quartieren hier dicwils overcommen ende dat sy derhaluen daer
toe niet bequaem waren, ia de sake die goddelick is, meer

² See Letter No. 94, note 4.

³ Added above the line over *alle*, which latter has been crossed out.

⁴ MS. *an den ghene dien dit toecomt* after *rapportereren*, but crossed out.

⁵ Added above the line.

⁶ MS. *onderwilden*, but *wilden* crossed out and *lingen* written over it in another hand.

verhinderen dan veruorderen mochten, dewile de vianden der waerheyt de selue ende al haer doen al te nauwe bemerken zouden Item⁵ dat oic zulc een last bequaemlicker conde bedient werden van eener, die daer⁷ onbekent waer ende⁷ gheen huys voor te staen hadde. Wy verswighen, dat onse bestemde Broeder een pastor in Vlaendren, als Vlieden wetet, gheweest is, dwelcke onder der geestelicker handen commende te meer periculen onderworpen soude wesen. Dan, dewyle V lieden, als wy 6 dusdanige redenen zo in onse Consistorie ende inden Cœtu der drie kercken⁸, als priuatelick, voortbrachten de selue redelick ende gewichtich vont, zo en achten wy niet noodich yet dies meer voort te brenghen. Wy en twyfelen oick niet of V lieden en heeft deur dit onse voorcommen, wel connen afnemen op wat wyse wy verstonden onsen dienaer te seynden twelc oic onse woorden medebrenghen (beropen⁹ zynde), daer mede wy verstaen hebben¹⁰ datmen hem als eenen herder eene zekere cudde of Gemeinte zoude toewysen twelc geen plaetse soude hebben in der voorscreuen vutsendynghe. Bouen dien, het 7 bespreck dat wy tot onser bestemmynghe ghedaen hebben als dat, so dese onse Gemeinte van dienaers onvoorsien synde, soude moghen, haeren ordinairen vutgeschiet weder ontbieden in zulcker noot, brengt dudelick mede, dat onse voornemen was, hem vut te schicken tot dienste des Vaderlants niet voor een maent twee ofte drie, maer voor so langhe als hy daer met vrucht dienen, ende van ons gederft zyn conde, anders hadde zulcke exceptie te vergeefs gheweest. Hierom 8 gheliefde broeder, wy bidden v, dat ghy dese onse vryheyt ende verclarynghe onser eenvoudigher meyninghe willet goetwillelick annemen ende onse redenen, daer het noodich wert, willet vertooghen, wy hopen dat, ghelyc als ghy die by ons niet verworpen en hebt, dat oic alle broeders die wel verstaende niet cleen achten zullen. Wy en connen onsen medebroeder met zulc een last niet beswaren. Ende of daer alschoon gheen swaericheyt of pericule in ghesien ware, (want dat en mach in goddelicke saken niet geweghen werden) wy en sien niet

⁷ *daer—ende* added above the line.

⁸ Namely the Dutch, French and Italian Churches.

⁹ See Letter No. 156, § 4.

¹⁰ Added above the line by another hand.

dat sodanen synen dienst tot voorderynghe der kercken in die plaetsen zyn can. Hy is gewillich na te *commen* sulcker beroepinghe als op hem sal *commen* in der voeghen voorscreuen, waer in dat wy synen goeden yuer totten Gemeinten onser natie speuren, *ende* voorder en *connen* wy hem niet opleggghen, aengesien wy dat oic noynt voorder *verstaen* hebben. Wy bidden v *andermael* frater dit ons ten besten af te nemen, *ende*, na uwe belofte, de sake altyt ten besten ouer te draghen ghelyck wy *vertrouwen*, dat kent de Heere, den welcken wy v hiermede beuelen, die v altyts tot syner eeren, *ende* tot opbauwynghe syner Gemeinten in onsen Vaderlande sparen wille, *ende* met synen Geest becrachtighen. Vut Londen desen 18 Martij 1577.

Uwe dienstwillighe medebroeders, Dienaers
ende Ouderlyngghen der nederduytscher Gemeinte
 van Londen.

Endorsed:

Copie des briefs an
Dominum Gasparum angaende trapport
 gedaen ander Classen
 19 Mart. 1577.



160.

**THE CLASSIS OF WALCHEREN,
to the CONSISTORY of the DUTCH CHURCH, LONDON¹.**

[], Thursday, 13 June 1577.

§ 1. *This letter is intended first to thank you for the collection sent us by John Cubus, which was very agreeable and the fruit of which will reveal itself in due time. 2. Secondly, in our anxiety as to an election of ministers for the communities of Christ at Ghent and Antwerp (where good ministers are greatly wanted on account of the multitude of Churches and other matters), the said Cubus proposed to us two notable persons, namely Adrian Seraria and Jacob Dichterius. 3. We pray you to consider who of the two would be able to act at Ghent as ordinary minister, and, if he were willing, to send him to us, that he may be provided with money and sent to his church. 4. Also whether the other would be able to serve the Church of Antwerp, which increases daily and requires a gifted minister. Or whether you could appoint another minister and induce him to accept the appointment. While we are waiting for other collections to come in we will look out for other ministers.*

Genade ende vrede door onsen
Heere Christum Amen.

Lieue waerde Broeders medearbeyders int werck des Heeren ¹
Deze tegenwoordighe missiue zal aen V *Lieden* dienen tot twee oirzaeken. De eerste is Omme onze danckbaerheyt te bewysen vande ouergesonden collecte door handen *domini* Joannis Cubi² ende door ons ontfanghen. Het is een offerhande voor gode welriekende ende aenghenaem. De vrucht daervan zal tzyner tyt hem openbaren. Ten anderen. Alzoo wy ² bezorcht waren wat dienaers wy mochten doen beroupen tot dienste der gemeente Christi binnen Ghendt als binnen Antwerpen. Al waer eenen zeer grooten noot is van goede dienaers onermits de menichte der Kercke ende andere zaken. Zoo ist dat den *voorseiden* onzen broeder Cubus² ons twee

¹ The reply of the Consistory is printed below as No. 165. See also the Letters No. 154, 156--159, 161, 162.

² See Letter No. 94, note 4.

notable personen heeft vooren ghestelt naemelyck Adrianum Serauiam³ ende Jacobum dichterium⁴. Wy bidden V *Lieden* in-³
den naeme Christi dat het V *Lieden* belieue met ryper delibe-
ratie inde vreesse Godes te bedencken wye van dese twee
bequaem zoude moghen wesen omme hem binnen Ghendt
voor eenen ordinaris minister te employeren ende den seluen

³ Adrian Saravia or Seravia or Zaravia was born about 1530 at Hesdin in Artois. It is not known where he was first educated, but about 1559 he came to England. On the authority of Strype (*Annals of the Reformation*, Ch. XLVIII, p. 524, or Vol. I, pt. 2, p. 223 of the Oxford edition) it may be stated that about 1566 he and his family lived in Jersey, "where he taught a school, and preached to his countrymen exiles there. But in that year, upon some hope of more quiet living in his own country, thinking of returning to do God service among his own countrymen, he was persuaded by Chambrelain, governor of Jersey, to remain." Later on he appears to have been master of the free grammar school of Southampton (Wood, *Athenae Oxonienses*, II. 327; see the same author's *Fasti Oxonienses*, col. 252 where the name of the place is given as Northampton), and it is not impossible that he was still so in 1577, when he himself stated that during a period of seventeen years he had not been much in the Netherlands and required some training before he would have mastered the language again (see below Letter No. 162, §§ 4-8). In Van der Aa's *Biographisch Woordenboek*, and Paquet, *Memoires*, II. 133 however, it is stated, rather circumstantially, that in 1561 he returned to the Netherlands, became minister at Antwerp, and was one of the compilers of the Netherland confession, of which in 1566 he presented copies to the Prince of Orange &c. All this would seem to be incorrect. Ruytinx (*Gheschiedenissen der Nederduytsche Natie in Engeland*, p. 133) states that in 1577 the Community of Courtrai sent for Saravia to have him as their minister. It appears, however, that after the correspondence contained in the Letters Nos. 160 and 162, Saravia accepted an appointment as minister at Ghent, as Will. Te Water, in his *Historie der Hervormde Kerke te Gent*, states, on p. 61, that he appeared, as "minister at Ghent" at the Provincial Synod of the Flemish Churches held there on 8 March 1581, and was elected its president. In 1582 the Curators of the University of Leiden appointed him Professor of Divinity and minister to the Walloon Community. His predilection for the Earl of Leicester caused him to become embroiled with the magistracy of Leiden, and in October 1587, on the discovery of the plot of some of the Earl's adherents to place the city under his authority, Professor Saravia and others most compromised effected their escape. Saravia fled to England where his zeal for the Anglican Church combined with his aversion to the Presbyterian doctrine and discipline procured him a canonry in the Cathedral of Canterbury. There he died 15 January 1612-13 at the age of 81. As evidence of his work there we may quote the imprint of Matthiae De L'Obel, *in G. Rondelletii...Pharmaceuticum officinarum Animadversiones* (published at London in 1605), which runs as follows: "Londini exudebat praelum Thomae Purfootij 1605. 1d. Aprilis. Cum gratia Privilegij Reverendissimi Domini Ioannis Archiepiscopi Cantuariensis; cuius iussu Subscripsit Hadrianus Saravia." Wood (*Fasti Oxonienses*, col. 252) states that "on 9 July 1590 he was incorporated at Oxford in the degree of D.D. and admitted among the doctors of that faculty, and in 1601, July 5, was installed canon of Westminster in the eleventh stall or prebendship, at which time he was in great esteem for his learning."

⁴ He is mentioned again in Letter No. 162, §§ 1-3. He probably resided in London and does not appear to have gone over to the continent, or at least not immediately. At any rate on 26 December 1579 a child named Joannes, son of Jacobus Van Dichteren, was baptized in the Dutch Church, London; see W. J. C. Moens, *The Marriage, Baptismal and Burial Registers of the Dutch Reformed Church, London*, p. 19.

door zulcke redenen als daertoe dienen, tot zulcke dienst te beroupen *ende* verwecken. Ende in cas van zyne bewillighe hem tot ons te zenden. Ten eynde dat hy van hier met penninghen ghefurneert voorder naer zyne Kercke gezonden worde. Wy verhopē dat V *Lieden* hierinne zal diligenteren. Met eenen oick regard nemen oft den anderen bequaeme 4 zoude moghen zyn tot bedieninghe Ecclesię Antwerpiensis quę (Deo laus) insigni numero quotidie augetur et varijs dotibus instructum ministrum requirit. Oft zoo V *Lieden* eenen anderen weet te benoemen den zeluen daertoe te bewillighen. Wy zullen middelertyt dat andere collecten van ons verwacht worden naer andere ministers wtzien. Beuelende dese ghe-wichtighe zaeke V *Lieder* discretie ende Christelycke sorghe. Verwachten oick metten eersten antwoorde.

Eersaeme vrome *ende* discrete vaert wel. De Heere Jesus 5 zy met V *Lieden* ende zynder gemeente by V *Lieden*

Gescreuen den xij^{den} Juny xv^e lxxvj

V *Lieder* goetwillich mededienaer Joannes
Miggrodius⁵, Scriba Classis
Walachrianę, ex mandato Symmystarum

Addressed:

6

Aen Onse Liene, Waerde
Broeders, De dienaren
des godlycken woorts *ende*
Ouderlinghen der neder-
Duytsche gemeente Tot
Londen.

Endorsed:

Ontfangen den xxix
Junij 1577.

⁵ See Letter No. 115, note 4.



161.

JAN RUIJTINCK¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON².

Norwich, Wednesday, 10 July 1577.

§ 1. *I received your letter, together with one from Caspar (Van der Heiden) and (John) Cubus, by Philip Andries, and thank you for your advice in my case, which perplexes me much, and I am very sorry that I have caused you trouble, but as you think, that if I decide to study, it will promote the kingdom of Christ, your deed will be laudable. 2. On this account I regret the more that I am prevented from studying, either in London or in Holland, not only by my inability and small talents, but also by the present state of our churches here (although others see in this condition something appropriate), in which I have some duties to perform. Our pastor Michael Pannelius (who is considered to be the most talented of the two) goes to Middelburg, and the soreness of the old wound being still great, it is advisable for some to remain here. 3. Further, I have taken in as boarders some youths lately sent to me from Flanders, besides a goodly number already living with me, who, together with others who frequent my school, would be prevented from studying French, as I am the only one who teach the Flemish and English children the French language. 4. Thirdly, apart from my inability, I always thought the proposal strange, from the moment that some persons, well-disposed towards me, made it to me when I was with you, especially as you would have to find such a considerable sum in my behalf, and in a case in which it is uncertain whether it would benefit the Church, whereas in my present vocation, or in another suitable to my talents, I could assist others. 5. This circumstance especially induces me to thank your community and that of Zeland and to remain here, regretting that I have had to keep you so long in suspense and have, thereby, against my wish caused you trouble. But as God has graciously brought me to the community of His Son, and caused me to be a promoter of His Church, I will investigate His Word more industriously than before, which may be, if the harvest increases, of some future service.*

Genade ende vrede door Christum

Eerweerde ende vrome, Ick ghebiede my ondanelick in uwe goede gracie, V Lieder seryuen met eenen brief van M^r. Caspar³ ende Cubo⁴, hebbe ick door Philip⁵ Andries⁵ ontfan-

¹ He seems to have removed to London afterwards, and in the year 1591 to have been an elder of the Dutch Church, Austin Friars; see W. J. C. Moens, *Marriage Registers..... of the Dutch Church*, p. 209.

² With this Letter compare the Letters No. 151, 156—160, 162.

³ See Letters No. 108, note 1 and No. 138, note 9.

⁴ See Letter No. 91, note 4.

⁵ An elder of the Dutch Church of Norwich: see *Werken der Marnix-Vereeniging*, Serie II, Deel I, p. 3, under the year 1575; *ibid.* p. 83 sqq., under the year 1599.

ghen, Vlieden hooghelick danckende van v aduys ende goeden raed in dese myne zaeke, daerinne ick bynaer radeloos ben, ende zeer perplex, My is emmers hertelick leet broeders, dat v *lieden* in dit stuck met my ghemoeit zyn moett, Dan ghemerct dat v *lieden*, zo ick hachte, dinct tzelue te streckene tot voorderinghe van Christi Rycke waert dat ick my teene-male totter studie begaue, zo moet v *lieder* daet, prysenswaardich zyn, Ende des te meer bedrouuick my, dat niet alleene myne ² ombequaemheit⁶ ende cleene gauen cause zyn om my tuwent ofte in Hollant nyet⁷ te gaen exerceren, nemaer ooc (al wilder een ander yet bequaems in⁷ oirdeelen) den teghenwoirdeghe stant onser kereken alhier. In de welcke my ooc wat last om⁷ derouer te zorghen opgheleit is, Onsen herder M Pannellius⁸ (diemen hier den best begaefsten vande 2. hacht te zyne) vertrect naer Middelburg. De teericheit vande oude quetsure isser noch groot, ende daeromme raedsaem, dat zom-meghe hier noch blyuen. Voorts zyn my noch onlanx gezon- ³ den wt Vlaenderen Jonghers die ic inden cost anueert hebbe neffens tgoet getall van andere die met my ooc woenen, Alle de welcke ende veel andere die myn schole frequenteren ghe-destitueert zouden⁷ worden van middel om hier tFrançois te leeren, midts dat ic alleene ben die de Vlaemsche ende Jn-ghelsche kinderen inde Fransche tonghe instruere, Hoe nood-sakelick dit zy can v *lieden* oirdeelen, Ten derden al cesserende ⁴ de onbequaemheit⁶ (nochtans hacht'ick neen) zo heeft vande eersten (dat eeneghe myner goet-jonstegen, ick tuwent zynde, my tzelue voor ooghen leiden ende presenteerden) vrent in-neghenallen ghelyck het noch doet, zonderlinghe dat de goede heeren zulcken notabel somme zouden moeten vinden, om my, ende in een zaeke die hazardeux is of se der kereke nut zoude wesen, Daer Jc in mynen tegenwoordeghen roup oft anderen daer Jc in ghestileert ben ende ouer dezer zoude moghen exerceren, zoude moghen zelue andere assisteren, Ende also zoude ic verzwimen⁹ de practiqen vande sententie des Heiligen Geestes, T'is heerlick gheuen dan nemen¹⁰, Dit is ⁵

⁶ So in MS.⁷ Added above the line.⁸ Michael Pannetier or Ephippius, see Letter No. 109, note 1.⁹ MS. *verzwimen*, but the *g* crossed out.¹⁰ Acts xx. 35.

tzonderlinghste Weerde Broeders dat my moueert V Eerweerden ende die van Zeelant te bedancken Ende¹¹ hyer my noch stille te houden¹¹ Drouue zynde dat ick de goetherteghe vrienden zo langhe in suspens hebbe moeten houden ende dat V Lieden daermede hebt moeten ghemoeyt zyn twele myn meeninghe niet en was, Des niet jeghenstaende ghemeret dat de Heere wt zyn inkel goetheit my tot de ghemeenschap zyns Zoons Christi zo genadelick ghebroecht heeft jae ooc (doch onwerdich) tot een voorstander zyner kercken, will'ick mij (leghe hebbende) neerstelicker dan te vooren beulieteghen tot onderzoucken van Godes woird, Of het messchien naermaels, den Ougst meerderende, te passe quame, de Heere des ougstes willer vele bequame maeken ende wtstooten, ende vlieden

Eerweerde ende wise in zyne genadeghe protectie nemen ⁶ ende met de gauen zyns heiligen Geestes lanx zo meer becrachteghen Amen, Vut Norwich 10 July 1577

V Lieder goedwillich Dienaer
Jan Ruijtinck

¹¹ Ende—houden, added in the margin.



162.

**The CONSISTORY of the DUTCH CHURCH, LONDON,
to [the CLASSIS of WALCHEREN].**

London, Monday, 29 July 1577.

§ 1. *We have been unable to reply to your letter of 13 June sooner, as it required some time to do what you requested of us, namely to ask Jacob Dichterius and Adrian de Saravia whether they desired and were able to devote their talents to the church of our fatherland. 2. As regards the said Jacob, those who best know his talents and disposition, tell us that he is learned in several languages and has a fair talent for preaching. He would feel inclined, we hope, to serve his country if invited to do so, though we have been unable to consult him, as he lives far away in the country. 3. We also learn that he is deeply engaged with Englishmen; but if any communities among you or in Holland desire his ministry, let them write to him and explain the situation. He might then consider the matter properly and they could afterwards send for him, in which case we trust that he would not refuse. If the community inviting him desire our advice or any exhortation, we will do our best. 4. As regards Adrian de Saravia, we informed him of your wishes, and he replied that he would be willing to serve the community of Christ of our nation, though his ability to serve would at first not be very great, seeing that for seventeen years he has not been much among Netherlanders, but yet he hopes that by a few months' training and exercise among our people he would master the language again. 5. He reminds us moreover of the care of his family, which is not small, and how he is bound to some Englishmen, as having under him the children of some noblemen, from whom he could not free himself at once; 6. yet we doubt not his readiness and zeal, which he has shown a long time, not only by his profession and constant exercise, but also by crossing over three or four years ago, to serve our communities according to his talents, for the sake of which he feared neither danger, nor trouble, nor expenses nor loss, as is known to many of the brethren; while many of us know that this journey still causes him sorrow and keeps him backward, although God has now well provided for him in this country, where he has a fair chance of being promoted on account of his learning and piety, which we hope, however, will not restrain him, if he can conveniently serve Christ in the Netherlands. 7. We trust that those communities, who desire to request his service, will consider these reasons and his situation, and will show all possible courtesy and discretion. 8. He should be particularly informed of everything, so that he may not give up something certain for the sake of anything uncertain, and should not, if he came over, have to live at his own expense, whereby he or others might feel induced to draw back.*

Copie

Ghenade ende Vrede etc.

Lieue, ende Weerde Broeders. Na hertgrondighe groeteninge, Wy hebben uwen laetsten Brief vanden xij^{en} Junij¹ ont-

¹ See Letter No. 160. With this Letter compare also the Letters No. 154, 156—159, 161.

fanghen, waer op wy nyet eer dan alsnu hebben connen ant-
worden, dewyle tgene dat V *Lieden* daer in an ons versochtet,
wat tyt vereyschte, naemelick dat wy tot voorderynghe der
kercken onses Vaderlants, wilden vernemen na twee personen
te weten Jacobum Diehterium² ende Adrianum de Sarauia³, of
sy heure gauen dertoe wilden ende eonden bestedighen, twelek
wy ernstelick na onser gelegentheit ghedaen hebben, Angaende ²
den voorseiden Jacobum² wy verstaen vut de ghene die hem,
syne gauen, ende ghesintheit allerbest kennen, Dat hy een
man is, die gheleert is in sommige spraken, ende tamelicke
gauen heeft te predieken, die oiek totten Vaderlande te dienen
wel ghesint is, daer toe versocht zynde, zo wy verhopen, wy
en hebben met hem niet bysonderlick connen handelen mits
dat hy verre int lant alhier woont, Hy is oiek diep verbon- ³
den metten Engelschen, also wy verstaen, dannoech so daer by
V *Lieden* oft in Hollant eenige Gemeinten zynen dienst ver-
soecken zy moghen hem eerst beschryuen, ende alle ghelegent-
heden verelaeren, op dat hy hem derop beraden moghe, als
het behoirlick is, ende daer na voor hem senden, wy ver-
trouwen dat hy hem den vaderlande niet weigeren zal, So
oiek de Gemeinte die hem versoect eenigen raet begheert an
ons ofte adresse om hem te crighen, wy willen daer toe
na onsen vermogen voorderlick zyn. Belangende Adrianum de ⁴
Sarauia³, wy hebben an hem gheschreuen V *Lieder* begheerte,
waer op hy ons gheantwoort heeft, hoe dat hy wel ghewil-
lich is der Ghemeinte Christi onser natie te dienen, hoewel
hy verclaert dat syne bequaemheit alsooch inden dienst niet
groot soude zyn gemeret hy in 17 jaren onder de nederlan-
sche natie niet vele verkeert en heeft, verhoopt nochtans dat
hy binnen etlike maenden doer oeffenynghe ende handelynghe
onder onsen voleke de sprake wederom wel gereet crighen
soude, Hy geeft ons oiek te kennen het last zynes huusge- ⁵
sins, twelek niet cleyn is, Item hoe dat hy oiek onder den
Engelschen wat verbonden staet, als hebbende onder hem et-
licker edelluyden kinderen, welcker hy hem so haest niet wel
zoude connen ontmaken, dit niet teghenstaende wy en twyf- ⁶
felen niet van des mans goetwilligheit ende goeden yuer, dien

² See Letter No. 160, note 4.

³ See Letter No. 160, note 3.

hy langhe tyt wel betoont heeft, niet alleen met professie ende nerstighe oeffenynghe, maer oick dat hy ouer drie oft vier jaren ouergereist is om den Gemeinten na zynen gauen dienstelick te zyne om twelcke hy noch pericule ende moeyte ontsien, noch cost ende schade gheacht heeft, als velen broederen wel bekend is, ende onser vele, die wel weten dat de selue reyse den vromen man noch smert ende tachter houdt, hoewel dat hem Godt nu in desen lande wel voorsien heeft, daer hy om syner geleertheit ende godtsalicheyt wille wel staet om gheuoordert te werden, twelcke hem nochtans, so wy verhopē, niet en sal doen verflauwen, so hy ergent bequaemlick na syn last Christo in de nederlanden mach dienen.

Wy vertrouwen dat die ghemeinten die synes diensts ⁷ versoecken willen zullen op dese redenen ende gheleghentheit des vromen eerlickē mans acht hebbende, alle beleeftheit ende bescheydenheit gebruicken ghelyck Godes woort oick ghe-
noech allen Gemeinten dertoe verplicht. Het is noodich dat ⁸ hy voor al gheaduerteert werde, op dat hy hem daer na mach schicken, ende dat hy wat sekere wete, op dat hy het sekere dat hem Godt verleent heeft, op het onsekere niet en verlate, dat hy oick op zyne costen, so hy ouerquame niet en teerre ende also gheen oirsaecke ghegheuen werde, dat of hy of andere deur dit of ghelycke exemplen te rug-
ghe gaen, twelcke de Heere verhoede, den welcken wy bidden dat hy alle syne dienaers met yuer ende dapperheyt, ende syne Ghemeinten met waren hongher synes woorts ende met liefde tot den vutdeelderen begauen wille, De selue wille
V Lieden Broeders met synen Geest altyts tot syner eeren ende syner Gemeinten opbouwynghe gheleiden, Vut Londen ⁹ desen 29 Julij 1577.

Uwe goetionstighe broeders ende mededienaers
de kerkendienaers ende Ouderlyngen der nederlandscher
Ghemeinte te Londen.



163.

The CONSISTORY of the CHURCH at ZIERIKZEE,
to [JOHN AYLMER], Bishop of London.

Zierikzee, Wednesday, 30 October 1577.

§ 1. *As we all declare that Englishmen have sealed the faith in Christ by martyrdom, various and many travels in foreign parts, most cruel exiles, and finally by preaching the Gospel everywhere, 2. we doubt not that you will show your kindness, mercy, beneficence and singular devotion to all religious men who suffer innocently and, deprived for Christ's sake of their property, wives, children and country, suffer chains, thirst, hunger, and captivity, as you have suffered all this yourselves. 3. And as the word of God teaches us that we are united by brotherly charity and peace, it behoves us, if we really wish to be considered disciples and members of our heavenly Father, to bear each other's burdens and to alleviate the common disaster by mutual help. 4. For these reasons we have recourse to you, seeking your aid and support, and in the first place we implore your Lordship to succour us with that love, beneficence and liberality, which you always show towards strangers and afflicted persons. Your recommendation will undoubtedly cause also the other overseers and ministers of our religion to be mindful of the Apostolic lot, of the primitive church and the liberality of the saints, by which we might be able to remedy the necessity and poverty of many. 5. We need not say much of the present state of our Church, and the change in our affairs, whereby through God's mercy we have been delivered as it were from the jaws of the roaring lion and from a cruel siege, as our brethren, to whose care we entrust this letter, can tell you all. We only commend our cause to your Lordship and your brotherly love. 6. We commend ourselves to your prayers, and pray that God may preserve you, your church and your families.*

Reuerendissimo et Colendissimo patri ac Domino
D. Episcopo Londinensi gratiam et felicitatem
perpetuam.

Cum nemo nostrum sit clarissime reuerendissimèque Antistes, qui non modo prædicet; sed etiam tanquam exemplum aliquod posteris insigni¹ laude et gloria celebrandum passim ob oculos omnium ponat, vos in illustrissimo Angliæ regno fidem in Christum seruatorem nostrum, per sacrosanctum martyrium,

¹ Nearly all the i's at the commencement of words are written as capitals.

per varias & multiplices peregrinationes, per indignissima olim exilia, denique per Euangelij vbique locorum prædicationem ob-
signasse; nihil addubitemus quin magis ac magis fidej illud chari-²
tatisque in Deum et proximum testimonium in vobis exurgat, indiesque erga omnes sanctos qui innocenter sunt afflicti, possessionibus suis exutj, conjuge, liberis, ac dulcissima patria pro nomine Jesu priuatj, vincula, sitim, famem, captiuitatem perferunt, vestram adhuc humanitatem, clementiam, beneficentiam, singulareque studium exhibeatis: quandoquidem & ipsi hæc olim, & in membris vestris perpassi estis. Quo circa cum Dej Verbo³ edoceamur, nos charitate fraterna, per quam Christj discipulj esse declaramur: & pace, qua veluti vinculo quodam in vnitate fraterna, continemur, ita nos esse coadunatos, vt non modo spiritus dej, sed et fidej, spej, baptismatis consortio, participes, indissolubilj nexu, efficiamur; qua de causa vnum corpus, cor, anima vna dicimur: necesse est si verè discipulj & membra patris nostrj cælestis censi cupimus; alter alterius onera portemus, & mutuis operibus communem inuicem subleuemus, calamitatem. Nos itaque præstantissime Illustrissimeque Præsul, his rationi-⁴bus inductj, diuinam sequutj doctrinam, qua agnoscimus & profitemur nos vobiscum vnus esse capitis membra, ad vestras humanitates confugimus, tanquam ad sacram anchoram & asylum, subsidium, opem² a vobis expetentes; & supplices per Deum & viscera misericordiæ eius: in primis vero *Tuam Clementiam* petimus ac imploramus, tuo vt nos amore, beneficentia, liberalitate, qua soles peregrinos & afflictæ conditionis homines prosequi, complectaris. Tua haud dubiè commendatione fiet, vt & cæterj religionis nostræ fautores Antistites & fidelissimi verbi diuinj precones, memores futurj sint Apostolicæ fortunæ, primitiæ Ecclesiæ, adeoque liberalitatis sanctorum *και συμπαθείας*, qua necessitatj, paupertatj atque egestatj plurimorum tanto citius faciliusque mederj, ijsque subuenire possimus. Quis enim id⁵ temporis sit Ecclesiæ nostræ status, qualis hic rerum omnium

² The supplicants do not indicate what kind of assistance they expected from the bishop, as they probably wished this to be arranged between him and the Consistory of the Dutch Church, London, by whom they desired the Letter to be delivered to the bishop (see § 5). But the Letter was probably never put into his hands, as we see from Letter No. 165, §§ 2 and 3 that the Consistory of the London Church did not consider it advisable to do so.

immutatio, ex quo e leonis tanquam rugientis faucibus Dej opt. max. bonitate atque clementia, & ab hostium immani, dura ac indefessa obsidione, liberatj sumus; non opus est multis persequi: fratres quippe nostri, quorum nos fidej hasce literas eomisimus, vos edocere de omnibus, certioresque reddere, poterunt. Tantum superest vt *Tuæ Clementiæ* nostram causam, charitatique vestræ sedulo commendemus: supplicesque petimus, fratribus nostris compatiaminj, & pro pietate Christiana, cum hilaritate, quantum fieri potest eorum petitioni, & expectationi nostræ, satisfaciatis. Id autem exemplo piissimorum Corinthiorum facturi, qui liberaliter ex suis bonis largiebantur, pro necessitate afflictorum fratrum Hyerosolimis: tum ductj recordatione Apostolicj illius dogmatis ad Hebræos³. fraterna charitas maneat. Memores estote vinctorum, tanquam vna cum illis vinctj, eorum qui malis premuntur, acsi ipsi quoque corpore afflicti essetis. Nihil equidem amissuri eorum, quæ membris Christj, & sinceræ religionis assertoribus, impenderitis, quod & sub manu Domini omnes simus, et Deo permittente va[riis]⁴ fortunæ casibus jactemur. Et sanè quicquid in Christianos fratres contuleritis beneficij, id Deo cumprimis gratissimum erit: & suaue olens sacrificium, odorem bonæ fragrantie, hostiam acceptam Christus ipse Judex viuorum & mortuorum, coram tribunalj suo celebrabit, ac pro seipso esse collatas eleemosynas, prædicabit, æternisque præmijs compensabit: Aliorum vero *αστοργην*, duritiam & immanem crudelitatem, perfidamque desertionem, cum æterna & summa ignominia & opprobrio⁵, sua sortietur, cum æterno ipsorum malo & cruciatu, præmia: de quo pij omnes nihil dubitant. Cæterum Illustrissime Præsul, ne te diutius⁶ nostris detineamus, restat modo precibus vestris nos commendemus, & vt vos, nostram Ecclesiam, familiasque Deus opt. max. in his confusionibus & minis regnorum seruet, vnanimiter gemitibusque assiduis, donec Rex ille regum in nubibus ad nos liberandos appareat, oremus. Ea siquidem videtur nobis impendere temporum, Ecclesiæ politiceque conditio, vt optime cum ipso actum videatur, qui quam lenissima poena ex hac vita discesserit. Dominus adsit nobis omnibus, nosque (quod

³ Added in the margin: Hebr. 13.⁴ The Letter is injured here.⁵ Added in the margin: Matt. 25.

promisit) nunquam deserat. Deus te suo spiritu benignitatis ac misericordiæ, magis magisque exornet, & opus quod per te in Ecclesia inchoauit, ad plenam cœlestis regni sui instaurationem, quam fœlicissime immortalj cum laude et gloria perficiat. Salutant te, vniuersos & singulos, nostrj osculo sancto. suasque preces pro salute vestra humiliter ad Deum offerunt. Datum e Consistorio nostro Zierizee 30 Octobris anno a Christo 7 pro nobis incarnato 15.77.

Tuæ Clementiæ deditissimi fratres in
Christo Seniores et Diaconi, quorum
nos nomine proprijs manibus
subscripsimus.

Gerardus Culenborgicus⁶ Ecclesie Dei que Zirizee est verbi
Dei minister

Bartholomeus Houckius⁷. senior. Ecclesiæ
Paschasius Oënius⁸ Senior.

Addressed :

8

Reuerendissimo Colendissimoque
Patrj ac Domino D. Episcopo
Londinensj.

Endorsed :

Anno
1577.
Van Zierickzee.

⁶ See Letter No. 108, note 15.

⁷ See Letter No. 152, § 9.

⁸ See Letter No. 152, § 9.



164.

**THE CHURCHES of WEST-FLANDERS,
to the FOREIGN CHURCHES in ENGLAND.**

Steenwerck, Saturday, 9 November 1577.

§ 1. *Grace and peace...to the ministers of the Dutch communities at Norwich, London &c.* 2. *We do not wish to trouble anybody, but considering the urgent need of our poor oppressed country, and your inclination to advance the common cause and the building up of the kingdom of Christ, we make bold to ask you for help.* 3. *You are, no doubt, aware of the gracious blessing of God upon our country, whereby many souls are freed from the bonds of Roman idolatry, and much greater progress would, in our opinion, be made if God sent a greater number of faithful labourers into His harvest. Means to provide in this necessity could be found, if the new, weak and recently established churches could maintain their ministers, a burden which they might be able to bear afterwards, if they were now assisted for some time.* 4. *If you saw here the exceeding thirst and hunger of many people after the word of God, as well as the evident, and, as we fear, irrecoverable, damage and loss caused to the kingdom of Christ, through the want of proper means to increase it, you would no doubt be moved to pity by the poor and helpless condition of our miserable, common fatherland, as, in the present stir and disturbance of men's minds, the seductive spirits of error, especially the various conspiracies of the Anabaptists, spare neither assiduity nor cost nor labour, to spread their alluring doctrine over the whole of West-Flanders.* 5. *We wish to obviate this great damage, knowing with how little labour the invading sea of error can be kept back, if we zealously resist beginnings, whereas if once it has rushed in, it often cannot be expelled by any cost or labour. But the small number of labourers in these parts prevents us from doing so adequately.* 6. *We therefore ask you to help our poor country and the distressed church of Christ in this favourable time, by informing us who among you might be conveniently appointed to the work of the Lord over His communities among us, as being zealous in the building of the Lord, and capable of bearing the fatigue of travelling; and whether you could send us some money for the maintenance of such ministers, as our West-Flanders requires three additional ministers, to whose support we can contribute very little, as is usual with*

newly established churches. 7. We wrote about this matter to the communities of Walcheren, who replied that they were unable to assist us, as the communities of Brabant had to be provided for likewise. It is true they have sent us fifty Zeland guilders, and promised fifty more for one of our ministers appointed some time ago over some newly established churches. But by providing for one minister, the additional ones whom we require are not benefited, and hence we do not know how to help our country and the church of Christ, unless God move your hearts to this holy work. 8. We are confident that you, having often assisted princes and political chiefs against God's enemies and theirs, will not refuse to help the prince and Saviour of us all, to wage war, by His servants, against His enemies and ours, for the deliverance of many souls, who are our own flesh and blood, from the chains of Roman darkness. 9. We should not have troubled you, but for the miserable condition of our country, to which we are much bound and which, to all reasonable men ought to be dearer than their life, especially when its advantage is bound up with the glory of God and the raising up of His Church. 10. Therefore if you aid in this need, you will render a pleasing service to God, a useful assistance to the Fatherland and oblige us all. Whatever you do, the necessity demands that it shall be done speedily. Lately arrived here Cornelius de Hond, a minister expelled from the Palatinate, whose service would be of great advantage to us, if we could maintain him. 11. Whatever you send will be to the good of the whole of West-Flanders, especially to those who most need it. Ypres and the neighbourhood require speedy help. Farewell.

Ghenaede¹ ende vrede ter² zaligheyt
 door Christum², mit aenbiedynge onses
 schuldigen dienstes, zy den Dienaeren der
 Nederduytscher Gemeeynten Godes binnen
 Noordwyts³, Lonnen⁴, Sandwyts⁵ ende
 Coolcester gewynschet.

Hoe-wel wy, Eersaeme weerde Broederen, die niet zyn, die 2
 jemanden mit eenige lasten geerne bezwaeren: nochtans an-
 ziende⁶ den ouergrooten dryngenden nood onzes armen⁷ ver-
 druckten vaderlandes, zoo oock v lieder geneigden wille, ende
 zonderlicke affectie tot voorderynge des gemeynen stands ende
 opbau⁸ des rycke Christi; Soo verstouten wy ons, om aen v lieden
 hulp ende bystand aentezoucken. Wy achten v lieden niet onbe- 3
 kent te zyne den genaedigen zeghen Godes ouer onzen vader-
 lande, tot ontbyndynge veler zielen vande banden der Room-

¹ There is another transcript of this Letter in the same handwriting, which seems to have been sent to the Dutch community at Sandwich. It is dated from Steenwerck, 10 November 1577. The few differences between it (B) and the present text (A) are indicated in footnotes.

² B has wrongly: ter door Christum ter zaligheyt.

³ B has here Sandwyts.

⁴ MS. A *gewynschet*, but crossed out and *Lonnen* written above it by another hand and in different ink. The same alteration has been made in B.

⁵ B has here Noordwyts.

⁶ B: aenziende.

⁷ B: aermen.

⁸ B: opbauw.

schcr afgoderye: Het welcke, ons verhopens⁹, ongelyck veel meerderen voortganck hebben zoude, zoo de genaedige God meer trouwe aerbeyders in zynen ougst wtschickede. Hier inne waere goede middelen te vynden, zoo het aent onderhoud voor den Dienaeren ouer de nieuwe, zwacke, ende onlanx-opgebauwede Kercken niet ontbraecke; welcke zoo zy, voor zekeren tyde, geholpen wierden, zy zouden daer-naer, ons bedenckens, haer eygen last gedraghen¹⁰ connen. Soo v *lieden* alhier 4 voor ooghen¹¹ tegenwoordig zaeghe¹² den ouergrooten dorst¹³ ende¹⁴ honger¹⁵ veler menschen tot den worde Godes, zoo oock wat oogenschynnelicke¹⁶ ende, alst te vreezen is, onwedererigelicke¹⁷ schaede ende verlies ouer den wasdom des rycke Christi, (door t'onbeeren goeder middelen, hier toe dienstig wezende)¹⁸ alhier onder ons geschiet. Sy zoude zonder twyffele¹⁹ haer²⁰ zeluen²¹, mit een besonder²² medelyden ouer den aermen ende gebreckelicken stand des ellendigen algemeynen vaderlandes, beweget²³ vynden: want de verleydende Dwaelgeesten, inzonderheyt²⁴ de diuersche Rotterien der wederdoo-peren spaeren als-iv in deze tegenwoordige bewegynge²⁵ ende beroerte der menschen gemoeden, geen en vlyt, cost, noch aerbeyd om haere vervoerensche leere an allen canten ouer ons West-Vlaenderen wttebreyden. Tegen deze merckelicke 5 schaede begheeren wy allesins int gemoete²⁶ te gaene, wetende²⁷ mit wat cleynen aerbeyde de inbrekende zee der dwalynge²⁸ (zoo men den beginselen vlytiglick wederstaed) can wtgehouden werden; welcke²⁹ daernaer ingebroken zynde, menigmael mit geen cost noch moeyte can wtgedrenen werden: maer dit can noch mag door ons niet genougzaemlick³⁰ geschieden, van wegen³¹ het cleyn getal der aerbeyderen ouer dese³² onze quartieren. Derhaluen wy v *lieden* hoogelick by dezen 6

⁹ B: verhoopens.¹⁰ B: gedraeghen.¹¹ B: oogen.¹² B: zaeghe.¹³ B: honger ende dorst.¹⁴ B: oogenschynnelicke.¹⁵ B: onwedererigelicke.¹⁶ The corresponding bracket is wanting in A as well as in B. It should come before the word *door*.¹⁷ B: twyffel.¹⁸ Omitted in B.¹⁹ B: bezonder.²⁰ B: haer zeluen beweget.²¹ B: insonderheyt.²² B: bewegynge.²³ B: gemoet.²⁴ B: wentende.²⁵ B: dwalynghe.²⁶ B: welcke.²⁷ B: genougzaemlick.²⁸ B: wegghen.²⁹ B: deze.

bidden, dat zy den aermen Vaderlande, *ende* den nootdruftigen kercken Christi daer inne, ten dezen bequaemen *ende* aenge-naemen tyde eenige³⁰ hulpe *ende* bystand³⁰ bewyzen wille, welckes geschieden zoude, zoo men ons cond dede, welcke aldaer by *V lieden* zyn, diemen tot des Heeren werck, ouer zyne Gemeynten by ons, bequaemelicken beroepen conde: hoedaenige de zulcke zyn moeten, achten wy *V lieden* niet onbekent³¹ tzyne, naemlick³² die yuerigh³³ zyn³³ totten bau³⁴ des Heeren, *ende* des reyzens aerbeyd gedraeghen connen: Maer insonderheyt zoo *v lieden* eenigen zeghen³⁵ tot onderhoud voor die zeluighe Dienaeren ouer zonde, het welcke insonderheyt³⁶ den noot³⁷ des Vaderlandes verheyschet: want ouer ons Westvlaenderen, tot de³⁸ voorige³⁸, ten wenigsten drye Dienaeren noodwendig zyn, totter welcker onderhondynge wy alhier gansch wenig vermogen: Ouermits de wyze God insonderheyt onder ons het geringste³⁹ *ende* zwackste³⁹ vercooren heyft, op dat hy⁴⁰ het⁴⁰ treffelijkste⁴¹ *ende* sterckste⁴¹ beschaeme. *V Lieden* weet oock, hoe wenig de nieuwe teerdere kercken hier toe gemeynlick vermogen. Wy hebben hier ouer an⁴² die van Walcheren 7 geschreuen, welcke ons andwoorden, dat zy ons geen en raed weten: ouermits dat die van Braband oock voorzien moeten werden. Wel is waer dat zy ons gesonden hebben vyftig gulden zeeusch⁴³, *ende* noch andere⁴⁴ vyftig belouet voor eenen der Dienaeren onder ons, voor ettelicke daeghen⁴⁵ ouer zommige nieuwe onlanx-opgebaude⁴⁶ kercken gestellet⁴⁷: maer wat is dit in desen tegenwoordighen⁴⁸ gebreecke: want daermit⁴⁹, dat voor een⁵⁰ voorzien is, en⁵¹ connen die ander, die alhier noch van nooden zyn, *niet* geholpen werden: waer⁵² duere⁵² wy geen en middel zien, door welcken het vaderland *ende* de kercken Christi mochten geholpen werden, ten zy dat de ge-

³⁰ B: eenigen bystand *ende* hulpe.³¹ B: onbekend.³² B: naemlick.³³ B: yuerig, die vrymoedig *ende* geschiet zyn.³⁴ B: bauw.³⁵ B: zegen.³⁶ B: voornemlick.³⁷ B: nood.³⁸ B: die tegenwoordige.³⁹ B: zwackste *ende* geringste.⁴⁰ Added above the line in A; B omits *het*.⁴¹ B: sterckste *ende* treffelijkste.⁴² B: aen.⁴³ B: zeeusch.⁴⁴ B: ander.⁴⁵ B: daegen.⁴⁶ B: opgebauwede.⁴⁷ Added above the line in A.⁴⁸ B: tegenwoordigen.⁴⁹ B: daermid.⁵⁰ B: eenen.⁵¹ B omits *en*.⁵² B: Deshaluen.

naedige God v *lieder* gemoed ende herten⁵³ tot dezen heyli-
 gen wercke stuere. Wy zyn in goeden vertrauwen⁵⁴, gelyck 8
 v *lieden* ten verscheyden reysen⁵⁵ den vorsten ende voorstaende-
 ren inden polityckschen, mit haere liberaligheyt iegens hun
 ende Godes vianden⁵⁶ te hulpe gecommen is, dat⁵⁷ zy oock
 alsnv onzer aller vorst ende Saligmaecker Christo niet zal
 bystand weygeren, omme door zyne Dienaeren den kryg iegens
 zyne ende onze vianden te voeren tot verlossynge veler zielen,
 ons eygen vleesch ende bloed wesende, vande ketenen⁵⁸ der⁵⁸
 Roomscher duysternisse. Wy zouden V *lieue* weerde Broederen, 9
 niet willen lastig gevallen hebben, zoo ons niet den ellendi-
 ghen⁵⁹ stand des Vaderlands hier toe gedrongen⁶⁰ hadde⁶⁰, aen
 welckes wy ons niet weinig verbonden bekenen, gelyck dan
 dat zelue allen redelicken menschen lieuer dan haer eygen
 leuen zyn moet; Insonderheyt zoo deszeluen nuttigheyt mit
 der eere Godes, ende den opbau⁶¹ zynder Kercken vervoeghet
 werde. Derhaluen zoo V *lieden* hulp ende bystand in dezen nood 10
 bewyzet, zy zal God eenen aengenaemen dienst⁶², den Vader-
 lande nuttelicken⁶³ bystand doen, ende ons allen hoogelick
 iegens⁶⁴ haer verbynden. Wat V *lieden* hier inne doen werd, de
 nood verheyschet dattet haestelick geschie. Alhier is nieulicks⁶⁵
 tot ons gecommen Cornelis de hond verdreuen Dienaer wt des
 Paltsgraeuen land, wiens dienst ons zeer nuttelick⁶⁶ zyn
 zoude, wisten wy middel tot zynder onderhoudynge. Watter 11
 gesonden zal wesen, dat werd het gansche⁶⁷ Westvlaenderen
 ten goeden⁶⁸ comen, insonderheyt dien, daert meest van
 nooden wesen⁶⁹ zal. Yper⁷⁰ ende omliggende plaetsen hebben
 nood van haestighen bystand⁷⁰. Vaert wel lieue ende weerde
 Broeders. De Prince der herderen Christus vermeerdere⁷¹ dae-

⁵³ B: herte.⁵⁴ *dat* after *vertrauwen* in A, but crossed out. It is not crossed out in B.⁵⁵ B: reysen.⁵⁶ B: vyanden.⁵⁷ B omits *dat*.⁵⁸ B: tyrannie des Sathans ende.⁵⁹ B: ellendigen.⁶⁰ B: hard dronghe.⁶¹ B: opbauw.⁶² Omitted in B.⁶³ B: eenen nuttelicken.⁶⁴ B: ieghens.⁶⁵ B: nieulix.⁶⁶ B: nuttiglick.⁶⁷ B: gantsche.⁶⁸ B: goede.⁶⁹ B: wezen.⁷⁰ Yper—bystand is here omitted by B, which gives it at the end of the letter thus: Die van Yper...haestigen bystand.⁷¹ B: vermeerde.

gelix zyne Gaeuen⁷² ouer v *lieden* totten opbau zynder gemeyn-
ten. Wt Steenwerck desen 9⁷³ Nouembris anno 1577. 12

V *Lieder* dienstwillige Pieter Anthonij
vtter⁷⁴ naemen aller kercken van Westvlaenderen, tot
getuygenisse van dien, onze kerck-zegelen hier op⁷⁵
gedrucket.

Addressed: 13

Aen dye⁷⁶ Eerzaeme vroomen
ende Discrete Dienaeren des
Huyzes Gods binnen Lonnen⁷⁷,
Sandwyts Noordwyts ende
Coolcester.

A is endorsed: 14

Ontfangen December 1577 vande Kercken
van Westvlaenderen.

B is endorsed: 15

Generalen Brief
wt Vlaenderen om
hulpe 1577.

⁷² B: gauen.

⁷³ B: 10.

⁷⁴ B: wtter.

⁷⁵ B: onder.

⁷⁶ B: die.

⁷⁷ Added by the same hand and in the same ink as *Lonnen* at the commencement,
in A and B.



165.

**The CONSISTORY of the DUTCH CHURCH, LONDON¹,
to the CHURCH of ZIERIKZEE.**

London, Friday, 3 January 1577-8².

§ 1. *Some weeks ago we received your letter inclosing some others, which we sent on at the first opportunity. 2. As regards the letter to the Bishop of London, guessing its contents from your letter, we considered that its delivery and our recommendation would be useless to you and not advantageous to our Church; it is unusual on our part to do so, and we should not ourselves take such a step even if we were in need, knowing that it would be in vain, as we have learned by experience that the Bishop himself sends poor foreigners, recommended to him, to our church. And we feel sure that if you had known this and other reasons and the condition of affairs, you would not have asked us to deliver this letter. 3. But realizing your great distress, we have considered what help we might give. We think, indeed, that order and fairness demand that all communities in distress, should first ask for help from the communities in their neighbourhood, just as we do among us, assisting our poor neighbouring churches. 4. But whether you neglected to do so, or omitted it because you expected no assistance from your neighbouring communities, we cannot help showing our goodwill, although lately we have taxed our members by many collections and contributions, over and above the burden of our poor; nay, at the moment that we decided to collect something towards your need, we received a letter from certain communities in West-Flanders, also asking help from us. 5. We have brought their distress together with yours before the benevolent of our community, and we send you herewith ten pounds sterling collected by us. 6. The community of Maidstone sends two pounds six shillings, which sum you will draw on Jooris de Dobelaere, at sight as it is called, and we shall pay it. Hoping that the brethren, considering our burdens, will take this benevolence in good part, we pray the Lord to bless His communities.*

De Ghenade ende vrede Gods zy met vLieden.

Lieue ende weirde broeders medeaerbeiders inden wercke des ¹ heeren, wy hebben ouer etlicke weken ontfanghen vlieder brief², metgaders sommige andere, die wy metten eersten beschict

¹ See below Letter No. 167, which is a reply to the present Letter.

² The Consistory of the Dutch Church evidently dated this Letter according to the English reckoning, as the Letter to the Bishop of London (referred to in § 2), which they had considered it advisable not to deliver, is clearly the Letter which the Consistory of the reformed Church of Zierikzee wrote to him on 30 October 1577 (see above No. 163). The true date of the present Letter is, therefore, 3 January 1578.

³ This Letter is not now among the documents in the possession of the Dutch Church, London, though one of its enclosures, printed above as No. 163, has been preserved.

hebben, Nopende den brief an den Eerwaerden Bisschop van Lon-²
den, die en hebben wy, verstaende ghenoech vut uwen brief wat
d'inhout des seluen zyn mochte, niet gheleuert, vut oirsake dat
wy daerouer met andere gheraetslaecht hebbende, beuonden, dat
touerleueren desseluen ende onse recommandatie vlieden onnut,
ende onsen kercken niet voordelick zoude wesen, want sulcx
ongebruicklick is van onsen wegghen, ende wy in wat noot wy
zyn mochten, zelue daer toe gheen toeulucht nemen zouden,
als wel wetende dat tselue te vergifs ware, ghemerct de Bis-
schop selfs de aerne vremdelyngghen an hem gherecommandeert,
an onsen kercken seyndt, als wy exempel daer af hebben. Wy
en twyfelen niet, so de Broeders dese ende andere redenen ghe-
weten hadden, ende verstaen de gelegentheyt in deser zake, zy
en zouden zulx an ons niet versocht hebben. Dannoeh wy, ver-³
staende v Lieder grooten noot zyn bewoghen gheweest om mid-
del te soecken, dat wy vLieden wat bystant deden, Wy geuoel-
len wel dat alle ghemeinten noot hebbende behoiren eerst
an de naestligghende ghemeinten hulpe te versoecken, ghelyc
de ordene ende billicheyte zulx vereyscht, ende ghelyck wy hier
onder ons doen, dat wy de aerne kercken onse ghebueren op-
helpen, Dan of zulx van v Lieden versuynt is, ofte naghelaten⁴
dat ghy van de ghemeinten die ontrent vlieden ligghen, gheen
onderstant condet verwachten wy en hebben niet willen laten
onse goetionsticheyt te toonen, niet teghenstaende dat wy onse
litmaten met vele collecten ende contributien, bouen het last
onser aermen dat nu groot wert, onlanx zeer beswaert hebben,
Ja also wy goetgeuonden hadden om vLieder noot wat te verga-
deren, siet so ontfanghen wy ter seluer tyt eenen brief van
zeker ghemeinten in Westvlaenderen die oic bystant an ons
versoecken. Wy hebben der seluer noot tsamen metten uwen⁵
den goetwillighen onser ghemeinte vooren gehouden, welcker
berte Godt noch beweecht heeft hier toe te gheuen, zo dat wy
vande seluer segenyngghen v Lieden toeschicken thien pont⁴ deser
munte sterlynx. De ghemeinte van Maidston twee pont zes⁶
schellyng⁴. Dese somme zult ghy doen trecken op Jooris de
Dobbelaere op sicht als men secht, wy sullent hier betalen. Wy
bidden den broederen zy willen onse last anmerkende, dese

⁴ See Letter No. 167, § 3.

goetwillicheyten besten nemen. Godt de Heere wille Zyne Ghemeinten ouer al seghenen, ende ouervloedich maken in allen goeden wercke. De zelue wille v *Lieden* Broeders met Zynen Gheest altyt gheleiden. Vut Londen desen 3 Januarij 1577. 7

V*Lieder* goetwillighe broeders ende mededienaers, de dienaers ende Ouderlynghen der nederduitscher gemeente te Londen.

Endorsed:

8

Copie des briefs an de
Ghemeynte van Siericzee
anno 1577.



166.

The **MINISTERS** of the **CHURCHES** of **SOUTH** and
NORTH HOLLAND and **WALCHEREN**,
to [the **CONSISTORY** of the **DUTCH CHURCH, LONDON**].

Dordrecht, Wednesday, 26 February [1578].

- § 1. We have derived much benefit from the assembly of ministers at Emden in 1571, where our churches discussed unity in doctrine, ceremonies and other things which concern the government and edification of churches. 2. And as many things were decided there which could not be altered in the provincial assembly of the Churches of Holland and Zeland, held at Dordrecht in 1574, a national assembly being expected, which, according to the decision of Emden, should have been convoked about the year 1573, but through intervening obstacles did not take place; 3. we, ministers of the classes of South Holland and Walcheren have assembled with the consent of the classes of North Holland and with the advice and authority of the Prince of Orange and the States of Holland and Zeland, and have unanimously resolved to convoke the national synod of all the churches of our Netherlandish tongue for the first of June next; 4. to discuss points of Christian doctrine, ceremonies and what further may be necessary or useful for the edification and correction of the ministers and other members of the Churches of our Fatherland. 5. Please, therefore, to call your classis together and to read carefully the articles of

the Synods of Emden and Dordrecht, making notes of whatever you may think would require correction, or cannot be dealt with in your consistories or classes, or belongs to the churches in general of one or more provinces. 6. These matters being drawn up in writing you will send it by a minister and an elder, or a second minister in place of the elder, in the name of the churches of your classis, with proper testimonials and instructions and special authority to appear in your name at the said Synod and to decide, in the name of the Lord, with the other deputies whatever may tend to preserve the purity of the saving doctrine, an edifying use of the ceremonies and amelioration of morals. 7. We doubt not that you will regard our proposal as necessary and useful, imitating the example of the Apostolic churches and other well-reformed churches, and that, therefore, you will promote it by your presence, advice and assistance. 8. The deputies should appear at Dordrecht on the first of June. Keep the time and the place of this assembly secret as much as possible, as revealing them would not be advantageous to the church of Christ. And if in the meantime anything occurs which you consider ought to be brought before the said assembly, write to the Classis of Delft or Walcheren, whose duty it is this time to write to all classes.

Ghenade ende vrede door onsen heere
Jesum Christum Amen.

Lieue Beminde Eerwaerde Christelycke Broeders ende me-
dearbeyders in' twerck des heeren.

Wy hebben geene cleyne vrucht beuonden wt de tzaemencompste der dienaren binnen de stadt van Embden Anno Lxxj² Alwaer onze kercken vande eenich inder Leere; Cere-
monien ende andere dingen die totter ordeninghe ende stich-
tinge der kercken behooren, gehandelt zyn ende sich verge-
leken hebben. Ende alzoo daer veele dinghen besloten waren ²
die inde prouinciale tzaemencompste vande Hollantsche ende
Zeelantsche kercken te Dordrecht vergadert Anno Lxxuij³ nyet
hebben mogen verandert wezen verwachtende eene nationale
tzaemencompste diemen volgens tbesluit van Embden ontrent
het Jaer Lxxuij⁴ hadde behooren te beroepen maer door de
invallende verhinderingen nyet en heeft konnen te wege
brenghen.

Zoo ist dat wy Dienaren der classen van Zuydthollant ³
ende Walcheren ons omme deze oirzaken in des Heeren naeme
te Dordrecht hebben tzaemen geuonden met bewillinge der
classen van Noorthollandt hebbende oick aduys ende auctori-
zatie van zyne Princelycke Excellentie ende myne Heeren de

¹ The *i*'s at the beginning of words are all written as *J* in the MS.

² See Letter No. 108.

³ See Letter No. 137, note 4.

⁴ See the Letters Nos. 110, 111, 117.

Staeten van Hollant ende Zeelant: hebben ouer zulex eendraechte-
lyck besloten den Synodum nationalem aller kercken onser ne-
derduytscher spraeke tzaemen te beroepen jegens den eersten
Junij naestcommende⁵. Alwaer gehandelt zal worden vande 4
poincten der christelycker Leere, de ceremonien, de kerckenor-
deninghen ende wat meer tot stichtinge ende verbeteringhe zoo
inde dienaers als andere Litmaeten inden kercken onzes vader-
lants noodich ofte nut beuonden zal worden. Bidden derhaluen 5
inden naeme Christi Dat het V *Lieden* belieue vlieder classe al
vooren tzaemen te roepen ende aldaer de Articulen des Synodi
van Embden ende van Dordrecht neerstelyck te ouerlezen.
Ende wes V *Lieden* beuinden zal eenighe verbeteringhe te be-
houuen tzelue aen te teeken. Mitgaders alle zaeken die
in vlieder consistorien ofte classen nyet konnen afgehandelt
worden, ofte oick die dinghen welcke tot aller kereken eender
ofte meer prouincien behooren. Twelcke schriftelyck ghestelt 6
zynde zult daernede eenen Dienaer des woorts vergeselschapt
met eenen ouderlinck ofte twee dienaers inde plaetze des ouder-
lincks naer V *Lieder* discretie ende geleghentheit wten naeme der
kercken van uwer classe met behoorlicke getuygenisse briefuen
afveerdighen Den zeluen oick volcommen instructie ende speciale
macht gheuende omme in vlieder naeme inden voorschreuen Sy-
nodo te verschynen ende alzo in den naeme des Heeren met-
ten anderen Affgezondenen te besluyten zulex als tot reynhou-
dinghe vander zaelichmaekender Leeringe stichtelick gebruycke
der ceremonien ende verbeteringe der zeden in summa tot
opbouwinghe der Gemeenten Christi beuonden zal worden dien-
stelyck te zijne. Wy verhoppen ende en twyffelen nyet oft V 7
Lieden zal ons voornemen van deze tzaemencompste voor noodich
ende prouffitelick aenzien, volghende t'exempel der Apostolischer
kercken ende andere wel gereformeerde gemeenten. Ende der-
haluen V *Lieden* nyet bezwaren tzelue met V *Lieder* iegenwoor-
dicheit raedt ende bystandt te voorderen. De verordende zullen 8
toezien datze tegens den eersten Juny voorseid binnen de stadt

⁵ The first National Synod of Holland was held at Dordrecht from the 2nd till the 18th of June 1578; see Brandt, *History of the Reformation...in and about the Low-Countries*, I. 339 sq., who says that the Synod assembled without the leave of the States. But this is incorrect: see C. Hooijer, *Oude Kerkordeningen*, p. 138.

van Dordrecht verschynen. Biddende de broeders den tyt ende plaetze deser verzaemelingē zoo veel mogelick is stil te houden ende doen houden. Want door de openbaringē deser zaeke der kercken Christi egheen voordeel en kan commen. Ende in dyen datter hierentusschen yets in viele twelckmen achtēde noodich ofte nut te voorde ghemelde tzaemencompste aengedient te worden zoo zalmen getrouwelyck moeten ouerschryuen aende classe van Delft ofte Walcheren. Welcke ditmael opgeleght is aen allen classen te schryuen. Alzoo zullen oick alle classen aen henlieden schryuen van hare compste. Ten eynde datter nyet verzwymt worde.

Lieue Beminde Broeders De Heere regiere ons lancx zoo meer met zynen goeden Heylighen Gheest ende voordere ons godtzalich voornemen Amen.

Joannes Miggrodius⁶ Scriba der Classe 9
in Walcheren. Inden naeme der classen
van Zuydt ende Noorthollant ende
Walcheren Tot Dordrecht vergadert den
XXVI^{en} February.

⁶ See Letter No. 115, note 4.



167.

**THE REFORMED CHURCH of ZIERIKZEE¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

Zierikzee, Thursday, 1 May 1578.

§ 1. *As you prove by deed that you pity the oppressed, although you are yourselves oppressed in body, we alwayes thank God on account of you and remember you always in our prayers. 2. And as we understand (and do not doubt) that you are burdened by many collections and contributions, apart from the incumbrance of the poor of your community. and yet have shown us your kindness and help in our necessity, collecting something towards the assistance and relief of our poor, we thank our most gracious and merciful Father for such a favour. 3. As regards your own ten pounds and the £2. 6s. from the community of Maidstone for our poor, we have received the amount through Robert Lee-man. 4. We are satisfied that you, knowing its contents, have not delivered our Letter to the Bishop of London, not doubting that you have done so for good reasons, and if you do not think its delivery useful and expedient we leave the matter to your discretion. 5. That we have troubled you is owing to our exceedingly great necessity, which compelled us to ask for help, not only from our neighbouring churches, but from all other churches where we could and might ask. For the brethren have no doubt learned from our previous letters and the testimony of several brethren (who have seen, and travelled through, the desolate region of Schouwen, which is deprived of all means) the great straits and incredible poverty which many of our community suffered last winter and which we still see every day. 6. Do not doubt that all that we have received towards the assistance and relief of our poor families and members of Christ is an acceptable sacrifice and pleasing to God. Remember the words of Christ: "Come ye blessed of my Father.....". 7. We on our part hope to remember your kindness and benevolence and to acknowledge it whenever we are desired to do so. 8. As we do not know whether the brethren of Sandwich have received our letter, please to inform them that we received it and their charity with many thanks through François Quaclays of Antwerp.*

Die genade ende vrede godes sy met V *Lieden*.

Eersane ende geliefde broeders inden² Heere, Ouermidts na den beuele des Apostels V *Lieden* metter daet bewijst dat ghy met den verdruckten mitlyden hebt, al of ghy oock inden Lichaeme verdruckt waert. Wy dancken god altijt van v allen. ende gedencken uwer in onse gebeden, om het werck des

¹ With this Letter compare the Letters No. 152, 163.

² Several of the *i*'s at the commencement of words are written as *I*.

gheloofs ende aerbeydt der Liefden, ende geduersaemheys in der hope onses Heeren Jesu Christj. Ende na dien wy ver-² staen (so wy oock nyet en twyfelen) dat v *Lieden* met vele collecten ende contributien, bouen het Last der aermen uwer ghemeynte, beswaert zyt; nochtans ons niet te min hebt uwe goetjonsticheyt ende handtreyckinghe bewesen voor onsen noodt wat tot hulp ende bystandt der aermen alhier vergaderende: wy hebben dies te meer onsen aldergenadichsten ende barmhertigen Vader te dancken, voor zulcke eene weldaet ende genade ons door uwe broederlicke jonste ende affectie als Lidtmaten Christi Jesu ende erfgenamen godes bewesen. Nopende³ de thien ponden van v *Lieden* ende andere twee ponden sterlyncx zes *shilling* sterlyncx van die gemeynte tot Maidston³ tot hulp ende bystandt der aermen alhier, gesonden, hebben wy de weerde van dien by adresse van Robert Leeman, ontfanghen. Aengaende den brief⁴ aen den Eersamen bisschop van Londen⁴ noch nyet geleuert, ende wel verstaet wat dinhoudt des zeluen zijn mochte, zijn wy daer mede te vreden, nyet twyffelende de broeders hebben vuyt seker oorsake ende om beters wille tzelue gedaen, ende laetent thaerliedder discretie, so sijt nut ende oorboorlick beuinden zullen. Ten anderen dat wy de⁵ broeders aldaer lastich geuallen syn, tzelue hebben wy vuyt grooten ende vuytnemenden noodt gedaen, ende daer toe gedronghen geweest, om onsen toevlucht te nemen bystandt ende secours verheysschende nyet alleene aen de naestligghende Kercken, maer oock aen alle andere daer wy conden ende mochten. Want die groote benautheyt ongeloouelicke aermoede die onder veele van die gemeynte desen winter geweest, ende noch dageliex voor oogen is, hebben de broeders vuyt onse voorgaende briuen ende het aengeuen van ettelicke broeders die zelue het desolaet Landt van Schauwen berooft van allen middelen, gesien ende ouergereyst hebben, moghen verstaen. Twyffelt nyet beminde broeders tgone dat wy tot assistencie⁶ ende bystandt der aerme huysgenoten ende Lidtmaten Christj, ontfangen hebben, is een welrieckende ruecke, een aengename

³ See Letter No. 165, §§ 5 and 6.

⁴ Reference is made to the Letter printed above as No. 163, which does not appear to have ever been delivered to the Bishop, as the Consistory of the Dutch Church did not think it advisable to do so; see Letter No. 165, § 2.

offerhande, ende gode behaghelick, Den welcken vervullen sal alles wat ons van noode is, na synen Ryckdom eerlick⁵ in Christo Jesu. Gedenckt der worden Christj die Hy in syn eerlicheyt⁵ vp Zynen Throon sittende, ende alle syne heylighe Enghelen met Hem, spreken sal, Koemt⁶ ghy gheseghende myns Vaders, besitt dat Koninckrijcke, dat v bereydt is vande beghinne der werelt, want ick ben hongerigh geweest, ende ghy hebt my ghespyst; Ick ben dorstich geweest, ende ghy hebt my te dryncken ghegeuen etc. Voorwaer segghe ick v, So wat ghy eenen van desen minsten broederen gedaen hebt, dat hebt ghy my gedaen⁶. Wy verhopē oock geliefde inden Heere dese 7 uwe goedjonsticheyt ende weldaet indachtich te wesen, bereydt synde de zelue naer tvermoghē ende gelegentheyt dies versocht zynde te bekennen. Biddende ter haluen God onsen Hemelschen vader v *Lieden* ende ons allen te segghen ende oervloedich te maken in alle goede wercken tsynder eeren en tonser zielen salicheyt. In Zierizee desen j^{en} May xv^e Lxxviiij.

V *Lieden* sal belieuen de broeders van Zandwyck te veraduer- 8 teren, (ouermidts wy twyffelen of ons schryuen haer ter handt gecommen sy) dat wy haer bryeuen ende handtrekyngē ontfangen hebben, by adresse van Fransoys quaclays wonende tAntwerp.

Daerof wy hen grootelicx bedancken.

V *Lieder* Dienstwillige broeders ende medediaers den Dienaer Ouderlyngen Diakenen der gereformeerde Kercke Christj tot Zierizee inden name ende by Lastē der zeluer.

Gerardus Culenborgicus⁷

Dienaer des Godlicken Woorts tot Zirizee
Bartholomeus van Houcke⁸.

⁵ So in MS.

⁷ See Letter No. 108, note 15.

⁶ Matth. xxv. 34—40.

⁸ See Letter No. 152, § 9.



168.

PERCIVALLUS WIBARNUS¹,
to THEODORUS BEZA².

London, Friday, 13 June 1578.

§ 1. *I believe that there is no corner in Christendom which does not acknowledge itself deeply indebted, in matters of religion, to your town and your ministers, and that there is no nation, your own France excepted, which has received more and greater benefits than we English. Occasionally you received us as exiles with great hospitality, and, after our reception, cherished us with every kindness and affection; not to speak of the great enjoyment which we derive from your works. 2. I myself experienced all this in 1566 when I visited you in company with Kingsmel and my friend Ralph Warcupp, and I and my companions noticed at that time your kindness and your regard for our people; nor shall I easily forget the favourable report which you gave me of the English Church, which was formerly in your town. 3. May the Lord grant us to act worthily of your opinion about us. 4. My object in writing to you is to say that the bearer, who lived formerly as a boy with me at Geneva, will make a tour of some months to train himself and increase his knowledge (he is a friend of the art of medicine and has no aversion from the study of theology), and while on his travels wishes to see you and converse with you. 5. If you could receive him at one time or another for the sake of some conversation, not only would he be pleased, but you would render me and even yourself, I think, a most grateful service. 6. As regards the condition of our church, myself, and other affairs, he will be better able to inform you by word of mouth than I could in writing. 7. May the Lord Jesus by His Holy Spirit protect your church and your town and bless the labours of yourself and your fellow-ministers.*

S. Nullus est credo orbis christiani angulus (ornatissime Beza) qui non ultro fateatur, plurimum, se, religionis nomine, civitati vestræ, vobisque inprimis Ministris, debere. Inter omnes autem, haud scio, an vna Gallia vestra excepta, gens vlla plura ampliorave acceperit beneficia, quam Anglorum nostra. Exules nos aliquando hospitio accepistis humanissime semelque susceptos, omni deinceps officio et pietate fovistis benignissimè (non hîc commemoro fructum, quem ex lucubrationibus vestris percipimus amplissimum, non alia merita, pro quibus tamen neque nos neque alios ingratos esse decet, quod nobis Anglis peculiare est ac proprium, leviter attingo) et quidem singulare hoc beneficium, non, vt ferè accidit, ex repentino quodam animj motu

¹ See Letter No. 121, note 5.

² See Letter No. 39, note 11.

ortum subito, statim evanuit quoque aut languescebat, sed a Christiano primum pectore profectum mira quadam charitate et constantia crevit quotidie, seseque semper siue sua virtute, siue diuina vi potius fulsit et sustinuit. Id quod ego (vt complures ² alios taceam) in mea postea ad vos profectio anno 1566 cum Kingsmelio³ et Warcuppo⁴ meo, et perspexi satis et expertus sum: quo eodem tempore tuam etiam, cum ego tum comites mei, minime vulgarem sensimus humanitatem et benevolentiam et certè animum tuum erga Gentem nostram studiumque propensissimum, non obscurè tum temporis observare mihi visus sum, nec mihi, credo, facilè excidere patiar vnquam, quam ex ore tuo de Anglicana isthic olim Ecclesia audiui prædicationem, ac honorificum testimonium. Vtinam vero Dominus concedat, vt ³ huic vestræ de nobis opinionj, pro dignitate respondeamus, tamque in referenda gratia pares simus, quam vestro omnium merito vos observamus et colimus, tibi que viro præstantissimo laudatissimoque debitores nos esse agnoscimus libenter et profitemur. vt vt enim subsidemus longè, laudibusque tuis inferiores sumus (de me meique similibus loquor, qui isthic aliquando viximus:) christianæ tamen καὶ παραιέσεως καὶ παρακλήσεως vim, verba encomiumque tuum habent, vt qui qualesque esse debeamus, quemque finem et scopum proponamus, nobis ostendant. In eum enim finem, vt officij admoneret simulque cohortaretur, laudare se solitum testatur, quoque magnus ille olim orator et philosophus. Sed his omissis venio ad id cuius potissimum causa ⁴ istæ nunc ad te literæ institutæ sunt, (si fortè ad manus tuas perveniant: nam siue mea in tabellariorum delectu imprudentia, siue aliorum in literis tradendis incuria et negligentia, bis iam terve frustratus, hæsito nonnihil, planeque in scribendi officio negligentior factus sum. Bonus hic vir, vixit mecum puer olim Genevæ, iamque, ad capiendum ingenij cultum augendamque cognitionem (est enim, si scire vis, φιλότροπος nec a Theologiæ

³ Most likely Andrew Kingsmyll, born in Hampshire, and elected fellow of All-souls College and of that of Corpus Christi, Oxford, in 1558, who exercised himself much in the Scriptures and not only sought the exact knowledge of the Greek and Hebrew tongues, but also for a time to live in some one of the best reformed churches, where he might be daily confirmed in the true worship of God and well prepared for the ministry of the Church. For this end he settled in Geneva, where he remained the space of three years, and from thence removed to Lausanne, where he died in 1569: Wood, *Athenæ Oronienses*, i. 373.

⁴ Most likely Ralph Wareupp: see Letter No. 106, note 21.

studio abhorret), iter hoc ad certos menses suscipere instituit, teque in itinere videndi, si ita vsus ferat, nisique molestum est, conveniendi quoque, percupidus est, ac mea hac in re opera uti voluit, quod, ut illi non ita⁵ difficile aut laboriosum esse persuasi; ita tua ego humanitate pristina fretus tantulum, eius causa, laborem detrectare noluj, quin tuum (Præstantissime vir) de confidentia hac mea et temeritate iudicium subire malui, quam tam honestæ petitioni non satisfacere. Quod ad ipsum 5 hunc fratrem attinet, consuetudo moresque, ut spero, non displicebunt, est is quidem non indoctus, ac doctorum hominum, tuique nominatim observantissimus. Si literis meis hanc inueniat gratiam, ut colloquendi gratia, aditus illi quandoque pateat, non sibi solum satis abundè fiet, sed cum mihi rem gratissimam tum teipso, meo iudicio, dignissimam præstabis. De Ec- 6 clesiæ nostræ statu ac conditione, me etiam, mearumque rerum ratione, de omnibus denique rebus de quibus intelligere avebis, verè copiosèque, ac melius fortassis, verbis hic nuntius, quam ego scriptis certior faciet. Dominus Jesus spiritu suo sancto 7 ecclesiam urbemque vestram protegat, laboresque tuos et symistarum magis magisque indies benedicat, teque (eximie ac reverende vir) diu incolumem ad nominis suj gloriam Ecclesiæque ædificationem conservet. Vale (optime vir) in christo plurimum. Datum Londini Idibus Junij 1578.

Tui studiosissimus Percivallus Wibarnus.

Addressed:

8

Clarissimo viro Domino Theodoro Bezæ
Pastori apud Genevæ fidelissimo,
Patrique in Christo plurimum obser-
vando.

Endorsed:

9

Percivallus Wibarnus.
Theodoro Bezæ.

⁵ Added above the line.



169.

JACOBUS REGIUS¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Ghent, Friday, 13 June 1578.

§ 1. *I have several times written to you, but do not know whether you have received anything, which I regret, as I wished to hear something about you and the condition of your community. 2. The brethren of this town wrote about a fortnight ago, wishing to keep me here, as the harvest increases daily. And since that time the Lord has granted us open Churches for the exercise of our religion; but I have not brought this about without very great offence and difficulty, for this reason: 3. Some weeks ago I understood from (the Prince of Orange) that he was entirely against the scheme, nay considered that we were to blame for thus giving publicity to our house-preaching, more than any other community. 4. Afterwards, when I saw that the audience increased wonderfully, and that all places were too small for us, I wrote to Villerius about it, who replied, that I, regardless of the pressure of the people, should not contrive any novelty; this I often told my brethren, and when I went to the Synod requested them earnestly to wait, for reasons which I need not relate. 5. Yet the Sunday following they preached in two churches, of which I received information on Wednesday at Dordrecht, partly to my joy, partly to my regret at such an action, regarding which I and they had been warned. 6. On the same day I was summoned to Ghent, and as the town requested the help of more ministers, Peter Carpentier was joined with me; and arriving at Antwerp the following day, we had a conversation with Villerius and Taffin, who explained to us that the action of the people of Ghent greatly displeased the Prince; which may cause many inconveniences and dangers, and they requested and warned us to desist, if we did not wish to cause the greatest trouble to his Excellency and considerable danger to the fatherland. 7. These remonstrances alarmed us much and greatly grieved me, who had always prized their advice and had been so faithfully warned by them. But I excused myself as having done my duty, while everything had been done in my absence. 8. On Friday arriving at Ghent, I told my fellow-ministers, who unanimously decided to go on for very weighty reasons, which, in my opinion, outweighed the others, as the welfare of this town and of all communities in Flanders, who had their eyes fixed upon us, depended upon them. 9. It being, therefore, decided to continue (I being powerless to prevent it), we received some letters on Saturday and also one from His Excellency, addressed to us ministers, who warned us in a few but severe words not to do such a thing. This Letter being read to some leaders and notables, it was finally decided that we could not abandon the affair which had been begun, nor defer it, so that I passed those days in sadness and anxiety, and on Sunday I preached in the church of the Jacobines with both courage and trembling, looking only to the Lord and His community. 10. All affairs here are in a bad state.*

¹ See Letter No. 127, note 13.

We have as yet been unable to obtain any ministers speaking our language from the Synod. I am hardly able to bear the present burden and unless God send us some excellent ministers to arrange our first beginnings, we shall have reason to deplore it, but I hope to have acquitted myself in all respects. 11. Ask Adr. de Saravia to remember us; the French will work hard to alienate him from our nation. 12. As it pleases God to keep me here, I trust that you will release me from the set time, in such a way as shall seem advisable to you. I thank the brethren for their kindness and hope that they will always continue it to me and my family whenever it is required. 13. I send for my wife, as I am unable to come over for her or to arrange my affairs. It would have been becoming to take leave in another manner, but I am unable to act in another way.

De Liefde Godes in Christo Jesu zy met V^Lieden.

Lieue ende weerde broeders, Jc gebiede my hertgrondelick ¹ an V^Lieden allen, verhopende V^Lieder gesontheit ende weluaeren, waeraf Jc oic den Heere danke, Jc hebbe an V^Lieden etlicke mael gheschreuen, maer en weet niet of ghy yets ontfangen hebt, waerouer ic bedroef ben, midts dat Jc soo van V^Lieden als vanden stant uwer gemeynte gheerne wat vernomen badde, De ² broeders alhier hebben ouer ontrent 14 dagen geschreuen om my alhier te behouden, dewile den oogst dagelicks grooter wardt, Ende sindert heeft ons noch de Heere verleent opene Kercken tot oeffenynghe onser religie, Hem sy eeuwigen lof, Doch en hebbe Jc tselue niet bestaen zonder wtermaten grooten aenstoot ende zwaricheyt, ende dat hieromme: Jc hadde ouer etlicke ³ weken wten mont zyner Excellencie² genoech verstaen dat hy gansch dertegen was, ja ons straffelick achte, dat wy onse huyspredicatie alsoo ruchbaer maecten, meer dan eenige andere gemeynten. Daer na, alsoo Jc sach dat tgetal der toehoir- ⁴ ders wonderlick toenam, ende dat ons alle plaetsen te enghe waeren, zo verclaerde Jc tselue Domino Villerio³ die my derop

² Prince William of Orange.

³ Pieter Loyselleur or Loiseleur de Villiers or Villers, also called Losellerius or Villorius, was born about 1530 at Rijssel (Lille). His parents probably left Flanders when the persecutions commenced in 1540. Peter studied at Orleans in 1552, and after having practised for some time at the bar in Paris, the religious persecutions compelled him to seek refuge at Geneva, where Beza induced him to become a minister of the Gospel. But he soon returned to France and established a Protestant community at Croisic in 1558. At the outbreak of a rebellion there he accepted an appointment as minister at Rouen, which place he was obliged to leave after the Bartholomew massacre. In 1573 or 1574 he was appointed minister to the Walloons in London, and also gave instruction in divinity while preparing an edition of the New Testament in Greek (which was published in 1573 accompanied by a Latin text), and conducting the negotiations of the prince of Condé and the prince of Orange with Queen Elizabeth. About 1576 (?) he seems to have been appointed court-

schreef, dat Jc derop niet achtende hoe wy vande volcke gedronghen waeren, niet nieus tot wtbreken souden bestaen, twelc Jc mynen metbroederen dicwils voorhielt, zonderlick badt hen ernstelick in myn vertreck totten Synodum dat sy noch ver-
toeuen wilden, wt zeker redenen, hier onnoodich verhaelt, Des 5
niet tegestaende, den eersten soudach daerna hebben sy in twee kercken gepredict, waeraf Jc swoendaechs te Dordrecht de tydinge ontfync, eensdeels derouer verblyt, eensdeels be-
commert ouer zule een bestaen daer tegen Jc ende sy zoo ghewaerschout waren, Ten seluen dage wart Jc ontboden na 6
Ghendt, ende ouermits de stat hulpe van meer dienaren versocht wert my bygeuoecht Pieter Carpentier⁴, Alsoo wy nv sanderdaechs t'Antwerpen commen, zoo zyn wy ter sprake ge-
commen met Monsieur Villerio³ ende Taffin⁵, die ons met ernstige woorden verclaert hebben, hoe grootelick dat het doen dier van Ghent syner Excellencie mishaeche, daer beneuen voor-
gehouden vele inconuenienten ende periculen derwt te onstane, Eyndelick hebben met menigerhande redenen ende hooghe woorden ons gebeden, vermaent, ende gedreuen, dat wy souden voorts afstaen, indien wy zyner Excellencie niet de hoogste swaericheit ende den vaderlande het merckelicste pericule aen-
brengen wilden, Dese proposten hebben ons seer verslagen 7
ende my hoogelick becommert, die der seluer raet oynt groot geacht hadde ende van hen so troulick gewaerschuyt was, Doch Jc ontschuldichde my dat ic my ghequeten hadde, ende dit in myn afwesen geschiet was, emmers sy hebben my alsdoe so verre gebracht, dat so Jc eenigen middel sage om te verbeteren, Jc voorgenomen hadde haren raet te volgen, Des Vry- 8
daechs te Ghent gecommen, hebbe Jc zulx mynen mitbroederen

preacher and private counsellor to the prince of Orange, in which capacity we find him occasionally at Delft, Dordrecht, Middelburg and especially at Antwerp. He remained in the service of Holland till his death in November 1590 (or 1593). See Van der Aa, *Biographisch Woordenboek*; Haag, *La France Protestante* (first edition); Burn, *History of the Foreign Protestant Refugees in England*, p. 34; Christ. Sepp, *Bibliotheek van Nederl. Kerk-geschiedschryvers*, p. 253; idem, *Drie Evangeliedienaren* (index); idem, *Polemische en Irenische Theologie* (index); *Werken der Marnix-Vereeniging*, Ser. II. vol. 1, Ser. III. vols. II. IV. V.

⁴ Probably the same Peter Carpentier, who had formerly been Deacon in the Dutch Church, London, and is frequently mentioned in *Kerkeraads-Protocolen der Londensche Gemeente*, 1569—1571 (Index).

⁵ See Letter No. 56, note 13.

aengedient, welcke alle te gelyc voor te gaen besloten, wt redenen die oic zeer gewichtigh waren ende de andere na myn oordeel te bouen gyngen, want het weluaren deser stat, ende oic den welstant aller *gemeynten* in *Vlaenderen* die op ons de ooge hebben, daeran hynck, Dit nu wederom aldus geresolueert om voort te gane (want het my onmogelick was te verhinderen of Jc schoon gewilt hadde) zyn des saterdaechs briefuen gecommen ende eenen van zyner Excellencie an ons Ministers der met wy met corten maer heftigen woorden vermaent waren ons te wachten van sulc voornemen, Desen brief hebben wy sommigen der Heeren ende Notabele voorgelesen, dan is eyndelick derop geresolueert dat wy niet mochten de angegeuen sake nalaten noch onderlaten voor eenigen tyt, Soo dat Ic met grooter droefheyte ende benautheyt die dagen doorgebracht, ende sondaechs beide met vrymoedicheyt ende beuen, op den Heere alleen siende ende op syn *gemeynte* ten Jacopijnen gepredict hebben, De Heere wille zyne genade achteruolgen.

Alle saken staen hier noch seer rauw, Wy en hebben wten 10 Synodo gheene dienaeren onser spraecke alsnoch connen cryghen, Jc en can het last alhier niet wel draeghen, ten sy dat ons Godt in dese stat eenige treffelicke Dienaers seynde, om in dese beginselen orden te stellen, wy sullent achternaer beclaeghen, Dan Jc hope my an allen canten ghequeten te hebben, Bidt *Dominum Adrianum* de Sarauia⁶, dat hy onser ghe- 11 dencke, de Francoisen zullen seer aerbeiden om hem van onser natie te vermreemden, Voorder *Lieue* Broeders gelick het Gode 12 belieft my door desen middel hier te houden, alsoo zal *VLIeden* beliefnen my te ontslaen vanden bestelden tyt op sulcker wyse als ghy geraden zult vinden, Jc dancke de broederen hoogelick van alle vriendelicheyt ende beleeftheyt, ende begheere dat sy die tot my ende myne, daer het noot wert altyts willen achteruolgen, Jc ontbiede myne huysvrouwe mits 13 desen want Jc niet can ouercommen om heur, of myne saecken te beschicken, het hadde wel betaemt eenen anderen afscheit te maken, maer Jc can niet voorder, De broeders mogen wel

⁶ See Letter No. 160, note 3.

ouerdencken wat last ic hier hebbe, maer Jc hope dat de Heere om syns volx wille my bystaen ende hulpe toeschicken sal, De broederen willen onser ende der gemeynte in haeren gebeden gedencken,

Lieue ende weerde broeders blyft den oppersten herder ende syner genaden beuolen, Wt Ghent desen 13 Junij 1578.

V *Lieder* dienstwillige mitbroeder Jacobus Regius.



170.

JACOBUS REGIUS¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Ghent, Saturday, 30 August 1578.

§ 1. *You have, no doubt, heard of the great progress of the Gospel in Flanders, especially round about Ghent, where popery has nearly been exterminated, partly by the Magistracy in an orderly manner, partly by the boldness of the people, who desired to imitate the example of Ghent. Much of what was done among us, cannot be well justified, but it was mostly done by those who know nothing of religion.* 2. *Most of the churches being appropriated by the reformed religion, there is a crying want of pastors; the communities press us*

¹ See Letter No. 127, note 13.

for help and we cannot satisfy them. On Sundays (although it were necessary to use more churches than before) we must shut up a church and send away a minister on account of this want. 3. If we receive no help from England and other places, the people who are now enthusiastic will probably live without the word of God, or priests and monks, after having turned their coat, will insinuate themselves, or the Anabaptists, who are everywhere, will craftily steal upon them, which may cause great and unsurmountable difficulty. 4. Therefore, that we may acquit ourselves before the Lord, we pray you have compassion on the poor sheep who are in innumerable places without shepherds. No formal calling could be expected from the rising communities, who know not where to write or to send to. 5. To assist them we have to bear many expenses, and are still ready to do so; but please do take this need to heart likewise and send at once all the candidates in theology or other talented persons known to you. If they refuse help, they will be unable to justify themselves before the chief Shepherd. 6. Please to send a copy of this letter to the people of Norwich and Sandwich, that they may likewise assist. 7. I exhort and pray Jan Danelu not to withhold his talents from the community; do you exhort him likewise in my name. 8. When I had written the above Jan Soillot and Jacob Van Alken came to me and were very welcome.

Ghenade ende Vrede door Jesum Christum.

Seer weerde ende Lieue Broeders inden Heere, na hert-
 grondige groetenisse an V *Lieden* allen, wy en twyffelen niet of
 ghy en hebt wel verstaen den grooten voortganek des Euan-
 gelij alhier in *Vlaenderen*, sonderlynghe onder tGhentsche daer
 het pausdom meest al wtgeroeit is, eensdeels door des Magis-
 traet met ordere, eensdeels door stouticheit des volx die t'Ex-
 empel van Ghendt hebben willen nauolgen, Hoewel dat
 by ons oiek vele gheschiet is dat niet wel verandwordelick en
 is, doch tis meest wtgerecht door die van geene religie en
 weten, In *summa* Babylon en is zonder een Babel der con-
 fusie niet wel te vernielene geweest. Dan, ghemeret nu alle
 kercken, der gereformeerde religie meest onder al toegheeygent
 zyn, So can V *Lieden* wel beseffen wat roepende noot daer is
 van heerders, de ghemeinten hangen ons anden hals om hulpe,
 ende en connense niet vertroosten, wy moeten sondaghe (als
 het wel noodich ware meer kereken te bruycken dan te vooren)
 eene kereke toesluyten ende eenen dienaere wechseynden om
 des noots wille, Indien men ons gheen hulpe seyndt van En-
 gelant, of andere plaetsen, wy en sien niet voor ooghen dan
 dat de menschen die nu yuerich zyn, zonder Gods woort leuen,
 of dat papen ende monicken hen den rock ghekeert hebbende,
 indrynghen, of de wederdoopers, die alomme op de bane syn,
 listichlie insluypen, waer door groote zwaericheit ontstaen mochte,

die wy niet connen met eenighe orden voorcommen, Daerom 4
op dat wy ons voor den Heere quytten, willen wy v *Lieden* ad-
uerteren compassie te hebben op de arme schapen in ontellicke
plaetsen zonder herders, Men derf vande opcommende gemein-
ten gheen ordentlicke beroepynighe formelic verwachten want
het en staet hier zoo niet, Zy en weten oic waer schryuen of
senden, doch hy belouen dat den genen die het geestelicke soect
het vleeschelicke of tydelicke niet zal ontbreken, als haer vyeric-
heyt genoeg wtwynt. Wy moeten vele onkosten dragen om de 5
opcomende ghemeinten te helpen, ende zyn dertoe noch bereyt,
Dan broeders wilt V desen noot oic antrecken, ende wtseynden
alle proponenten ofte andere begaefde personen die ghy wetet,
ende dat metten eersten, ende bit hen datse gheerne Christo hier
in dienen. Indien de ghene die gauen hebben, sulx weigeren,
sy en sullent voor den oppersten herder niet verantwoorden,
Wilt oic Lieue broeders dese copie of Inhoudt schryuen an 6
die van Noorwits ende Sandwits, dat sy oic den gemeinten
de hant bieden in haren noot, de Heer des oogts verwecke
ons trouwe aerbeiders, Die wille V *Lieden* oic broeders met synen
Geest regieren, Met haest vut Ghent desen 30 Augusti 1578.

V*Lieder* dienstwillige mitbroeder wt naem der ghe-
meinte Christi te Ghendt

J[acobus] Regius.

Added in the margin:

7

Ic vermaene ende bidde Jan Danelu² dat hy syne gaue der
Gemeinte niet onthoude, Broeders wilt hem wt mynen naem
dertoe vermanen.

² Jan Danelu was Deacon of the Dutch Church, London, probably as early as 1550, therefore, in the year when King Edward VI. granted the Church of the Austin Friars to the Foreign Refugees (see W. J. C. Moens, *The Marriage Registers of the Dutch Church*, p. 211), and he was still acting in the same capacity from 1569—1571, according to the *Kerkeraads-protocollen der Londensche Gemeente, 1569—1571* (*Werken der Marnix-Vereeniging*, Serie 1, Deel 1). Later on he appears to have been elected Elder (see Moens, *l.c.* p. 209). In 1577 he prepared for the ministry (Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engeland*, p. 133). It is to be observed that in the *Kerkeraads-protocollen*, and in Ruytinek's work his name is printed as Davelu (=Danelu). But as the name is distinctly painted as Danelu on a board preserved in the Consistory-room of the Dutch Church, London, it may be presumed that Davelu (Daveln) is a misreading for Danelu.

So haest Ic dit geschreuen hadde, zyn tot my gecommen ⁸
Jan Soillot³ ende Jacob van Aluen, die zeer willecomme zyn
geweest.

Addressed :

9

Den Eerweerdigen ende
godsaligen broederen
de Kerckendienaren ende
Ouderlingen der
Nederduitscher ghemeinte
Tot
London.

Endorsed :

10

12 Septembris vanden 30.
Augusti, Gent *Jacobus de Coninck*⁴
1578.

³ Probably the same as Jan Serlot, mentioned as a member of the Consistory of the Dutch Church in *Kerkeraads-protocollen* (quoted above), pp. 160, 165; and Jan Selot, *ibidem*, p. 316; and Johannes Sailot (Saillet, Soillot) who was an elder in 1573, and commenced his studies for the ministry in 1577, in London, evidently with the intention of accepting some appointment on the continent (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engeland*, p. 133), but who was appointed minister to the Dutch Church, London, in 1580 (Moens, *Marriage Registers*, p. 280; Ruytinck, l. c. p. 138). He appears as minister of the Dutch Community of Maidstone deputed to a Colloquium held at Sandwich 2 March 1581; see *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland* (Werken der Marnix-Vereeniging, Serie II, Deel I), pp. 57, 65. And again as minister of the Dutch Church, London, in 1584; *Acten &c.* p. 78. He seems to have died in London in 1598.

⁴ Dutch for *Regius*.



171.

**EDMUND GRINDAL¹, Archbishop of Canterbury,
to [the FOREIGN CHURCHES of LONDON].**

Lambeth, Saturday, 13 December 1578.

§ 1. *Some years ago, when Cassiodore Reinius was minister in this city, some accused him of an abominable crime, and he brought the matter before our London tribunal, but before a decision could be come to, Cassiodore deserted the case. 2. Now that some Belgian situation offers itself, and no one could accept a ministry without clearing himself first of crimes, he has returned of his own accord and demands that his case may be examined. 3. I now inform the foreign churches of this town that I consider it my duty to pronounce judgment in the case, and if any of you have anything against him, I shall take cognizance of all crimes alleged against him next Thursday the 18th, at two o'clock in the afternoon, in my house at Lambeth, and on such other days as I shall announce to those who shall then make their appearance.*

Salutem in Christo. Cassiodorus Reinius² hispanus, cum ministerio in hac vrbe ante aliquot annos fungeretur: erat a quibusdam nefando crimine notatus. Quam ille maculam vt elueret: ad nostrum tum Londinense tribunal rem detulit. Atque tractari quidem res cœpta est: verum multis de causis eo tempore, priusquam Legitimo iudicio terminari posset, est ab ipso Cassiodoro deserta. Nunc vero oblata conditione belgica: quia indignum est quenquam ad verbi ministerium accedere, nisi qui omnibus se prius criminibus liberarit: sponte ipse ac voluntate reversus, vt causa recognoscatur, postulat. Ego vero, cum non modo ex anteaetis, sed ex presentibus etiam hominum de Cassiodoro iudicijs, ius dicendum mihi in illa causa

¹ See Letter No. 15, note 1.

² See Letters No. 75, note 3, No. 82, note 3.

existinem: peregrinorum in hac vrbe ecclesias, quibus notio-
rem esse, quam nostratibus, Cassiodorum oportet: de hoc iudicio
exercendo facere volui certiores. Si quis igitur e vestris sit,
qui quod contra Cassiodorum obijciat, habeat quicquam: intel-
ligat me die Jovis proximè insequente, qui decimus octavus
est instantis decembris, hora scilicet secunda pomeridiana, de
omnibus criminibus Cassiodoro oblatis, ac à quovis eo die infe-
rendis; Lambethæ in ædibus nostris legitimo iudicio cogniturum.
Atque illa tum prima ingressione facta, statos dies quibus deinceps
progressuri sumus, omnibus qui ad iudicium accesserint, pro-
mulgaturum. Horum vos monitos esse volui: vos quid facien- 4
dum vobis sit, pro vestra prudentia considerate. Valete in
Domino quam optimè. Datum Lambethæ. 13^o Decembris. 1578.

Edm. Cantuariensis.

No address.



172.

**DANIEL DEDIEU¹,
to GODEFRIDUS WINGIUS².**

Frankfurt, Friday, 17 April 1579.

§ 1. *In your welcome letter you express surprise that I had so hastily decided to depart for another place and insisted on a speedy answer to my request; but I wrote about everything to John Rademaker more at length. 2. Meantime nobody need think that I despise the Genevan school or its teachers, if I were to say that I had been unable to make great progress there, as I went there unprepared, whereas those who frequent good schools beforehand profit much more by studying there, especially theology. 3. Therefore, at my advanced age and having only a few years granted to me, it was my duty to see whether I could not make greater progress at a place where the arts flourish together with theology, or at least where theology is expounded strictly methodically. 4. For you know yourself how invaluable method is. 5. I am also advised to study philosophy, so far as it is mixed up with theology. This, and several other sciences besides theology, were most elaborately taught at Heidelberg, when that University flourished during the lifetime of the Elector Frederic, and was of such importance that the more wealthy Genevan boys, after leaving school, were sent thither to study the arts and theology. 6. Even Beza sent David his adopted son to the "Collegium Sapientiae", that, besides attending the public lectures, he might also be privately instructed by (Zach.) Ursinus; after he returned, David became a distinguished preacher in a place near Geneva. The same happened with many others, some of whom became ministers. 7. Therefore, one might say that the Heidelberg University was at that time more celebrated in the liberal arts and in theology than that of Geneva, without betraying contempt for the latter. Nor do I despise it while saying that I could make better progress elsewhere. 8. From the Geneva Church and school most excellent men have gone forth to all parts of the world, but the Genevan ministers themselves acknowledge that their school was formerly far more productive than at present, though the Church may still be called the most celebrated of the whole world. 9. As regards the school of Neustadt, its number of students increases daily. Ursinus, one of its theologians, has nearly recovered, and will, please God, resume his exposition of Isaiah and the Organon of Aristotle. Dr Zanchi goes on with the Epistle to the Ephesians and the Ethics of Aristotle. Disputations have been established, and private ones will soon be begun. 10. This month a synod will be held of all the ministers of Cusimir's dominion, to treat, among other things, of Zanchi's Latin*

¹ In 1580 he was appointed minister to the Dutch Community at Brussels (Sym. Ruysbroeck, *Gheschiedenissen der Nederduytsche Nutie in Englant*, p. 137) and in 1583 the Dutch Community of London, who had, according to the above letter, enabled him to study for the ministry, wished to engage his services, but on account of the great want of ministers on the continent he remained at Brussels (*ibid.* p. 140). With this Letter compare Letter No. 181.

² See Letters No. 18, note 2, No. 102 and No. 101, note 2.

Confession of faith, a transcript of which has been sent to Zurich and Geneva, in order that their opinion being ascertained, some copies may be printed and forwarded to all our churches to elicit their opinion too before it is generally published. It refutes more especially the heretics of our time, and chiefly the Ubiquitarians. 11. Tremellius' and Franciscus Junius' Latin version of the N. T. appeared this fair in five parts and is sold here for five florins, each reckoned at fifteen batzen. Would that our learned countrymen would correct our common version or begin a new one. 12. I will endeavour to let my studies correspond with my duty and your expectation. 13. Please tell me whenever you see anything reprehensible in me. 14. You will always find me ready if I can do anything for you, especially in the matter of books, as Neustadt is only two days travelling from Frankfurt.

Salutem Plurimam. Gratæ mihi fuerunt literę tuę, Domine 1
et frater colende, atque eò gratiores quò magis expectatæ. in ijs
miraris me de migratione in alium locum tam repente cogi-
tasse, et citum petitioni mee responsum intendisse: sed de
his omnibus paulò copiosius ad Dominum Rotarium³ perscripsi.
Interea non est cur quisquam cogitet, me fastidire scholam 2
Geneuensem aut doctores eiusdem, si dixerim me non adeò po-
tuisse ibi proficere. quia culpa in me hæret, quòd rudis acces-
serim. alioqui doctiores, qui in bonis scholis antea versati sunt,
multò commodius doctrinam imbutam (præsertim Theologicam)
exornare ibi⁴ et excolere possunt. Itaque meum fuit officium 3
dispicere, ubi nam maiores facere possem progressus, præcipuè
in ætate tam grandi et tanta annorum paucitate qui mihi
conceduntur. Quod futurum esset vbi aut artes simul cum
Theologia vigerent, aut vbi saltem Theologia stricta methodo
proponeretur. Quid autem faciat Methodus (quam pro virili 4
sequor, etiamsi non assequor) Domino fratri iampridem perspec-
tum esse satis scio. Est enim instar luminis insignis quod
illustrat omnis generis auctores, eorumque tenebras discutit, ra-
tionesque sub verborum involucris delitescentes eruit atque in
apricum profert: et redundantes orationes in alieum constringit,
exploratque. Illorum conatum mirum in modum secundat, qui
ad seria studia rudes literarum se conferunt. Et vtinam in
omnibus auctoribus ex Dei beneficio Methodum observare pos-
sem. Reliqua etiam philosophia quatenus Theologię inseruit, 5
ex hortatu et iussu præstantissimorum Theologorum adipiscen-
da est. Hæc, sicut et alię multæ scientiæ, et Theologia ac-
curatissimè olim proposita Heydelbergæ fuerunt, cum viuentē

³ See Letter No. 116, note 3.

⁴ Added above the line.

adhuc *Domino* Principe Friderico⁵ Academia illa floreret. tanti-
que momenti fuit, vt ditiores Geneuenses filios pædagogio egressos
statim illuc ablegarent, artium bonarum ac Theologiæ discendæ
causâ. Quod etiam fecit *Dominus* Beza⁶ in Dauide suo filio adop- 6
tuo, quem introduxerat in Collegiũ Sapientiæ, vt præter publicas
lectiones, ab *Vrsino*⁷ priuatim quoque institueretur, qui tandem
reuersus clarus effectus est concionator in pago quodam Geneuæ
vicino. idem in multis alijs licet videre, quorum aliqui quo-
que ad ministerium sunt promoti. Si quis ergo eo tempore 7
Heydelbergensem scholam celebriorem Geneuensi in liberalibus
artibus, in ipsaq̃ue Theologia dixisset, verum dixisset, nec tamen
videretur idcirco Geneuensem contemnere: Ita nec illam videor
mihi despectui habere, si certis experimentis dicam me alibi
magis posse quam illic proficere. Cum non vbique locorum
eadem sint omnia, apud omnes doctores non eadem instituendi
dona: sed diuersæ sint scholarum constitutiones. Verissimum 8
tamen est, ex Ecclesia et schola Geneuensi, tanquam ex vber-
rimo fonte, profluxisse in omnes orbis partes præstantissimos
viros, quorum Ecclesiæ adhuc plurimæ florent. Ex ipsa tamen
confessione ministrorum Geneuensium, qui id sæpè nobis signi-
ficarunt, superioribus temporibus vberior longè et fertilior fuit
schola Geneuensis quam nunc sit: cum aliàs Ecclesia totius
mundi celeberrima adhuc dici mereatur, et magnum illud in-
strumentum Dei omnes huius vniuersitatis scholas scriptis suis
quotidie adhuc ex Dei nostri indulgentia doceat et erudiat.

Ad scholam Neustadiensem quòd attinet, indies confluxu 9
multorum studiosorum accrescit. alter Theologus *Vrsinus*⁷ ferè
conualuit, repetetque Deo volente explicationem Esaie, et Organi
Aristotelici. Doctor verò *Zanchius*⁸ pergit in Epistola ad Ephe-

⁵ Frederic III, called the Pious, 1559—1576.

⁶ See Letter No. 39, note 11.

⁷ Zacharias Ursinus (or Baer), born at Breslau 18 July 1534, studied at Wittenberg and Paris and was in 1561 Professor of Theology at Heidelberg, and in 1578 at Neustadt on the Hardt, where he died 6 March 1583. See Meyers *Konversations-Lexicon*; Sudhoff, *Oleianus und Ursinus*, Elberf. 1857.

⁸ Hieronymus Zanchi, born in 1516 at Alzano, joined the order of the Augustine Canons in 1531, became acquainted in the monastery of Lucea with the writings of Luther, Melancthon &c., and soon made his appearance as a preacher of the Gospel in company with his tutor Peter Martyr. In 1551 he was compelled to leave Italy and, after having resided for some time at Graubünden and Geneva, accepted an appointment as Professor of the Old Testament at Strassburg in 1553. In November 1563 he was appointed minister of the Gospel at Chiavenna, and professor at Heidelberg in the beginning of 1568. When

sios, adiunctis Ethicis Aristotelis. Disputationes quoque institutę sunt. priuatę etiam inter nos breui instituendę erunt. Cętera omnia habemus, prout in alijs literis indicaui. Hoc ¹⁰ mense habenda est Synodus⁹ omnium ministrorum totius ditio- nis Casimiranę, in qua pręter alia multa, agetur de Confes- sione illa fidei Latina, conscripta ante aliquot menses à Doctore Zanchio⁸, cuius exemplar missum fuit ad Tigurinos et Gene- uenses, vt eorum sententia cognita, exemplaria aliquot imprimi possint et mitti ad omnes nostras Ecclesias, quó etiam illarum iudicium accedat, et tandem generaliter ędatur. in ea specia- liter refutantur heretici nostri temporis, potissimum verò vbi- quitarij¹⁰, qui magnas in Ecclesia Germanica turbas excitant, quibus nemo nisi solus Deus noster mederi poterit. Versio ¹¹ Latina D. Tremellij¹¹ et Francisci Junij¹² prodijt integra his

the Elector Ludwig VI, succeeding the Elector Frederic III, introduced the Lutheran doctrine into the Palatinate, and most of the professors had to leave the country, Zanchi was appointed in 1578 at the school at Neustadt on the Hardt. In 1577 the deputies of the reformed States, assembled at Frankfurt, invited him to compile a Confession, intended to be in opposition to the Formula Concordiæ, though not to be a new Confession, but rather a harmony of those existing. Beza and Danaeus made use of his work for their *Harmonia Confessionum fidei orthodoxarum*, published in 1581. Zanchi died 19 November 1590 while on a visit to Heidelberg. See Herzog, *Real-Encyklopädie*; Henry Gough, *Index to the publications of the Parker Society*.

⁹ The so-called "Synod" was an assembly or meeting of ministers held at the instance of prince Johann Casimir, who was at that time much in company with Englishmen and Netherlanders at Frankfurt, and desired to counteract the Concordia of Berg; see Herzog, *Real-Encyklopädie*, first edition (article *Concordienformel*) and second (article *Konkordienformel*); Cf. also J. C. G. Augusti, *Corpus librorum Symbolicorum*, p. 606.

¹⁰ See Letter No. 81, note 8.

¹¹ Emmanuel Tremellius, born at Ferrara in 1510 of Jewish parents, was teacher of Hebrew at Lucca in 1541, but in the following year went to Switzerland and Strassburg in company with Peter Martyr, Oehino &c., and about 1548 to England, where Cambridge University appointed him professor of the Old Testament. But on the accession of Queen Mary he was obliged to flee, and after having been for some time tutor to the children of the Palsgrave Wolfgang of Zweibrücken, he was in August 1558 appointed Rector of the new school at Hornbach, and in 1561 professor of Hebrew at Heidelberg, where he translated the New Testament from Syriac into Latin (published at Lyons in 1561), and the Old Testament from Hebrew into Latin (published at Frankfurt in five folio volumes, 1575—1579) with the assistance of Franciscus Junius. In 1577 he was banished from Heidelberg, and after having spent some time at Metz, he was appointed Professor of Hebrew at Sedan, where he died 9 October 1580 at the age of 70. See Herzog, *Real-Encyklopädie*, 2nd edition; Henry Gough, *Index to the publications of the Parker Society*; Cooper's *Athenae Cantabrigienses* (where he is called John Emmanuel).

¹² Franciscus Junius (French: François Du Jon), born at Bourges 1 May 1545, first studied law, but in 1562 commenced the study of the Scriptures and ancient languages at Geneva. In 1565 he accepted an appointment to the Walloon Community of Antwerp, which he had to leave after the iconoclasm had taken place there, and having been minister at Limburg from October 1566 to April 1567, he went to Heidelberg where he was hospitably

nundinis .5. partibus, venditurque hîc 5 florenis, vnoquoque 15 bathionibus¹³ æstinato. Vtinam nostrates viri docti aut de corrigenda nostra vulgari, aut de noua de integro exhibenda versione cogitare etiam velint, quod ut pro tua auctoritate promouere velis etiam atque etiam rogo. In studijs meis, et ¹² officio meo et expectationi vestræ pro virili respondere studebo, cui rei perficiendę Deus Opt. Max. mihi *Sanctum Spiritum* suum largiatur. Amen. Rogo te mi Domine et frater obseruande, ¹³ quandoquidem homo sum, et peccatis multisque vitijs subiectus, quidquid in me reprehensione dignum compereris, liberè monere me velis. agnoscam libenter, tanquam profectum non solum ab amico meo et emendationis meę studiosissimo, sed multò magis à ministro et pastore gregis diuini. Quicquid ¹⁴ etiam potero tuo nomine hîc præstare, præsertim circa rem librariam, cùm Neostadium biduo tantum itinere Francofurto distet, inuenies me paratissimum. Francofurti 17 Aprilis. anno temporis vltimi. 1579. Deus Opt. Max. cumulatè plus plus-que benedicat tibi et tuis nostręque Ecclesię.

Tuus ex animo

Daniel Dedieu.

Addressed:

Pietate ac doctrina
præstanti viro, Domino Gode-
frido Wingio, Londino-
belgiçę Ecclesię pastori fi-
delissimo, Domino et fratri ob-
seruando.

Londinum.

Endorsed:

Receptę 13 Majj 1579.

received by the elector Frederic III, who appointed him minister at Schönau in the Palatinate, the asylum of many refugee Netherlanders. During the unfortunate war of 1568 he was field-preacher to Prince William of Orange, but returned to Schönau, till the Elector summoned him to Heidelberg in 1573, to assist Tremellius in the translation of the Old Testament. For some time he was engaged at the School at Nenstadt till in 1578 prince Johann Casimir appointed him professor of theology at Heidelberg. In 1592 he returned to France, but in the same year accepted a professorship offered to him by the University of Leiden, which he held till the plague carried him off on 23 October 1602. See Herzog, *Real-Encyclopädie*; Haag, *La France Protestante*; Van der Aa, *Biographisch Woordenboek* &c.

¹³ See Letter No. 41, note 10.

173.

JACOBUS REGIUS¹,
to GOTFRIDUS WINGIUS².

Ghent, Friday, 15 May 1579.

§ 1. You can so easily imagine the causes and excuses for my long silence that I need not say anything about them. I am overwhelmed by business. We sustain the charge of all the neighbouring churches, some of which are vexed by mass-priests, some devastated by "coureurs", some ruined by useless and foolish ministers, while most of them suffer from want of suitable pastors. 2. If your church could send us some capable men, provided with testimonials and travelling-money, you would render a great service to the churches and we should at once find some employment for them. 3. As to the state of our country the bearer of this letter, having been an eye-witness, will be able to inform you accurately. 4. As regards our Church, our Dathenus is urgently reclaimed by his Frankenthal friends, although Duke Casimir, when he was here, showed us his good will by granting Dathenus to us, and he explained, we believe, the necessity of our country to the Frankenthal people. We will try to retain him, as his kindness and influence have great effect in this place. 5. We are now endeavouring to settle some mode of electing elders and deacons, as to which there is much controversy and difference of opinion; some wish to retain that used hitherto, but I do not see why this should be done, as the whole aspect of the Church has changed. We do not know whom to elect as nearly all are neophytes. 6. Would that our fellow townsmen in London would help their church rather than accumulate wealth. 7. May Christ guide you with His Spirit and preserve your family. Salute the brethren of the Consistory.

S. P. per Christum.

Tam diuturnæ intermissionis literarum multas apud te afferre causas aut excusationes, observande frater, nihil attinet, cum eas facile tecum perpendas, nihilque de animo meo tui observantissimo (quod equidem existimo) dubites. Quibus hic negotijs obruamur, non paucis exposuerim. Omnium finitimarum Ecclesiarum sustinemus provinciam, Quarum nonnullæ sacrificulis diuex-

¹ See Letters No. 127, note 13, and No. 155.

² See Letters No. 18, note 2, No. 102 and No. 104. note 2.

antur, nonnullæ cursoribus³ vastantur, aliquæ ab inutilibus et ineptis ministris pessum dantur, pleræque autem verorum pastorum inopia laborant. si vestra Ecclesia tantum patriæ præstiterit, vt aliquot idoneos, et probatos viros non solum literis testimonialibus, sed etiam viatico instructos (qua in re nostra Ecclesia supra vires grauatur) huc dimitteret, rem Ecclesijs longe vtilissimam, et nobis gratissimam fecerit. Nos illis aliquam functionem propediem assignabimus. Quo loco sit nostra Respublica harum lator accuratè tibi narrauerit, utpote αὐρόπτης. Certè longè tranquilliori fuit conditione ex quo turbulenta illa hominum colluuiēs⁴ profligata est, aut spontè excessit. Neque bene cum vlla agetur ciuitate tantisper dum illi hominum generi locus erit. Porro de Ecclesiæ nostræ statu⁴ hoc accipe. Noster Dathenus⁵ repetitur a suis Franckenthalensibus, idque obnixè: quanquam Illustrissimus Dux Casimirus nobis, cum hic⁶ esset, suam in eo cum Reipublicæ tum Ecclesiæ commodando beneuolentiam ostendit, et, ut intelleximus, apud ipsos Franckenthalenses patriæ necessitatem declarauit. Illi nihilominus acriter institerunt sed nobis obnitendum erit, ut retineamus: multum enim hic efficit ipsius Domini Datheni⁵ et gratia et autoritas. Præterea summopere nunc laboramus de forma eligendorum Seniorum et Diaconorum constituenda. cuius non parua existit inter nos controuersia et dissentio. popularem illam quidam vrgent hactenus sub cruce vsitatum, consuetudine potius, quam ratione ducti. Non video quonam pacto hæc forma retineatur cum aded iam mutata sit Ecclesiæ facies. Nobis prudenter⁷ est agendum, ne aut καὶνοτομίας meritò insimulemur, aut Ecclesiæ tam teneræ pacem aliquo modo turbemus. Nescimus quosnam simus electuri, quòd omnes

³ *Cursores* is probably a translation of the French *Coueurs*, by which name the Synods of the French Protestant Church designated those persons who, without preparatory study or lawful appointment, made their appearance at various places as preachers, and often disturbed the peace of the communities which they visited; see a "Role des coueurs" (Synod of Vertueil, September 1567) in Aymon's *Synodes nationaux*, vol. i, p. 78.

⁴ Reference is probably made to the tumults at Ghent caused by the Malcontents &c., on which cf. Motley, *Rise of the Dutch Republic*, under the year 1578.

⁵ See Letter No. 25, note 7.

⁶ John Casimir, Prince Palatine of Pfalz, was at Ghent in 1578, "fomenting an insurrection which he had neither skill to guide, nor intelligence to comprehend": Motley, *Rise of the Dutch Republic*, pt. vi, chapter 1.

⁷ MS. *prudenter*.

sint ferè neophyti. Vtinam nostri Londinogandauenses hoc tan- 6
dem considerarent, et de ope sua in Ecclesiam potius conferenda,
quam de diuitijs congerendis cogitarent. Sed perpauco Christi
negotium seriò tangit. Interim non est quod deficiamus cum
tam felicem hactenus successum Dominus dederit ijs qui ipsius
regnum sedulò promouerunt. Quem, utpote summum modera-
torem, ut assiduis precibus pro nobis fatigetur quotquot isthic
estis, quibus nostræ Ecclesiæ curæ sunt, etiam atque etiam
rogo. Dominus Christus te, colende frater et Collega suo spi- 7
ritu semper dirigat, tuamque familiam incolumem tueatur. Fra-
tres synedrij velim officiosè ex me salutes. Gandavi idib.
Maijs 1579.

Tui obseruantissimus frater et symmysta
Jac. Regius.

Addressed :

8

Obseruando fratri
et symmystæ Domino
Gotfrido Wingio Ecclesiæ
Londino-belgicæ pastori
fidelissimo.
Londinum.



174.

JOHN [AYLMER], Bishop of London¹,
to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Fulham, Thursday, 4 June 1579.

§ 1. *I have received a letter from Her Majesty's Privy Council saying that in the month of August 1576 several storehouses at Portsmouth, belonging to the Queen and to merchants and inhabitants of the town, were consumed by fire, whereby the said merchants...lost two thousand pounds and the town is now almost wholly decayed. 2. Portsmouth being an important place, Her Majesty allows the said merchants...to collect money for their relief. 3. But as the charge for persons, appointed to make this collection, would consume most of the money collected and much time, Her Majesty's Privy Council desire me to order my Apparitor or some other of my officers to command the Curates and Churchwardens of every Parish Church in my diocese to collect the contributions of the parishioners, and to deliver the money so collected to me; 4. to be handed by me to Sir Richard Pipe and Sir Lionel Duckett, Aldermen of the City of London, receiving for the portage thereof fourpence in the pound; 5. and to see that the money so collected may be handed to persons of trust. 6. Therefore execute this order, and exhort your congregation to further so good a purpose. 7. The money so collected should be paid to William Blackwell my Registrar, between this day and the 24th next.*

After my hartie Commendacions vnto you, Theise are to lett
yow vnderstande that I have receaved a letter from the
Lordes of the Queene her Maiesties moste honorable privie
Counsell, directed to me the tenor whereof heereafter
ensewethe.

¹ John Aylmer, or Ælmer or Elmer, was born about 1521 at Aylmer Hall in Norfolk and is stated to have been a fellow of Queens' College, Cambridge. He took holy orders on 17 September 1541, and after having discharged various ecclesiastical offices he was installed archdeacon of Stow in the church of Lincoln on 15 June 1553, and thereby obtained a seat in the convocation which assembled in the first year of queen Mary's reign. He soon demonstrated that he did not fear to avow the reformed opinions which he had imbibed, for he boldly challenged the catholic divines to a dispute with him on the controverted tenets. Unwilling, however, to receive the crown of martyrdom he soon fled to Germany, residing first at Strassburg and afterwards at Zurich. On Elizabeth's accession he came home, and upon bishop Sandys' translation to York (8 March 1576—7), he was appointed to succeed him in the see of London. He expired 3 June 1594; Cooper, *Athenae Cantabrigienses*, II. 168 sqq.

After our right hartie Commendacions vnto your Lordeshipp: whereas in the monethe of Auguste in the yeare 1576 by Accidente of fire within the Towne of Portesmouthe diuers stoare howses as well of the Queenes Maiesties as of the Marchauntes & Inhabitauntes of the saide Towne were consumed in the which sondrie kinde of marchaundise and goodes to the valewe of two thowsande Powndes appertaininge vnto the saide Merchauntes and Inhabitauntes beinge the whole substance of the greater parte of theim was vtterlie loste whereby the saide towne at this instante is, almoste wholelie decaid as allso by reason of other losses and damages by theim of late yeares sustayned at the Seas: In consideration whereof ² (and for that the towne is of muche importaunce beinge a porte and fortresse vppon that coste of this Realme servinge to greate purpose and therefore by all good meanes to be cherished and releived) her Maiestie hath graunted vnto the saide Marchauntes and Inhabitauntes her letters patentes vnder the greate seale. by the which they are licensed to gather and receave towardes their releife the devotion of well disposed people thorowgh owt the Realme: And for as muche as the ³ chardge of speciall persons to be appointed to repaire from place to place with the saide letters patentes to gather the saide devotion will not onlie be greate to the poore men and consume the moste parte of suche Sommes as maie that waie for their releif be gathered; but allso prolonge time whiche their necessitie cann hardelie beare, we have therefore thought good in their behalfe to desire your Lordeshipp (the said *lettres* patentes or a trewe Copie of theim comminge vnto your handes accompanied with theise our letters) that yow will give order vnto your Apparitour or somme other of your Lordeshippes officers to will and commaunde the Curattes and Churchwardens of everie parrishe church within your Dioces at suche times as are accustomed and with as Convenient diligence as maie be to gather the devotion of the parrishioners Accordinge to the Contentes of the saide letters patentes and the money by theim so gathered to be delivered vnto your Lordeshipp or to suche as yow shall appointe & by ⁴ yow or them to be conveyed vnto London, and there paide

vnto Sir Richard Pipe² and Sir Lionell Duckett³ Knightes Aldermen of the Cittie of London, receavinge for the portage thereof iiij^d in everie pownde. And heerein prayenge your Lorde- 5 shipp to have a speciall Care that the handelinge of suche money as shalbe collected to the vse of the poore men maie be committed to persons of truste that the good devotion of her Maiesties subiectes given to the releife of the towne afore- saide, be not frawdulentlie deliuered ouer and thereby thintente of the people abvsed: And so referringe the doinge thereof to your Lordships good ouersight we bidd yow hartelie well to fare. From Whitehall the xxijth of Maie 1579.

Your Lordships verie lovinge frendes :

T. Bromley ⁴ canc :	W. Burghley ⁵	T. Sussex ¹³
A. Warwicke ⁵	F. Bedford ⁹	R. Leicester ¹⁴
F. Knollys ⁶	Jamys Crofte ¹⁰	H. Sidney ¹⁵
Chr. Hatton ⁷	Fra. Walsingham ¹¹	Tho. Willson ¹⁶
	Wa. Mildemay ¹² .	

² Sir Richard Pipe, Draper, was Lord Mayor of London in 1578; see Stow's *Survey of London*, by John Strype, vol. II, Bk. V, p. 136.

³ Sir Lionel Duckett, son of William Duckett of Flintham, Nottinghamshire, and Jane Redman who inherited Harwood Castle, Yorkshire, was apprenticed to John Colet, Mereer, and admitted a freeman of the Mercers' Company in 1537. As Warden of the Company his name appears in the charter granted to the Mercers by Queen Elizabeth in 1560. He lived in Wood Street and was an eminent merchant, and subscribed largely to the expeditions of Frobisher in search of a North West passage. He was elected alderman of Aldersgate ward 5 Dec. 1564, was sheriff the same year, became alderman of the ward of Bassishaw 22 Apr. 1567, and Lord Mayor 29 Sept. 1572. He was President of Bridewell and Bethlem Hospitals from 1569 to 1573, and again from 1580 to 1586, and was knighted by Queen Elizabeth. He was one of the executors of Sir Thomas Gresham, and is said to have been his partner and associated with him in the building of the Royal Exchange. He died in 1587. See for further particulars Sir George F. Duckett, Bart., *Duchetiana, or historical and genealogical memoirs of the family of Duckett*, London, 1869; *London Corporation Records*; Stow's *Survey of London*, by John Strype, vol. II, Bk. V, p. 136 and vol. I, Bk. I, p. 289; also *Calendar of State Papers, Domestic*, 1547—1580.

⁴ Sir Thomas Bromley, Lord Chancellor, appointed in May 1579; see John Lord Campbell's *Lives of the Lord Chancellors, &c.*

⁵ Ambrose Dudley, Earl of Warwick.

⁶ Francis Knollys, or Knollis, was born at Grays, in Oxfordshire, and educated at Oxford, and when introduced at the court of Edward VI. he was distinguished for his zeal in the cause of the reformation. In Mary's reign he retired to the continent, but on Elizabeth's accession he obtained the office of vice-chamberlain of the household, and of privy councillor, and he was afterwards made treasurer of the household, and knight of the Garter. He died in 1596. See Rose's *Biographical Dictionary*; Wood, *Athenae Oxonienses*.

Theise shalbe therefore to require yow to see the same dili- 6
gentlie and dewtifullie putt in execution and to exhorte and
perswade your Congregation as muche as in yow liethe to
the furtheraunce of so good a purpose whereby their Lorde-
shippes maie have cause to thincke the better of yow: With 7
a speciall note what everie man givethe: And the money so
gathered and collected by those that yow shall appointe to
receave the same to be paide ouer by them to the handes
of William Blakwell my Regester dwellinge in Jvey lane be-
sides Paules betweene this and the Feaste of the Nativitie of
St John Baptiste nexte comminge: And thus faile ye not to
dooe as yow will answeare to þe contrarie. From my howse
at Fulham the iiijth of June 1579.

Yours in christe

Johannes Londoniensis.

⁷ Sir Christopher Hatton, who succeeded Lord Chancellor Bromley on 12 April 1587, was educated at St Mary's Hall, Oxford, and died in 1591; see Wood, *Athenae Oxonienses*; Sir Harris Nicolas, *Memoirs of the life and times of Sir Christ. Hatton*, Lond. 1847, 8°; John Lord Campbell's *Lives of the Lord Chancellors*.

⁸ See Letter No. 127, note 7.

⁹ Francis, second Earl of Bedford; see also above, Letter No. 80.

¹⁰ See Letter No. 134, note 9.

¹¹ Sir Francis Walsingham was born in 1536 at Chiselmhurst in Kent and educated at King's College, Cambridge. On leaving the University he went abroad, and acquired such a knowledge of languages as recommended him to Sir William Cecil, who sent him on three missions to the court of France (1570—1573). In 1573 he was appointed one of the secretaries of state, and knighted on 1 December 1577. In 1587 he was made chancellor of the duchy of Lancaster. He died poor 6 April 1590; Cooper's *Athenae Cantabrigienses*, II. 86 sqq.

¹² See Letter No. 106, note 18.

¹³ Thomas Ratcliffe, third Earl of Sussex.

¹⁴ Robert Dudley, Earl of Leicester.

¹⁵ Sir Henry Sidney, educated at Oxford, was, in the second year of Queen Elizabeth, appointed lord president of the Marches of Wales, and in 1568 constituted deputy of Ireland: he died 5 May 1586; Wood, *Athenae Oxonienses*, I. 513.

¹⁶ Sir Thomas Wilson, educated at King's College, Cambridge, became tutor to the sons of the Duke of Suffolk. In the reign of Mary he lived abroad. Queen Elizabeth made him master of requests; he died in 1581; see Cooper, *Athenae Cantabrigienses*, I. 434.



175.

**THE CONSISTORY of ANTWERP,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

Antwerp, Wednesday, 10 June 1579.

§ 1. *We acknowledge the receipt, through Peter Luts, of fifty pounds, which you, at the request of the Classis of Brabant, sent us for the poor churches of the said Classis, which charity comes opportunely, not only to the poor dispersed Christians who are hunted from place to place, 2. but also to the churches of Brabant which are not yet dispersed, but still unable to support themselves and their poor. 3. We, therefore, thank you in the name of the aforesaid Classis, and pray the Lord.....*

Genaede ende vrede door Jesum Christum Amen.

Eerweerdighe, vrome, godzalighe, bezondere *Lieue* broeders ¹
ende mededyenaers inden Here, Wy gebyeden ons van gansen hertten tot *W lieden* Dezelue corttelyken the erkennen gheuende, hoe dat wy door handen van *Seigneur* Pijeter Luts, nv ettelyke daghen geleden ontfanghen hebben de *somma* van vyftich lb steerlinghs, Dewelcke *W lieden* door bede ende versoeck der brabantische classis, tot behoeff der armen Kercken des zelffs classis ons ouergesonden hebt, Weleker *W lieder* weldadicheyt, gelijkxs in dese elendighe ende jammerlyke tyden zeer wel voor de arme verstroeyde Christenen, dye ghinswart herwardts wt haeren plaetzen gedrewen ende verjaecht worden (als *W lieden* zonder twyuel met droeffheyte uwer hertten hoort ende verstaet) te passe compt: ende oock gelyk ²
dye zelue v *lieder* weldadicheyt zeer wel te passe compt voer dye kerken in Brabant dye noch nyet verstroyt, den nochtans zo arm zyn datze haer zeluen nijet en connen inden dyenst ende haer armen onderhouden, Alzo hebben wy nijet willen naer- ³
laeten *W lieden* voor desen *W Lieder* weldadicheyt wt name des Classis voerseid hoochlyken te bedancken ende onsen god ende

Lyeuen Vader herttelyken the bidden, dewijle W *Lieden* nyet den sparende, maer liberalen, getrouwen, ende blymoedighen Hertte ende Handt in desen onsen grooten noodt zo ryckelyck hebt toegesteken, dattet Hem wederom belijene ouer W *lieden* also the beschicken, dat alle genaede ende weldadicheyte ouervloedich ouer W *lieden* zy, op dat W *lieden* in alle dinghen, alle tydt alle genoegzaamheyte hebbende, tot allen goeden wercken ouervloedich zyn meucht. Amen. Ende hyer mede W *Lieden* 4

Eerweerdighe, vrome, godzalighe *Lieue* medebroeders in den Here, Onsen *Lieuen* God ende Vader ende zyn heylzame woorde bevelende. Wt Antwerpen desen 10 Junij 1579.

By laste der ganscher Consistorie
W *Lieder* ganswilleghen mededyenaer
inden woorde des Heren :
Ysbrandus Trabius¹.

Addressed :

5

Den Eerweerdighen
vromen, godzalighen, onsen *Lieuen*
mededyenaers inden Here,
De Dijenaer des woordts,
ouderlinghen, ende Dyakenen der
Nederduytscher gemeynte Christi
binnen
Londen.

Endorsed :

6

Van den van Antwerpen des 10. Junij
bedanckende dese *Gemeynte* van hör ouersenden
50. lb. an de *Gemeynten* van Brabant.
1579.

¹ Also called Balkius; see Letter No. 101, note 1.



176.

THE PRIVY COUNCIL

forbids the receiving in London of persons or goods coming from Norwich and Yarmouth.

[London], Sunday, 9 August 1579.

§ 1. *To the people. As it has pleased the Lord to deliver London from the plague, from which it has suffered such a long time, but on the other hand to visit other towns, especially Norwich and Yarmouth, with a similar disorder, and (as it is said) much more heavily and with a more sudden infection than was ever seen in this city; 2. Her Majesty and her council have deemed it expedient, for the preservation of herself (as she intends to remain in this neighbourhood) her court and the city of London, to forbid her natural subjects, as well as us foreigners and all others who reside here or hereabout, to receive or harbour any person or persons, young or old, or any goods or merchandise, whatsoever they may be, coming from the aforesaid places of Norwich or Yarmouth, on pain of banishment and the burning of such goods and merchandise coming from thence, without redemption. 3. This mandate was brought to us in this assembly, at the order of Her Majesty's Council, by the Recorder of London and other deputies, ordering us to communicate it to you immediately, and to exhort you, especially those who are in the habit of receiving guests or goods from thence, at once to inform your friends in those places, that they may guard themselves against loss and offence; 4. and to inform your friends also that they should take heed not to attend Sturbridge fair, nor to send goods thither on the penalty stated above. 5. The Recorder and Chamberlain of London, and Judge Randal, delivered this document, which was read from the pulpit on 9 August 1579 after the morning sermon.*

Ad Populum.

Gelyk *Vlieden* wel bekend is, dat den Heer belieft heeft dese stad London nae langjarich besoeck met sieckte der pestilencie,

deselue eindelyk duer¹ syne genade¹ daeruan te verlossen, Daerentegen andere steden in desen lande met geliker kranckheyt te besoecken als namelyck de steden Norwich ende Jermuyden, ende dat (by rapport) vele swaerder ende met vele haestiger infectie dan in deser stadt is gesien geweest, So² eest dat de Coninklike maiesteyt met haeren hogen rade, tot preseruacie alsowel van haren persoon (die meint hieromtrent te blyuen) als van haer hof ende dese stadt London goet gevonden heeft te verbieden, op harte peene, sowel Haeren natuyrliken subiecten, als ons Vrembden ende alle anderen, dat niemant hier oft hieromtrent wonachtich, hem en vervoordere te ontfangen oft herbergen, eenige persoon oft personen jonck oft owt, noch oock eenige goeden oft coopmanschappen, hoedanich die mogen syn, comende vande voornoemde platsen van Norwich oft Jermuyden, op pene van gebannen te worden wie ter contrarie doet, ende sulcke goeden ende coopmanschappen van daer comende, sonder redemptie verbrant te worden.

Dit gebodt ende wille haerder *Majesteit* hebben ons, wt³ laste haerer *Majesteit* hoogen Raets, alsnu in dese vergaderinge aen gebrocht Deerweerdige M^r² Recorder van London³ met andere gecommitteerde, belastende *VLieden* sulx aentegeuen sonder *vertreck* Ende *VLieden* voorder te *vermanen*, dat om offence te schuwen een yegelyck van ons die kennisse te dien platsen heeft syne vrinden in alle haeste aduertere dat se hen voor schade ende offensie wachten, insonderheyt de gene die hier gewoon syn gasten oft goedingen⁴ van daer ontfangen, dat hen desulcke in besonder van desen neffens allen anderen gewaerschout houden, Ende haere vrinden als voren oock⁵ aduerteren, ⁴ datse hen oock wachten tot Sturbridge fair⁶ te comen, oft goeden daer te senden op de peenen voorseyt.

Die dit aenbrochten, waren M^r Recorder³, ende M^r Cham- 5

¹ *duer—genade*, added in the margin.

² MS. *heer*, but crossed out and *M^r* written above it.

³ William Fletewoode, appointed Reorder in 1571; see *Calendar of State Papers, Domestic*, 1547—1580, passim; Wood, *Athenae Oxonienses*; Stow's *Survey of London*, by John Strype, Vol. II. Bk. v, p. 161 and elsewhere.

⁴ MS. *als bayen ende diergeliken*, after *goedingen* between brackets, but crossed out.

⁵ Added above the line.

⁶ See John E. B. Mayor's edition of the *Life of Ambrose Bonwicke* (Index).

berlin⁷ van London met Judge Randal⁸ Ende is aldus vanden stoel afgelesen, 9^o. Augusti 1579 nae de voormiddaechse predicacie

Endorsed :

6

Mandaet van geen personen
noch goeden tontfangen
van Norwich ende Jermuyden
geduerende dinfectie
gepubliceert 9^o Augusti
1579.

⁷ In congregacione Maioris et Aldermannorum ac Civium Civitatis London. apud Guihald[am] Civitatis predictae die Sabbati viz. primo die Augusti anno regni domine Regine nunc Elizabethæ &c. xxj^o. [A.D. 1579.]

Camerarius pro	{	Johannes Mabbe Aurifaber	{	nominati per Maiorem et Aldermannos ut
Anno sequenti		Mathens Colelouth draper		unus illorum per Communitatem electus sit
		Andreas Palmer Aurifaber		in officium Camerarii Civitatis predictae qui
				eligerunt predictum Johannem Mabbe.

(Extract from *City Records*, Journal 20, Pt. II. fol. 504.)

⁸ MS. *Sutcot*, but crossed out and *Randal* written next to it in different ink.

John Randall, who was "Bridgemaster" until 8 July 1574, is mentioned in *Analytical Index to the...Records known as the Remembrancia, preserved among the Archives of the City of London* (Lond. 1878), p. 39 n. John Southcot (whose name is struck out in the MS.) was made a Justice of the Queen's Bench in 1563 and died 18 April 1585; see *Analytical Index &c.*, p. 151 n., and Edw. Foss, *The Judges of England*, vol. v, p. 541.



177.

**PETER BARO¹,
to [ROBERT] DE LA FONTEINE².**

Cambridge, Wednesday, 19 August 1579.

§ 1. *Three weeks ago I asked you to let me know what errors you had observed in my lectures, but received no reply. 2. I now repeat my request, hoping that I shall be able to satisfy you. Tell me also what others reproach me with; I shall acknowledge my fault when I see it, or explain what is obscure. 3. As regards those rumours about me, where*

¹ Peter Baro (or Baron, or Barrow) was born at Étampes in the isle of France about 1531. He studied the civil law for some time and proceeded bachelor in that faculty at Bourges on 9 April 1556. In 1560 he retired to Geneva, where he gave himself up to theological pursuits, was made a minister, and received ordination from the hands of Calvin himself. He returned to his native country, but in consequence of the troubles in France he retired to England in 1572 or 1573, where he was kindly entertained in the family of Lord Burghley. He afterwards settled at Cambridge, becoming a member of Trinity College, and in 1574 he was chosen Lady Margaret's professor of Divinity. On 3 Febr. 1575—6 he was incorporated in this university in the degrees of bachelor and licentiate of civil law, which he had taken at Bourges, and in 1576 he was created D.D. here, being incorporated in that degree at Oxford on 11 July in the same year. He appears to have lectured privately in Hebrew for students in divinity, in the lodging of Dr Goad, Provost of King's College, who also engaged him for a divinity lecture to be publicly read in the common hall of the said College. His lectures upon Jonah were published in the beginning of 1579, and we learn from the present Letter and from those printed below as Nos. 178, 179, 183, that very soon the more rigid Calvinists took offence at certain doctrines upheld by Dr Baro. On 8 Dec. 1595 Archbishop Whitgift, in a letter to Dr Neville, master of Trinity College, said that her Majesty was greatly offended with him "for that he being a stranger and so well used, dare presume to stir up or maintain any controversy in that place. And therefore advise him from me utterly to forbear to deal therein hereafter." On 12 Jan. 1595—6 he preached ad clerum at St Mary's, and his discourse, which had reference to the doctrines of the Lambeth Articles, gave great offence to the Calvinistical party and aroused such ill-will, that his situation became unpleasant and in the same year he gave up his professorship. He retired to London and died in a house in Dyer's yard in Crutched Friars street, over against St Olave's church in which he was buried on 17 April 1599. See Cooper's *Athenae Cantabrigienses*, ii. 274, 551; Haag, *La France Protestante*.

² Robert Le Maçon (or Le Masson) Sieur De la Fontaine (or Fontaine), was first minister of the Protestant church of Orleans, but after the Bartholomew massacre fled to England, and though he returned to France, the National Synod of Sainte-Foy granted him in 1578 as pastor to the French Church of London. The year of his death is not known, but Sym. Ruytinek relates (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 173) that he congratulated and addressed king James I. on his accession in May 1603, in the name of the Foreign Communities in England, and likewise Archbishop Banerft on his translation to Canterbury in 1604. Moreover, a Letter was addressed to him from Saumur on 6 July 1609 (see below Letter No. 278); see Haag, *La France Protestante* (first edition).

you mention one scholar by name and another who has written an epigram on my lecture (who I think must be Chadreton), you will find them all vain, or scattered about by one of those whom I have occasionally blamed for the same things for which you and Villiers rebuked them. 4. If I am mistaken I hope that you will frankly tell me the truth. 5. My wife's health is almost in the same condition as it was a year ago, though it is not worse, and she is better able to attend to her domestic duties in which my elder daughters assist her and myself. I pray God to preserve and bless you, and your wife and family. 6. Please to salute (William) Delaune and his wife.

Tribus ab hinc hebdomadibus ad te literas miseram quibus rogarem ut quæ te in illis prælectionibus³ observasse diceris una cum rationibus quibus nitereris, et quibus adductus, me in errore esse existimares ad nos mitteres: ab eo tempore tuas avidè expectavi, neque tamen ullas accepi quòd vel intereiderint, vel aliis rebus occupatus fueris. Nunc itaque de eadem re rescribere visum est, plurimumque rogare ut quia me tibi satisfacturum spero, ad me ea, quum aliquid otij nactus fueris, mitteres. Imo quod audiveris ab alijs reprehendi, modo etiam eorum rationes adjungas si ad me perscripseris, gratissimum feceris, aut enim errorem si eum videam, agnoscam, non minus sanè lubenter, quàm hic scribo, aut ea explicabo quæ minus fuerunt a me explicata aut obscurius dicta. Quod autem ad eos rumores attinet quod de me isthic sparsos esse dicebas, in quo doctorem unum nominabas et quendam qui illis prælectionibus suum epigramma apposuisset (quem non ex vanis conjecturis M. Chadretonum⁴ esse suspicor), comperies, si vivas, vana ista esse omnia: aut ab eorum aliquo dissipata quos nonnunquam reprehendj in illis ipsis rebus in quibus et tu et Villerius⁵ eos etiam reprehendistis; quamvis enim et me et meo consilio atque opera sæpe utantur, quia tamen me non habent in omnibus astipulatorem, ideo de me quidam aliquando sinistre loquuntur. Quod si hic fallar, et aliquid aliud sit quàm putem, velim ut etiam (si potes) rescribas et

³ Namely his Lectures on Jonah, see above note 1.

⁴ Laurence Chaderton, a Puritan Divine, was born at Oldham on 14 September 1536, and in 1562 entered Christ's College, Cambridge, where, after a short time, he formally joined the Established Church, and was, in consequence, disinherited by his Roman Catholic father. He won such a great reputation that Sir Walter Mildmay, the refounder of Emmanuel College in 1584, chose Chaderton for the first master. He died November 1640, in the second month of his 105th year according to his biographer Dr Dillingham; see *Encyclop. Britannica*; E. S. Shuckburgh, *Laurence Chaderton*, translated from a Latin memoir of Dr Dillingham, with notes and illustrations, Cambridge, 1884, 8°.

⁵ See Letter No. 169, note 3.

apertè quid illud sit aperias, alioquj enim neque de eo, neque pro me quicquam dicere possim quamvis id cupiam, ut res postulare videtur. Vxor mea est ferè eo modo affecta. 5 quo superiore anno, hoc eodem tempore fuit, est tamen minus molesta, magisque ac diligentius res nostras domesticas procurat et ej mihique majores natu filiæ sunt adjumento. Itaque quis meus sit status vides. Hic si quid potes nos adjuvabis. Deum opt. max. rogo ut te uxorem familiamque tuam conservet vobisque omnibus benedicat. Launeum meis si placet 6 verbis ejusque uxorem salutabis. Vale observande in Christo frater. Cantabrigiæ 14 Calend. Septembris 1579.

Tuus P. Baro.

Addressed :

A Monsieur
Monsieur De la Fontaine fidele
Ministre du S. Evangile
A Londres.



178.

PETER BARO¹,
to [ROBERT] DE LA FONTEINE².

Cambridge, Tuesday, 25 August 1579.

§ 1. *Although I am not unwilling to exercise, if necessary, my knowledge of rhetorical discussion, yet as debate might ruffle our tempers, I asked you to send me your remarks on my lectures as well as the grounds on which you found them, so that I might answer them together and satisfy you. 2. Since you have thought otherwise of it, and declare as false so many things which you comprise in one syllogism, you prescribe yourself the mode of our procedure, by asking me to reply first to the major premiss of your syllogism. I will comply, though hardly hoping to satisfy you. For a true judgment of any joint sentence may depend upon the truth of all parts together; and although I do not doubt that I err frequently, yet I shall only believe that I err in all these things together when you prove the minor premiss of your syllogism. 3. For, as to your major, theses loosely put together may appear different in sense and form from what they do when read in their context and applied to their proper theme: but as I trust that you will explain everything with moderation, and in its context, I do not hesitate to say that you seem to have excerpted everything in good faith. 4. This is proved by the numbers 7, 8, 11 and 17, which you do not absolutely ascribe to me, but think to have been collected from another source. And indeed I do not own them, nor shall I treat of them now, as for each of your four theses I would write a different one. 5. When, therefore, these four are removed, there remain fifteen, and if you combine the third and fourth with the second, only thirteen. And here I wait to learn on what ground you censure. I certainly believe you to be animated towards me, as you say, by a friendly and Christian disposition only, and be sure that I entertain no other feeling towards you.*

Quamvis scholasticam disserendi rationem aliàs didicerim, ¹ eamque quum opus est adhibere non recusem, quoniam tamen disceptando ita facile utrimque exacerbantur animi, ut omnia quæ dicuntur in deteriorem partem rapiantur veritasque sæpe amittatur: quoniam etiam Christianæ religionis puritas, fidei simplicitate, magis quàm disputandi subtilitate continetur et explicatur: Rogaveram ut unà cum tuis in meas prælectiones observationibus rationes etiam mitteres, quibus illæ niterentur: quod si factum abs <te>³ fuisset ad omnia simul, ac semel,

¹ See the preceding Letter, note 1.

² See the preceding Letter, note 2.

³ Some such word as *te* has evidently been omitted.

dum otij aliquid habeo, respondissem, tibi que (ni fallor) satisfacissem. Jam verò quum aliter tibi visum sit, ac tam multa ² quæ uno syllogismo comprehendis, falsi simul accuses, atque ideo cautius agendum existimans, ut minus effugere aut tergiversari possim, rationem ipse agendi præscribis, nominatim petens, ut ad tui syllogismi propositionem prius respondeam, quàm ulterius progrediare: age, tibi ne meo deesse officio videar, morem gerere constitui: etiam monens ut hic vigiles: adduci enim vix possum, ut existimem (modò ea adsit ἐπιείκεια quam tu soles, in eorum quos amas scriptis legendis adhibere) te quod vis effecturum. Quum enim pendeat (ut hujus memineris) verum copulati enuntiati iudicium, ex omnium simul partium veritate: quamvis me eum esse non dubitem, qui propter ingenij imbecillitatem frequenter (ut hic fortassis etiam) errem (nam hoc et humanum est, et magnis in ecclesia viris contigit), est enim dies hodiernus hesterno doctior, noxque nocti indicat scientiam⁴) tamen me in his simul omnibus errare, tum demum credam, quum tu mihi tui syllogismi assumptionem comprobaveris. Nam quod ad propositionem attinet, quamvis ³ theses ita decerptæ, nudæque propositæ, duræ sint et alium penè sensum ac formam induere videantur, quàm quum in contextu explicatæ, et ad subjectam materiam applicatæ leguntur; ideoque multj conquerantur, sua ita scripta lacerari, ac peregrinas sibi opiniones affingi: quia tamen abs te spero omnia ἐπιεικῶς, et ex loco unde desumpta fuerint, aliove, aut ex ijs quos nuper tecum de hisce rebus sermones habui, explicatum iri, dicere non dubito, mihi videri te, bona hæc fide ex meis illis prælectionibus excerpisse. Nam de sincera tua ⁴ fide testantur illa quatuor, quæ numeris 7. 8. 11. 17. subiecta, mihi absolutè non tribuis, quamvis alicunde colligi posse opineris. Ego verò (ut de illis jam dicam) ea non agnosco: neque de illis nunc agendum censeo: primum quia si quæ ab alio scribuntur rimari velis, non modo omnia, sed etiam quæ ex illis colligi posse videantur, nullus unquam fuerit modus. Deinde pro eo quod scribis: Nonnullorum est vera fides quæ nihil de Christo explicatè novit: potius dixissem: Nonnullorum veram fuisse fidem qui Christum explicatè (ut eo loci disputo)

⁴ Ps. xix. 2.

non cognoverunt. Et pro: fides salvifica esse potest, quæ nullis promissionibus nixa, ex rebus creatis Deum creatorem et redemptorem agnoscat: potius: fidem salvificam esse, quæ undecunque sit nata Deum creatorem et in Christo redemptorem verè cognoscat. Tertium autem: Morales etiam actiones cum fide conjunctæ justitiam conferre possunt: absolutè nego: quum sola fide justificemur. Ultimum etiam: Nostra cum Christo unio spirituum est conjunctio: improbo quia intelligo, de toto hic Christo, totisque nobis agi. Itaque his 4. demptis, quæ 5 non agnosco, quindecim supersunt: quod si tertium et 4. cum secundo conjunxeris (conjungenda enim videntur) tantum tredecim. Hic autem expecto, non quid reprehendas (id enim video) sed qua ratione quodque reprehendas. Ad primas autem hasce tuas ac meas literas revocarj utrumvis cupio, si ab eo de quo agitur alterutrum aberrare forte contigerit. Cæterum ut tibi credo affirmanti, te non alio quàm amico ac Christiano animo agi peneque invitum ac reluctantem huc fuisse pertractum: sed conscientiam dictasse te hic simul et tacere et boni viri officium præstare non posse: ut hæc, inquam, vera esse credo: teque maximam mei rationem habere (de quo certè quia tuum erga me animum novi non dubito) ita velim tibi persuadeas, me non esse aliter affectum, neque erga te animatum. Ideoque obnixè rogo, ut meas semper literas in bonam partem interpreteris, ut ego tuas sum interpretaturus, etiam si propter disputandi rationem, nonnunquam acrimonix aliquid forte habeant: ne hinc unquam contigat (quod minus hîc timeo) ut ulla fiat amicitix nostræ imminutio. Nos Deo gratia melius 6 valemus, si cum uxore ac liberis valeas: quod ut ita sit Deum vehementer oro. Vale igitur frater in Christo observande. Cantabrigiæ 8º Calend. Septembris. 1579.

Tuus P. Baro.

Addressed:

A Monsieur
Monsieur De la Fontaine
Ministre de l'eglise Francoyse
A Londres.

179.

PETER BARO¹,
to [ROBERT] DE LA FONTEINE².

Cambridge, Wednesday, 7 October 1579.

§ 1. *I am glad that you wrote to me why your letter came so late, as I accused the courier. I have hardly time now to reply, as the lectures are at hand, but I will say a few words that you may not think that I am unwilling to satisfy you, or wish to delay doing so longer than is necessary. 2. It seems hard that while we are comparing notes you should think and speak of me otherwise than before. There is another man in Suffolk, besides the one whom I named to you before, who spreads the same rumour and mentions you as its author, which, I think, is incompatible with our friendship. 3. I know, however, that you have merely said all this, and with such vehemence, to extricate me from the error in which you consider me to have fallen. I desire to be recalled from error, even with severity, but heaven knows which of us errs more and sins against the other. 4. I will endeavour to satisfy you but have no time to reply in detail, and there are certain things which I do not sufficiently understand. In a definition of faith you require the Word (of God) to be mentioned first, afterwards promises of free grace. Tell me whether you mean the whole word of God, or a certain portion of it, and which. And as regards the promises, whether you wish them all mentioned or some only, and how many and which. 5. In another place, where you teach the nature of Christian faith, you say that it differs from the historical. What do you mean by "historical"? You speak of sacred histories, but do you require a knowledge of them all for the production of this faith in man, or of some only? Again why do you insist upon historical, rather than upon other sacred writings, as faith arises no less from the latter than from the former? 6. Say also which was that sole promise before the deluge? As soon as I understand all this better I will devote all my spare time to you. 7. Whitaker has been raised to the regius professorship of theology, which will please your friend Chark, who says that the many errors in my book make me unworthy of the office; but I am not sorry as I am already burdened enough.*

Gratum fecisti, quod causam scripseris, ob quam tuas literas tardius acceperim, culpam enim in tabellarium transferebam. Si ad me suo tempore pervenissent, otij ad respondendum satis, ni fallor habuissem ideoque moram gravius tuli. Nunc verò, imminente, ut scis prælectionum onere, vix id possim, ac ne vix quidem. Ne tamen existimes me tibi aut satisfacere nolle, aut diutius quàm par sit differre, mox de ea re aliquid subijciam, ubi paululum apud te conquestus fuero.

¹ See Letter No. 177, note 1, and the preceding Letter.

² See Letter No. 177, note 2

Durum videtur si pendente hac inter nos, ut ipse loqueris, ² collatione, aliter quàm prius de me sentias ac loquaris. præter eum de quo jam ad te scripsi, alius est in Suffolcia, cui ego ob probitatem ac doctrinam multum tribuo, qui idem ac ille spargit, ac te authorem nominat. Ego quidem non adeo curo quid dicatur: sed hoc abs te proficisci ab nostra amicitia alienum judico. Deinde si quis tuas reprehensiones videat, te non tantum duplices Thebas³ fingere, quum tam multa scribas de quibus nulla est inter nos controversia, sed quum quædam etiam detorqueas, ac in scirpo nodum ferè quæras⁴, judicabit te alieno esse a me animo. Ego tamen qui te propius novi aliter ³ hoc totum interpretor: ac te quo pietatis studio flagras et erga me amore incensum fuisse existimo: atque in hunc finem dixisse omnia ac majore etiam vehementia usum fuisse, quò me ab errore, in quo versarij me putas liberares, mihi (cui, ut antè dicebas, times) et ecclesiæ consultum cupiens. Sic ergo tua quum in me exclamas ac durius loqueris, accipio. Ego enim sicubi erro, ab errore revocari maximè cupio, nec quàm id fiat severe, modo fiat, multum curo. sed uter hic magis erret, et in alterum peccet, deus novit, ac postea planius uti spero constabit. Ego quidem tibi satisfacere conabor, nec, modo quæ a ⁴ me dicentur, benignè interpretari velis, despero. Jam verò quum mihi ut antè dixi, satis occupato, non vacet ad singula: nec si quid sit otij, id possim, quòd pauca quædam sint, quæ non satis intelligam, peto ut ea mihi primum aperiās. Requiris in fidei definitione ut mentio fiat primum verbi, deinde gratuitarum etiam promissionum. Dic utrum omne Dei verbum intelligas, an verò quandam illius partem, et quænam ea sit, et ubi. Idemque in promissionibus: utrum omnium mentionem fieri velis, an quarundam tantum, ac nominatim quot sint, quænam et ubi extent. Hoc enim si intellexero, facilius iudicabo, utrum sit horum necessariò facienda mentio in fide definienda. Deinde alio loco, ut doceas quænam sit christiana fides, ais ⁵ eam ab historica differre: ego quid per historicam intelligas, non satis percipio: te quidem non dubito de sacris historiis

³ Virg. Aen. iv. 470; Eurip. *Bacchæ*, 919; see the note in J. E. Sandys' edition of the *Bacchæ*.

⁴ See Erasmi *Adagia*, Chil. ii, Centur. iv, Prov. lxxvi.

loqui: sed nescio utrum *omnium* notitiam requiras, ad ingenerandam, hanc in homine, fidem: an *quarundam tantum*. Deinde non video, cur historias hic potius urgeas, quàm sacra alia scripta, quum ex his non minus quàm ex illis, ea fides, ut opinor, existat, ac sit denominanda. Denique etiam dicas, ⁶ quænam fuerit unica illa antè diluvium *promissio*. Hæc quum planius intellexero, quod mihi erit a *prælectionibus*, ac necessariis, quibus implicor negotiis, succisivi temporis, tibi impendendam. Cæterum Magister Wthakerus⁵ ad majorem ac regiam ⁷ theologicam professionem est elatus: quod gratissimum fore existimo tuo Cherco⁶, qui dicebat me eo munere esse indignum propter non paucos errores abs te in meo libello observatos: sed mihi non est adeo ingratum, quum satis habeam oneris. Vale charissime frater. Deum rogo ut te uxorem ac ⁸ liberos conservet. Cantabrigie nonis Octobris 1579.

Tuus P. Baro.

Addressed:

A Monsieur

Monsieur De la Fontaine Ministre

de l'église Francoyse

A Londres.

⁵ William Whitaker, born in 1548 at Holme in Lancashire, received his first education at Burnley and St Paul's School, London, and in 1564 proceeded to Trinity College, Cambridge, of which institution he was admitted a minor fellow in 1569 and a major fellow on 25 March 1571. On 3 February 1577-8 he was installed canon of Norwich, in 1578 took the degree of B.D., and in 1579 was appointed Regius professor of divinity at Cambridge. On 25 February 1585-6 he was admitted to the mastership of St John's College, and although there was great opposition to his election, he rendered himself in a short time very acceptable to the members of the society. He and Tyndall were deputed to confer with Archbishop Whitgift on the doctrines of predestination and freewill, and as a result nine propositions, commonly called the Lambeth articles, were drawn up on 20 November 1595. After his return to Cambridge he fell ill and he breathed his last on 4 December 1595: Cooper's *Athenae Cantabrigienses*, n. 196.

⁶ William Charke: see Letter No. 183, note 5.



180.

[THEODORE DE BESZE¹],
to [ROBERT] DE LA FONTEINE².

[Geneva], Wednesday, 9 December 1579.

§ 1. *I hope that some one of my letters reached you, so that I need not repeat their contents. Only tell me what has become of the error of our countryman of which you wrote to me some time ago. 2. I also request you to repeat what you think of a certain Norman who came to this town from your country, and appeared to me to have many more words than sense. 3. I recollect that you wrote to me something similar, but your letters were mislaid, and as it seems to me advisable to follow your mode, I request you to tell me privately what may help me and him.*

Tres cher frere, Jespere que quelques unes des mienes ¹
pour le moins sera paruenue, iusques a Vous, ce quj me gar-
dera de Vous en rafreschir le contenu. Seulement ie Vous
diray que ie seray tresaise d'entendre ce quj sera aduenu du
fouruoyement de celuj de nostre nation, duquel Vous m'avez
escrit il y a quelque temps. Je ne m'esbahi point tant de l'erreur,
que de la maniere de proceder, tesmoignant une estrange pre- ²
sente sera dauantage pour Vous prier de me reiterer particu-
lierement ce quj Vous semble d'un certain Normand arriné de
Voz quartierz en ceste nille, lequel me sembla des son arriuée
auoir beaucoup plus de paroles que de sens, et symbolise fort
auec ceulx du paijs bas quj trouuent par tout a redire fors
qu'en eulx mesines.

J'ay souuenanee que Vous m'en auez escrit quelque chose ³
de semblable. Mais Voz lettres se sont esgarees : et pour-ce

¹ See Letter No. 39, note 11.

² See Letter No. 177, note 2.

que maintenant il conuienne de suiure [Vostre]³ stile ie Vous prie bien fort⁴ m'aduerter priueement de ce qui nous y peult ayder, et a luy aussj. J'atten Voz nouuelles en fort-bonne deuotion, priant le Seigneur Vous tenir en sa saincte garde apres m'estre recommandé à Voz prieres. De chez Nous ce 9 Decembre 1579.

Vostre entier frere
que cognoissez.

Addressed :

A Monsieur
et tres cher frere,
Monsieur de la
Fontaine
A Londres.

³ Several words on the right-hand side of the Letter have nearly faded away, and could only be deciphered by the aid of a re-agent. After the word *suiure* another short word appears to have completed the line, but the impression of the seal has obliterated it altogether with the exception of a faint stroke.

⁴ MS. *nous* after *fort*, but crossed out.



181.

**DANIEL DEDIEU¹,
to GODEFRIDUS WINGIUS².**

Frankfurt, Monday, 28 March 1580.

- § 1. *The eighth day before the fair I received your letter (sent to Neustadt), by which you exhort me, in the name of the consistory, to return to you at once. You refer also to a more detailed letter of (John) Rademaker, which, however, I have neither received nor been able to find with any of the merchants, unless you mean the one which he wrote last year, from which I did not gather that no more than three years were granted to me for my studies and that I had now to return, whereas I, through Jacobus Regius, had asked for and was promised, a sufficient number of years, seeing that till my twentieth year I worked to no purpose, that I stammer, and have, by a long residence in England, lost nearly the entire use of our language. 2. Therefore, deprived of that letter and of all instructions as to my departure, and because my name has already been published with respect to some theological theses to be defended by me, I have delayed my departure till the coming autumnal fair, expecting meanwhile a letter and to finish my studies as well as I can. I hope that my patrons will comply with this request. 3 and 4. I myself had decided to follow the course begun here for at least one year, not only on account of the importance of the office for which I am destined, and which is still more difficult in Holland, where so many heresies sprout out, but also by reason of my ignorance and the unfortunate commencement of my studies, combined with other circumstances. 5. However, the ripeness of the harvest and the want of reapers, as well as the knowledge of your heavy labours, induce me to join you next fair, and although some friends at Brussels had invited me to attach myself to their church, I would rather promise my services to you. 6. My brethren and fellow-workers in the same field have safely arrived here from Geneva, and a few months' study in their company has done me much good. 7. Mean-time to enable me to remain here half a year longer, and to pay for books which I wanted, I have borrowed fifty-five florins, to be repaid, if you think proper, next fair. 8. Therefore, do not recall me, if possible, before the next Frankfurt fair, and send the money to pay my debt and also my travelling-money; but in case this should be a burden to the Church or any loss to the poor, I will endeavour to pay the debt myself. 9. All our brethren and companions send you their greetings; salute my patrons, the whole consistory and Rademaker. 10. Tell me also what I am to do with the books. 11. I have just received your second letter, of the same tenor as the first. But please consider my writing, and gratify my wish.*

Salutem Plurimum. Accepi literas tuas, mi Domine et frater colende, Neostadium missas 8^o ante nundinas die, quibus maturato ut redeam ad vos, ex iussu totius Synedrij, mones.

¹ See above Letter No. 172. ² See Letters No. 18, note 2, No. 102 and No. 104, note 2.

Indicas etiam literas Domini Rotarij³, quibus de omnibus certior sim factus. Sed quòd ad has literas attinet, hactenus redditæ non sunt, easque apud varios mercatores frustrà conquisiui. nisi superiore anno scriptas ab eo intelligas, ex quibus colligere non potui triennium mihi dumtaxat ad studia concessum, nuncque mihi reuertendum esse; cum etiam per Dominum Jacobum Regium⁴ sufficientes aliquo modo annos petierim, hoc ipsi proposito, me inanem ferè operam ad 20. usque annum navasse, nam quoque me nonnihil balbutire, et ex diuturniori in Anglis peregrinatione vniuerso propemodum idiomatis nostratis vsu excidisse: ad quæ omnia præstanda incommoda iustum mihi tempus datum iri pollicebatur. Tali-² bus itaque destitutus literis, nec de rationibus proficiscendi à vobis instructus, tum etiam quòd ædito iam ante nomine theses quædam Theologicæ 14^o à mercatu die mihi publicè sint defendendæ: protectionem in venturas nundinas autumnales rejeci, literas interea temporis vnas expectaturus, et commodius studia mea (licet non vt velim, vt possim tamen) aliquo modo terminaturus. Quod ut Domini Mecenates mihi indulgere non grauentur, etiam atque etiam precor. Decreueram aliàs apud³ me, annum saltem adhuc cursum in scholis⁵ inceptum persequi, ad id grauitate muneris cui destinamur, quodque difficilius in Belgio (vbi tot monstra hereseôn⁶ pullulant) obiri solet, inductus, nec non ruditate mea et infausto studiorum exordio commotus: tum etiam quòd angustis ad scientiam aliquam comparandam medijs, non tam̃ ἔξις quam̃ sola διάθεσις, incerta nempe, languida et mutabilis cognitio acquiratur. In quarum scientiarum album Theologiam referri constat. Neque enim præcipuum eius est παῖσις, sicuti in doctrina Ethica, cui obtinendæ si quis vitam et actiones ad ipsius normam compositas non adjungat, ineptissimus (vt Aristoteles ait) auditor sanè fuerit⁷. quod non minus luculenter probat definitio eius felicitatis quam Ethica pollicetur⁸. Quòd sic actio animi secundum virtutem profectam etc. ergo est practica, non theoretica. Alterius verò generis est Theologia, cuius princeps et ferè tota-

³ See Letter No. 116, note 3.⁴ See Letters No. 127, note 13, and No. 155.⁵ Added in the margin.⁶ So accented in MS.⁷ Aristot. Eth. Nic. I. 3. 5.⁸ Arist. Eth. Nic. I, e. g. cap. 7. 14. 8. 2.

lis pars est contemplatio etsi praxis nullo modo abesse queat aut debeat.

Præterea cum Deus naturaliter in naturæ rerumque omnium conditarum speculo agnosci et celebrari velit et debeat: discrimen inter philosophiam et Theologiam ministris probè tenendum est. Quod ut non in genere solum (scitu facile) sed etiam in specie teneatur, diuturna satis meditatione et exercitatione opus est. Tertio, loquuntur examina quorundam (quale etiam ferè isthic, non sine magno meo malo, conspexi) qui non satis ista distinguentes, sed permiscentes potius et confundentes. turpissimis suis commentis vniuersam Ecclesiæ doctrinam conspurcarunt. inter quos princeps fuit Seruetus⁹, fœtibus postea enascentibus alijs non minus perniciosus, Valentino Gentili¹⁰, Blandrata¹¹, etc. Ad hæc Apostolus quoties ferè describit ministro-
rum verbi officium, non modo meminit institutionis, sed etiam τοῦ ἐλεγχοῦ¹², redargutionis seu refutationis aduersariorum. ad quam partem exequendam multiplex cognitio, lectio et experimentum scholasticum requiritur. quoniam (ex omnium doctorum iudicio) multò facilius sit veritatem oppugnare quàm defendere. et nemo possit cum arte destruere, qui non prius norit arte extruere. Nec procul dubio aliam ob causam subtiles et ingeniosos hæreticos excitat Deus, quàm ut nos, quorum mentibus ingenti beneficio illuxit, non minus seduli et studiosi, imò diligentiores multò simus et instructiores in veritate propugnanda, quàm illi in ea oppugnanda. quod certamen principaliter demandarit ministris, tanquam illis in quos omnia sua tela dirigant et ejaculentur omnes diaboli et hostes dei. Hisce 5

⁹ See Letter No. 36, note 10.

¹⁰ Johannes Valentinus Gentilis was one of the Italian Antitrinitarians, who, after the execution of Servetus, disturbed the peace of the newly established Italian community at Geneva; after having also caused troubles elsewhere he was beheaded at Bern on 10 September 1566: Herzog, *Real-Encyklopädie*.

¹¹ George Blandrata (or Biandrata), born about 1515 in Italy, soon left his country for Poland where he became physician to the wife of king Sigismund I., and afterwards served in a similar capacity the widow of Johann Zapolyas in Siebenbürgen. He returned at some time or another to Italy, but his liberal ideas soon attracted the suspicion of the Inquisition and he fled to Geneva, which he soon had to leave again on account of his antitrinitarian doctrine. After a short stay at Bern and Zürich he went again to Poland without finding rest there. In 1563 he became house-physician to king Johan Sigismund, and in course of time to his two successors. It is said that he was killed and robbed by his own nephew. The year of his death, which falls after 1565, is not known: Herzog, *Real-Encyklopädie*.

¹² So accented in MS.

de causis, (nec non alijs multis, quas hîc contexere longius foret) impulsus, majus ut contingere potuisset studijs meis spatium, exoptassem: sed maturitate messis apud nos et inopia messorum perpensa: meque non mihi natum et educatum hactenus, verum Deo ipsiusque Ecclesię agnoscens: tuisque etiam mi Domine vigilijs, laboribus et oneribus Ecclesiasticis auditis: jacturam doctrinę non exiguam sustinere malo, quàm tibi Ecclesięque nostrati pro mea tenuitate non succurrere: ac proinde diuturniori spatio resecto, venturis volente Domino nundinis continuò ad vos me conferam. Licet autem priuati aliqui amici Bruxellenses (quę mihi, nunc præsertim, dulcissima patria est) ut ipsorum Ecclesię tandem inseruire cuperem hortati sint: nihil tamen huiusmodi prius cuiquam mortalium polliceri mihi certum est, quàm vos, quibus me obstringunt beneficia vestra, id ipsum liberé decernatis.

Ceterum fratres mei et eiusdem mecum militię sectatores 6 incolumes huc Dei beneficio Genevâ peruenerunt: nec mihi paruę voluptati et vtilitati fuerit aliquot adhuc menses stadium scholasticum vnà cum illis decurrere posse, et ferrum mutuo illorum ferro magis magisque exacuere. Interea verò 6. insuper 7 menses hîc traducendi causa, quando nihil aliunde missum est, ab affine quodam mercatore (Christof. Daniens) exhibita syngrapha accepi 55. florenos 15. bathionum¹³, proximo hîc mercatu, si Dominis Mecenatibus ita videbitur, reddendos. cuius summę partem absorbent libri aliqui et ante et nunc empti, qui ut boni esse debent, ita chari sunt: necessarij tamen.

Vt tandem colophonem addam, hæc duo mi frater obser- 8 uande ut mihi præstes obnixè precor, primùm ne ante proximè insequentem mercatum Francofurdensem revocer: Deinde vt, si commodé possint transmittantur hæ pecunię debite, et insuper viaticum ad iter conficiendum: Hac tamen conditione, ne Ecclesia nostra grauetur, aut pauperibus iniuria à me vlla fiat. relinquatur mihi potius totum debitum, honesta aliqua transactione in posterum à me reddendum. Omnes fratres et socij 9 mei te officiosissimè salutant, utque salutem Dominis Mecenatibus totique synedrio ex animo nuncios rogo, et Domino Rotario³, cui etiam (si placet) communicabis has literas, ut suas

¹³ See Letter No. 41, note 10.

ad me in via perditas fuisse cognoscat. Vale mi Domine et frater colende, Deumque precor *Optimum Maximum*: vt te suo sancto spiritu plus plusque suffulciat et confirmet, cùm in fide propria, tum etiam in munere constanter et fideliter obeundo, totamque Ecclesiam nostram omni benedictione spiritali circumcingat, vt Jesu Christi regnum crescat, Antichristi verò imperium decreseat et destruat. Amen. Francofurti 28. Mart. anno temporis vltimi 1580.

Tibi ex animo
addictissimus,

Daniel Dedieu *Script*

Obsecro mi Domine ut præter rogata quid cum libris mihi facien- 10
dum sit cognoscam, ut quos habeam satis multos et bonos: vsque
adeò ut nec vendere nec amittere cuperem, licet non nisi magno
illos demittere queam. Decreveram illos vasi inclusos secundo
Rheno Dordracum dirigere, et ibi relinquere, donec de condi-
tione et certo loco constaret. Consilium tamen vestrum hîc
simul expeto.

Ubi has absoluo literas, eodem die sub vesperam cum pos- 11
tridie mane, die 29. abeundum mihi fuerit, secundas tuas literas
recipio, in idem prorsus cum superioribus argumentum scriptas.
Sed vehementer vt has meas considerare velis peto, mihiq; in
iusto et necessario postulatu gratificaris. Iterum mi Domine
et frater colende Vale.

Addressed:

Pietate et doctrina insigni
Viro, Domino Godefrido
Wingio, fidelissimo Londi-
nobelgicae Ecclesie pastori,
Domino et fratri suo plurimum
obseruando.

Londinum.

Endorsed:

20

Recepte 19. Aprilis. 1580.

182.

**ASSUERUS REGEMMORTERUS¹,
to GODEFRIDUS WINGIUS².**

Frankfurt, Saturday, 2 April 1580.

- § 1. *The 2nd of March we arrived from Geneva at Neustadt, where we found our comrades and brethren in good health and studying seriously. 2. From Neustadt I went to the Frankfurt fair, where I received your letter, which was a great consolation to me. 3. For the Antwerp people had distressed me by writing to me as if they doubted not at all that you consented to this business. 4. But the consistory's advice and their decision about me comfort me greatly, and I thank God and them for all these benefits. I promise to do what I can to promote my own studies and those of my juniors. 5. To-day I received the money sent us by the consistory and am writing to Adrian de Poortere more at length about it. 6. Our friend Gerard is much in want of clothes, which he had hoped to receive from his father; we shall provide him with all that is necessary till we hear from his father. 7. Daniel de Dieu is unable to depart this fair, but will do so next autumn, which I hope you will take in good part. 8. Please excuse my inelegant letter, and may the Lord preserve you to us and His Church. 9. Salute the brethren of the Consistory, especially John Rademaker and John Celot.*

Salutem à Christo plurimam. Salui et incolumes, vir ornatissime, ac reuerende in domino pater, secundo Martij die Geneua Neostadium peruenimus, vbi nostros consodales fratresque in Domino optatissimos, per Dei gratiam, incolumes, literisque seriò operam nauantes, offendimus, quod nobis certè perincundum fuit. Neostadio Francofurtum ad nundinas sum profectus, vbi tandem tuas literas, mihi multis nominibus suauissimas accepi, quibus lectis non mediocri gaudio affectus sum, adeò vt in hanc psalmistæ vocem erumpere fuerim coactus, Quid³ ego Domino reddam, pro suis, quæ in me confert, beneficijs. Hoc enim solatium quod tuæ literæ nunciabant, ferè præter spem et opinionem mihi accidit. Scripserant enim ad me confidenter adeò Antuerpienses, tanquam de vestro in

¹ See Letter No. 149, note 11.

² See Letters No. 18, note 2, No. 102, and No. 104, note 2.

³ Ps. cxvi. 12.

hoc negotio consensu minime dubitassent, quæ res me valdè commouit, nec quidem, vt opinor, immeritò: Christo tamen (qui lux mea et dux meus est) præeunti et vocanti obsequi, mihi in animo erat propositum. Nunc verò synedrij vestri consilio et de me iudicio, animus quodammodo refocillatur, immò præ gaudio exultat, cum seriò perpendo, quàm paternè mecum hoc tempore per vos, fratres mihi in domino plurimum obseruandos, agat Dominus, meæque ruditatis tam benignè habeat rationem. Sed quemadmodum hoc beneficium singulari Dei clementia mihi contingere statuo, ei que illud imprius vt debeo, acceptum fero, sic etiam totius vestri synedrij (cui me quoad vixero nulla non gratitudinis officia debere fateor) erga me beneuolentiam et fauorem grato animo amplector, Deumque precor vt meam mentem Spiritu suo magis ac magis dirigat, suisque donis instruat, vt aliquando vestre de me expectationi, ad ecclesiæ Christi ædificationem, respondere liceat, sed, *πρὸς ταῦτα τίς ἱκανός*, vt inquit ipse Apostolus⁴. Ego verò omni studio, pro officio meo (domino fauente) incumbam, vt mea iuniorumque studia, quantum in me erit, in dies promoueam. Quare etiam⁵ vestris ad dominum precibus assiduò inuari percipimus. Sed de his hactenus. Pecunias nobis à synedrio destinatas, 5 hodie accepi, de quibus ad *Dominum* Adrianum de poortere⁶ paulò fusiùs scribo. Gerardus⁷ noster vestibus magnopere indiget, præsertim indugijs⁸, quæ hactenus à patre se recepturum sperauit: miramur eum nihil mittere, neque scribere, quod tamen his mundinis sine negotio posset. Nos itaque Gerardo de ijs, quibus diutius carere non posset, prouidebimus, donec pater reliqua mittat, aut nobis quid fieri velit literis significet. Daniel⁹ 7 varijs de causis (quas fusiùs in suis literis explicat) his mundinis discessum parare non potuit⁵ sed in autumnales mundinas differt, quod in bonam partem à fratribus istic interpretari velim. Breui enim, Neostadij typis excussæ theses, publicè illi sunt defendendæ: deinde extra mundinas proficisci, propter maiora istius itineris pericula et incommoda, euitare mallet. His ego 8 finem literis meis imponere cogor, temporis angustia coactus.

⁴ 2 Cor. ii. 16. The MS. has *τίς ἱκανός*.

⁵ Added above the line.

⁶ See Letter No. 158, note 5.

⁷ See Letter No. 193, § 9.

⁸ So clearly in MS. for *indusijs*.

⁹ id est Daniel de Dien, see Letters No. 172, note 1, No. 181.

Precor denique, reuerende parens in domino mihi summè obseruande vt meæ ruditatis non ignarus, hasce meas inconcinnas litterulas benigno oculo intuearis. Dominus Jesus pro incomparabili illa misericordia, qua suam ecclesiam complectitur, te nobis, suæque ecclesiæ incolumem seruet quàm diutissime. Amen. Meis verbis, nisi molestum fuerit, officiosissimè salutes velim, 9 omnes synedrij fratres, nominatim verò *Dominum* Joannem Rotarium¹⁰, cui, si placet, has literas communicabis. Item Joannem Celot¹¹, cuius etiam literas mihi longè gratissimas accepi, de quibus ingentes ei gratias ago, non licuit per otium hoc tempore rescribere. Raptim. Francofurti ad Mœnum. 4¹² Non. Aprilis, Anno .1580.

Tuus in Domino filius
Assuerus Regemmorterus.

Addressed:

10

Pietate atque eruditione
præstanti viro *Domino* Godefrido
Wingio, fidelissimo Londinobelgicæ
ecclesiæ pastori, Domino ac fratri
suo summè obseruando.
Londinum.

Endorsed:

Receptę 20 Aprilis 1580.

¹⁰ See Letter No. 116, note 3,

¹¹ Also called Soilot, see Letter No. 170, note 3.

¹² MS. 5, but smudged out and 4 added after it.



183.

PETER BARO¹,
to [GUILLAUME] DE LAUNE².

Cambridge. Wednesday, 14 September 1580.

§ 1. *I have to write a long letter to you, partly about myself and partly about your wife.*
2. *As regards myself, I thank you for having frankly warned me, and as I hope that you will do so in future, I shall write very fully about the whole matter. That I am regarded, as you say, as a brother who in ignorance errs in some respect, is something, if it is but so; but would that it were so. Certainly my book (De Fide) that appeared lately is to be so accepted; for when I understood from the speeches and letters of friends that certain persons inferred from what I said about Jonah, that I think otherwise about certain points in our religion than I really do, I endeavoured to explain those things more fully in that little book to satisfy everybody. If I had not wished and hoped to do so, I should never have allowed the book, in which I express my own opinion, to appear.* 3. *I also handed or sent the book to as many scholars as I could, asking them to point out to me what did not please them.* 4. *Therefore, if I err, I do so unwittingly and uncillingly, and wish to learn from you in what respect I err.* 5. *Do not think that I know it already, for since the publication of the book I have not heard of anything that could be blamed in it, except that I affirm, as formerly in my book on Jonah, that faith is enjoined by law. I do not wish to err, but if I do, I must not be regarded as a heretic at once. You and those like you think that I must be looked upon as a brother, but I doubt whether everyone thinks so.* 6. *(William) Charke lately complained much to a friend of mine that my book was full of errors, and especially of two, (a) that man is justified by his works, and (b) that faith is enjoined by law. My friend replied that nothing was further from my mind than the first error; Charke, however, said that I did think so, but skilfully concealed it.* 7. *My friend admitted the second point, but argued that I considered it no error. Charke retorted that it was the most dangerous error, and that thereby I even patronised the errors of Corranus, and, as the latter praised me much, he thought that I had even joined the Family of Love.* 8. *Moreover, some one blackened me and my book to Sir Francis*

See Letter No. 177, note 1.

He is probably William Delaune who published in 1583: *Institutionis christianae religionis a Joanne Calvino conscriptae epitome*. Per Guil. Launeum, in *Ecclesia Gallieana ministrum*. Lond. 1583; second edition in 1584; see Cooper, *Athenae Cantabrigienses*, i. 490, where it is said that he was living in the University of Cambridge in 1583, though his College could not be ascertained. He had been minister of the Reformed Church of France and Physician (licentiate of the College of Physicians, 1582). He was born in 1530 and came as a refugee to England (see W. J. C. Moens, *The Walloons and their Church at Norwich*. Lynington, 1888, 4th, part i, p. 230. See also above Letter No. 177, § 6.

Walsingham, to such an extent that he is likely to have altered his opinion about me. 9. As Charke said to my friend that this dispute could be settled—if I acknowledged that I understood all that I had said about the actions of the mind and the will in which I placed faith, in the same sense as others “that we are justified by faith” and would abstain from new phrases—I wrote to him five weeks ago that on the said actions I would utter whatever he desired, and had already said so, as appears from p. 21 of my book, and would also comply with his other demand; 10. and that, if he wished to promote peace, he might tell De la Fontaine and Dr Fulke of my intention. 11. Since then I have not heard from Charke and do not know what he thinks. I also wrote to Walsingham and asked him to suspend his judgment till he had read my book or heard me. In the same way I wrote to his secretary, and I have left no stone unturned to preserve my good fame. 12. Corraus visits me almost as often as he likes, and I have given no hint that I object to it; which is, perhaps, the reason why he speaks of me otherwise than of several others, and hence also it is concluded, unjustly, that I agree with his errors. 13. As regards (Walter?) Travers, he first wrote to me rather sharply, to which I replied, in a kindly way, that his letter would have been more friendly if he had known that I did not dissent from his views. Thereupon he wrote a much sharper letter saying that I taught that men could be saved without Christ, from which would follow that everyone might be saved in his belief, and other points.... 14. I answered that if I had known that he would take occasion from my letter to write in such a manner, I should not have written, and would say no more if he went on in this way: I then replied to all his points in detail.... 15. I also said that even if I erred anywhere, I should not be treated in this fashion, especially by one whom I had so kindly told that he erred about the Trinity. 16. This offended him, and he thought that I accused him of Arian heresy, which I had not done; 17. afterwards it came out that we agreed as to the Son having been born from the essence of the Father. 18. But again he made things worse by taking bon-mots from Scripture and playfully twitting me with them. 19. Finally he asserted that he had conversed with me about predestination, and that I did not believe in it with respect to the wicked. And all this because he had heard that I had spoken with Corraus. 20. You will now see how he is disposed towards me, which is also plain from his having lately travelled twice this way without my knowledge. From this you will now also see whether I am regarded by everyone as a brother. 21. As to your wife, it seems that we must despise the rumour about the drug administered in a horn; but what if we can do nothing else for the sufferer? I have however advised Peter the druggist to use a vessel with a long beak, although I expect help only from cautery and trepanning, which I wonder have been so long delayed. 22. I believe that the money, which you handed to Bartholomew for your wife's sustenance, is spent. So please pay weekly of the forty shillings, which I have paid for you here, the sum that we have agreed upon. 23. I now write to Dr (Richard?) Smith and send you a jar of the best Suffolk butter.

Quamvis tibi molestus esse nullo modo velim, charissime ¹
frater hoc tamen tempore necesse est, ut paulò longiores literas scribam: de me enim primum, deinde etiam de uxore aliquid dicendum est. Ad me quod attinet velim hoc tibi ²
persuadeas, te mihi gratum fecisse, quod liberè monueris: et quoniam te porro ita facturum spero plenius de re tota scribam, ut mihi consulere facilius possis. Quod ais me non talem haberi qualem dixi, sed ab omnibus pro fratre, qui in aliquo erret, nec obstinatè, sed ignorante, aliquid est, si modò ita est: sed

utinam ita sit. Certè sic accipiendus erat liber³ qui nuper prodiit: quum enim ex amicorum quorundam sermonibus et literis esse intelligerem, qui ex iis quæ in Jonam dixi⁴, me aliter de quibusdam nostræ religionis capitibus sentire arbitrarentur, quàm revera sentirem, ea conatus sum illo libello magis explicare, ut omnibus satisfaceret: hoc enim nisi cupivissem, ac certè sperassem consequuturum me, libellum emitti nunquam passus fuisssem, in quo quum de mea sententia ageretur, eam volui non ex aliorum, sed ex meo ipsius iudicio exprimere: ut quid sentirem non quid alij mihi suggererent intelligeretur. et quum errare me non putarem, sed verum dicere, subterfugia non quæsi, nec sum perplexè loquutus, sed omnia planis et apertis verbis et sententiis, quantum potui expressi, ut omnibus me vobis proderem et aperirem quod hominis est non male sibi consci, aut errorem dissimulantis, sed veritatem amantis et quærentis. Deinde libellum quibus potui doctis ac literatis viris, Episcopis, 3 Doctoribus verbi ministris, et aliis aut ipse tradidi aut certè nisi, etiam monens me in illo de quibusdam, quæ hic in aliquam controversiam venissent, disputare, ut illum, vel saltem prælectionem, qua illius summa continetur, legere, ac me si quid minus conveniret monere non gravarentur. In quo etiam de animi mei candore constare existimo. Itaque si hic erro nesciens 4 nolensque erro: sed tamen quidnam illud sit in quo errem, abs te, scire cupio, ac vellem ut scrip[s]isses. non quod hic ullam tecum de eo disputationem instituere velim, aut quid ipse sentias expiscari, ab hoc enim video abstinere te velle: sed hoc peto, ut quid illud sit in quo me alii errare putent significes. Nec existimare debes me hic dissimulare, quasi id 5 me non lateat quod quæram: Nam ex quo editus est liber nihil quod reprehenderetur audi, præter hoc, quod fidem lege præcipi, ut in Jonam antè obiter dixeram, hic etiam confirmare conatus sum quòd tamen verum mihi videtur. Ergo sive hoc illud sit, sive aliud in quo me errare audiveris, si placet significabis, ut de eo attentius cogitem: is enim sum, ut tu comperies, qui errare nullo modo velim. Jam verò ut errem, non

³ The writer refers to his work entitled: *De Fide, Ejusque Ortu, et Natura, plana ac dilucida Explicatio.* (ceu) P. Baronis...*Prælectio, in Cap. 3 ad Rom. vers. 28.*...Londini, apud Rich. Daynm...1580.

⁴ See Letter No. 177, note 1.

sum tamen statim pro hæretico habendus, nec haberis, inquis, sed pro fratre ab *omnibus*: certè abs te tuique similibus me pro fratre haberi existimo, idque gaudeo: sed ab *omnibus*, vix id credere possim. Nam ut tibi aperiam qua de causa id antè ad te scripserim. Nuper Chareus⁵ apud amicum quendam meum, 6 hinc peracto suorum studiorum curriculo discedentem, ac Londino transeuntem, magnopere de meo libello, quasi erroribus totus scateret, conquestus est et rogatus quosdam notare, duos præcipuos esse dixit, unum quod hominem suis operibus iustificari, alterum quod fidem lege præcipi docerem. In primo respondit amicus ille, fieri mihi injuriam, quum probè nosset nihil esse a mea mente alienius, illo de iustificatione ex operibus errore idque pluribus et apertis ex libello locis evinci posse. At dixit Chareus⁵ me tamen ita sentire sed id callidè occultare, perinde ac si te diceret missam probare quicquid dicas ac concioneris. Alterum 7 autem fidem nempe lege⁶ præcipi confessus est amicus, meum quidem esse, sed errorem me non existimare: quod Chareus⁵ ferre vix potuit: errorem enim esse ait, ac quidam periculosissimum, et quo multæ hæreses contineantur, quibus propterea, ac *omnibus* etiam Corrani⁷ erroribus me patrocinari dicebat. Denique (quia hoc de Corrano^{7a}, sed falsò, ut existimo, suspicatur), me in familiam amoris⁸ iam etiam transiisse, inde id colligens quod me Corranus impensè laudet. Hinc enim effici vult me cum illo in *omnibus* consentire. Ac ne putes eos, 8 qui de me ita sentiant intra verba se continere, eorum quidam his falsissimis de me persuasionibus, in quibus quotidie augendis sibi nimis indulgent, adductus, me ac libellum, antequam nuper Londino reverteret apud Dominum Walsinghamum⁹ ita

⁵ William Charke, Fellow of Peterhouse, Cambridge, in 1572, was expelled from the University for having asserted in his sermon at St Mary's, December 3, 1572, that the states of bishops, archbishops, metropolitans, and popes, were introduced into the church by Satan. He appealed to Burleigh, the chancellor, with no avail. He was, however, countenanced and entertained by several of the nobility and patronized by persons of learning. He was domestic chaplain first to Lord Cheyny, then to the Duchess of Somerset, at Chelsea, and, in the year 1581, he was appointed constant preacher to the Society of Lincoln's-inn, with the allowance and approbation of the Bishop of London and the lords of the Council. The year of his death does not seem to be known: see Benj. Brook, *Lives of the Puritans*, II. 113 sqq.; J. Rendel Harris, *The origin of the Leicester Codex of the New Testament*, London, 1887, p. 33 sqq.

⁶ MS. *legem*, but *m* crossed out.

⁷ See Letters No. 75, note 3, No. 82, note 3 and the Notes at the end of this volume.

^{7a} MS. *corrano*.

⁸ The Family of Love.

⁹ See Letter No. 174, note 11.

denigravit, ut eum verisimile sit opinionem quam de me prius conceperat penitus iam deposuisse, hoc enim non obscure tum Charcus⁵ illi meo amico significavit, et aliunde id etiam rescivi: Hæc quum scirem *omnia* vide quid fecerim, quia Charcus⁵ sub finem sui cum illo amico colloquii dixisset posse tamen hanc litem *componi* si quod de actionibus mentis et voluntatis, in quibus fidem colloco, dixi, agnoscerem me non alio sensu intelligere, quam quod reliqui dicunt fide nos iustificari, et a novis phrasibus abstinere, hinc, abhinc *quinque*¹⁰, ni fallor. hebdomades, ad illum amicas, quantum potui literas scribendi occasionem sumens, postquam ei meam mentem in quibusdam aperui, eum rogo, ut si hanc esse ad concordiam viam existimet, eam ut *promoveat* meque hoc, si id præstet, magni beneficii loco habiturum et me de illis mentis et voluntatis actionibus dicturum quod requirit; imò iam dixisse, ut ex *pagina* libelli 21 *constat*. nec alterum recusaturum. quod si hoc in *10* *animum* inducat, et pacem *conciliare* velit, eum moneo, ut hoc eum Fontano¹¹, de ejus erga me *animo* non dubitem, et cum Doctore Fulcone¹² *communieet* qui suam operam non sit denegaturus, ac me cum eo amicè per literas de his duobus *contulisse*, quo sensu amorem fidei animam esse cum Martyre dixerim. et utrum fides lege *præcipiatur*. ac de utroque benè inter nos *convenire*, ut ex ternis illius ad me, et totidem meis ad illum literis *constaret*. Est autem Doctor Fulco¹², si eum forte minus noris. ea et pietate et doctrina, ut *omnes* illi meritò multum tribuant. A Charco⁵ autem ab illo tempore nihil accepi; nec scio quid *11* *cogitet*. Deinde ad ipsum etiam Dominum Walsinghamum⁹ scripsi, rogans ne quid aliud sibi de me persuaderet priusquam aut libellum ipse legisset aut me audisset. Post ad quendam etiam qui illi est a secretis, in eandem ferè sententiam. Denique nullum non movi lapidem, ut famæ quam *omnes* curare

¹⁰ MS. *quique*.

¹¹ See Letter No. 177, note 2.

¹² William Fulke was born in London before 1538, and in November 1555 matriculated as a pensioner of St John's College, Cambridge, proceeding B.A. in 1557-8. He was admitted a fellow of his College on 26 March 1564, but the following year expelled on account of his dislike to the use of the vestments and to the ceremonies of the Church. In 1567 he was readmitted and in 1569 on the point of being chosen master of that Society, but archbishop Parker interposed and prevented his election. About 1572 the D.D. degree was conferred upon him, and on 10 May 1578 he was elected Master of Pembroke Hall. His death occurred in August 1589: see Cooper's *Athenae Cantabrigienses*, II. 57.

debent consulerem, ut faciendum, mones, de qua me apud probos clandestinis nonnullorum sermonibus periclitari gravissimum est. Hic autem tibi perpendendum relinquo utrum hæc via meum nomen clam apud procures qui mihi favebant, ac passim infamandi, via sit charitatis ac virtutis, et commoda ad eos qui errant ad sanam mentem revocandos: an verò potius ad illos irritandos comparata. Corranus⁷ me quoties fermè libuit ¹² convenit: neque enim hoc a me alienum esse indicavi. et hinc est forte, quod de me aliter ac de nonnullis aliis loquatur: unde etiam natæ sunt illæ de me suspensiones, imò conclusiones, quod illius erroribus assentiar. Sed an si me laudet, sequitur me illi assentiri? sanctè affirmare possum, me de iis quæ scripsi cum illo nunquam communicasse, imo scio nonnulla ab ipso ut ab aliis reprehendi. Sed quod ad illas laudationes attinet, quis non videt eum satis intelligere, ut ad Charcum⁵ scripsi, quò me impensius laudat, eo me magis exosum vobis reddi? quod cupit, ut ita a se vestrum in me derivetur odium. quod velim ut ipse perpendas. De Traverseo¹³ verò, *quoniam* eum ¹³ tu nominas, sic habeto: quamvis ad me primum satis acerbè scrip[s]isset, me tamen quantum potui amice rescrip[s]isse, nec profecisse tamen quicquam, quia ex uno quod initio literarum posueram, illius nempe literas, quamvis paulo acerbiores, mihi fuisse gratas, ut ex quibus intelligerem, me multò amiciores accepturum fuisse, si me scivisset a se, in eo de quo scribebat, non dissentire, occasionem accepit secundas multò acerbiores scribendi: in quibus ait me docere sine Christo homines servari posse: ex quo etiam sequatur quemlibet in sua religione servari. Me abjecta fide orthodoxa ecclesiæ Romanæ commentum de fide per charitatem formata amplecti. Me nostram cum Christo coniunctionem de mutua inter nos voluntate et amoris affectu intelligere, et alia ejusmodi a mea mente aliena, quæ verbis mirum in modum exaggerat. Ad ¹⁴ has respondi si cum scivissem ita scribendi occasionem ex meis literis arrepturum, non fuisse me scripturum, nec si ita pergat quicquam amplius rescripturum. Deinde ad singula:

¹³ Walter Travers who published (1) *Ecclesiasticæ disciplinæ et Anglicanæ ecclesiæ ab illa aberrationis...explicatio*, 8vo. Rupellæ, 1574 (English, Cambridge, 1584); (2) *A Supplicatorie Epistle for the pretended Catholiques to the Lords of Her Majestie's Privy Counsell*, Lond. 1583, 8°.; see also Henry Gough, *Index to the publications of the Parker Society*; Wood, *Athens Oxonienses*.

me nempe tantum ab illa quam mihi impingit impietate abesse, ut propterea dixerim Ninivitas (quos Jonas ait credidisse et Christus resipuisse) necesse fuisse in Christum saltem implicite credidisse: cum sine eo nulla sit salus. Amorem verò me nunquam dixisse esse fidei formam: sed post Martyrem animam: ut sine qua fides sit mortua. sic Christus dicitur legis, et fides sacramenti anima: quia et lex sine Christo, et sacramentum sine fide mortuum est. neque tamen propterea Christus forma est legis aut fides sacramenti. Neque unquam in ulla vel prælectione vel concione charitatem dixi esse fidei formam, sed tantum animam. quis autem nescit, animam fidei proprie non tribui, ut neque legi neque sacramento sed tantum tropicos^{13a}: denique illud formæ vocabulum hic non est meum, sed eorum qui mihi invidiam conflare volunt. Quod ad nostram cum Christo coniunctionem mirum mihi videri dixi, quum Traverseum¹³ aliquando nimis crasse de hoc capite sentientem admonuissem, eum nunc mihi sententiam, a mea quam benè novit, alienam tribuere: ut qui dicat me intelligere nostram cum Christo coniunctionem de mutua inter nos dilectione intelligere, quasi non aliam sentirem esse nostram cum Christo coniunctionem, quam quod mutuò inter nos diligamus. Dixi post-¹⁵ tremò si hic alicubi errarem, me tamen non esse ita tractandum, ab eo præcipue quem aliquando in trinitate errantem, ac filium ex patris essentia genitum esse negantem humaniter et amice admonuissem: quum tamen hec sententia Arianismum stabiliret. Nam si filius ex patris essentia non sit genitus, aut ex nihilo aut ex re aliqua creata genitum eum fuisse, sit necesse. Itaque monebam ut sui quondam erroris meminisset, et quomodo me erga illum gessissem recordaretur. Hoc autem illum¹⁶ graviter offendit. Itaque ut me calum[n]iatorem faciat, quod de privatim inter nos habito sermone dixeram, ad suam quandam in scholis de ea re habitam orationem transfert, quasi illam Arianæ hæreseos accusarem: quod nunquam cogitavi: sed quum eum in scholis de hac re respondentem, et auctoritatem Nicenæ synodi elevantem audissem, existimavi eum hic forte errare et ideo¹⁷ paulò post, nactus occasionem illum de hac re conveni, ac comperi eum sentire filium ex patris essentia non esse genitum, quod fuit

^{13a} So in MS. for τροπικῶς.

quum hinc Oxoniam unà cum Fontano¹¹ et Blanchardo iter faceremus: in quo postquam longa disputatione in meam tandem sententiam venisset dixi Fontanum¹¹ qui nos de ea re altercantes audiverat, esse de nostro consensu admonendum: quod etiam factum est. Dixit enim, quum Fontanum¹¹ qui præcedebat assequuti essemus, Traversius¹³, se quamvis antè contradixisset, agnoscere filium ex patris essentia esse genitum. Sed utrum hoc neminerit Fontanus¹¹ ignoro: nec multum sanè interest. Hoc enim tantum dico ut videas, qua de causa et quanta cum fide, calumniam me sibi imposuisse dicat. Postea tamen quod pejus¹⁸ est ex sacris literis dictoria sumens quæ in me contorqueat facetè etiam ludit. quia enim dixi ex quadam illius in scholis responsione, me primum collegisse eum hic errare, retorquet, ut in te nimirum compleatur inquit¹⁴ quod est apud prophetam, concepit iniquitatem, parturit dolorem, et parit peccatum^{14a}, ac deinde etiam subjicit: sed postea, inquis, me observata occasione adortus es; ut nimirum rursus impleretur, insidiatur in abscondito, sicut leo in spelunca¹⁵. Hæc et alia eiusmodi Traversiana sunt ex sacris literis scommata. Nec illi hoc satis¹⁹ est ad extremum etiam hoc comminiscitur ut sese vindicet, sibi mecum aliquando sermonem fuisse de arcana Dei prædestinatione, ac me dixisse nullam quod ad reprobos agnoscere. Hæc enim sunt ipsa illius verba: quod non tantum impudens est mendacium, sed etiam insulsum: qui enim electionem agnoscit, qui fieri potest ut reprobationem neget? quum enim reprobari nihil aliud sit quàm non eligi si quorundam sit electio, certè aliorum est reprobatio: nec minus hæc quàm illa certa et æterna. Sed hæc omnia ex illo fonte proficiscuntur quod me audiverit cum Corrano⁷ esse colloquutum. de quo si suspicarentur, eum, deum esse negare, me statim idem affirmare dicerent. Ex his vides: ²⁰ quo sit ille erga me animo, quod etiam ex eo constat, quod bis hoc tempore me semper in scio hac iter fecerit, ut audio. Hinc ergo iudicium facies num debeam in instituto de non scribendo permanere, ut sanè constituo, nisi aliud mihi persuadeas. Ex his autem omnibus etiam patet utrum pro fratre ab omnibus an pro eo quem dixi a nonnullis saltem habear. Hæc autem scripsi ut diffinire melius possis quid hic factò sit opus,

¹⁴ Added above the line.^{14a} Ps. vii. 15.¹⁵ Ps. x. 9.

mihique ut *consulas*. De altero autem hoc est de uxore pauca ²¹
 scribam. Rumor ille de Pharmaco cornu adminiculo præbito,
 (quod antè hic factum fuerat) planè *contemnendus* videtur.
 quid enim si ægrotanti aliter *consuli* non possit? Monueram
 tamen *Dominum* Petrum Pharmacopolam, ut vase longo rostro
 potius uteretur: sed hoc leviculum est. Nec ab illis Pharma-
 cis multum sanè speravi, sciens quid hîc factum fuisset: tota
 spes in duobus illis postremis, cauterio et cranij apertione
 erat reposita. quæ sanè miror, ut ingenuè dicam, tandiu fuisse
 dilata, cum ea tibi ac duobus anglis medicis maximè *pro-*
barentur; jam verò quum non sit ablatum, quod est dilatum¹⁶,
 obnixè rogo ut illud acceleretur, ut videamus num sic Deus nos
 sit adjuturus. Iam verò totam illam pecuniam quam Bartheo ²²
 pro uxoris victu tradideras, *consumptam* esse arbitror. curabis
 ergo, si placet, ut ex illis 40 sh quos *pro* te hic numeravi
 custodi hebdomadatim numeretur, quod inter nos *convenit*, vel
 per illum ecclesiæ seniore[m] qui in illa vicinia habitat: vel
 certè, si neminem *commodiorem* invenias per eundem Bartheum.
 hoc tuo arbitrio relinquo. Si mihi initio notus fuisset ille
 senior, illius opera lubenter usus fuisset, sed quum Bartheus, ut
 ex filijs audiveram, in ea regione habitaret, quærendus ille mihi
 tum fuit, ac ut id faceret rogandus. Ad Doctorem Smithum^{16a}, ²³
 tuum sequutus *consilium*, scribo. et ad te ex his *nostris* nun-
 dinis mitto butiri cadum, ex *præstantissimo* suffoleiensis genere.
 hoc enim quum meæ familiæ necessaria emerem existimavi tuæ,
 quum liberos habeas non fore incommodum. Hoc igitur ut
 gratum sit vehementer rogo. Vale frater *charissime*. Nam ²⁴
 et charta et dies me deficiunt. Deum rogo ut te cum uxore
 et liberis incolumem *conserve*t &c. Cantab. 18 Cal. Octob. 1580.

Tuus P. Baro.

Addressed:

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A Monsieur

Monsieur De Laune Ministre
 de l'eglise Francoyse

A Londres.

¹⁶ Prov. *Aufgeschoben ist nicht aufgehoben*: cf. Wander, *Deutsches Sprichwörter-Lex.* I. 164.

^{16a} Probably Dr Richard Smith, educated in St John's College, Cambridge, and created M.D. in 1567: see Cooper's *Athenae Cantabrigienses*, II. 272.

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**LUCAS PÆNIUS¹,
to GODFREDUS WINGIUS² and JOANNES ROTARIUS³.**

Neustadt, Wednesday, 9 November 1580.

§ 1. *Last fair I was unable to write from Frankfurt. In my last letter I wrote to you about my [appointment as minister at] Ghent, and asked your advice. 2. [Jacobus] Regius often reminds me of the call, and lately (Joh.) Bollius did the same, in the name of the consistory of Ghent, but I have always replied that I could not undertake the task till I had qualified myself for it, especially as their churches do not seem to be greatly in want of ministers. 3. I disapprove of their providing for their churches for a time only and feeling no concern for the future of other churches. They should substitute other young men for those whom they endeavour, on account of their present want, to take prematurely away from the universities. 4. In these schools where the most celebrated Professors of Theology give instruction, none are educated at the expense of our churches and very few at their own expense. In this respect, therefore, the London Church has done more than all the other Dutch Churches. 5. As I intended next summer to return to you in company with Assuerus (Regimarterus), if he be recalled by you, the brethren of Ghent ask me to visit them on my way, that they may treat with me personally. I should wish to have your advice in case they insist upon engaging me, because as you have enabled me to study, I do not wish to accept any public function without your decision. 6. I will also consult Dr Zanchi my tutor, with whom I am now living. 7. I do not write about the condition of our school, especially as I expect that Daniel (de Dieu) will tell you all particulars. 8. Professor Ursinus is said to be preparing a refutation of the "liber Concordiae" of the Ubiquitarians published this fair and therefore does not lecture for some weeks. His substitutes are Tossanus and his colleague Copius. 9. Abraham Bouter arrived here lately with the intention, it seems, of resuming his studies; let us hope that he will do*

¹ Lucas Pænius, otherwise called van Peenen, who appears here as studying theology at Neustadt, at the expense of the Dutch Church, London, was elected minister to the same Church in 1586, and died the following year: see W. J. C. Moens, *Registers of the Dutch Church*, p. 208, and Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Englant*, p. 143. See a Letter dated 8 May 1580 (*Werken der Marnix-Vereeniging*, Serie III, Deel v, p. 91), whence it appears that at that time the Dutch Community of Cologne were thinking of engaging his services. His father of the same name was an elder of the London Dutch Church: Moens, *l. c.*, p. 209.

² See Letters No. 18, note 2; No. 102; No. 104, note 2.

³ See Letter No. 116, note 3.

better this time. 10. May the Lord preserve you long to us and the church. Salute the other brethren, also Daniel (de Dieu) if he is still with you.

Salutem in Christo plurimam.

Superioribus nundinis fratres charissimi ac Domini plurimum obseruandi, partim propter occupationes, partim etiam temporis breuitate exclusus Francofurto scribere non potui. Proxinis meis literis vobis proposui negotium meum Gandaense et consilium vestrum hac in re desiderauim. Dominus Regius⁴ sæpius per literas me monet, vt vocationis meminerim. Nuper etiam a Domino Bollio⁵ nomine synedrij Gandauensis literas eiusdem argumenti accepi. quibus in eandem ferè sententiam, vt antea respondi, nempe me non posse tantum onus in me suscipere, nisi prius donis ad id necessarijs fuero instructus: et me sperare magis e re Ecclesiæ futurum, si mea studia ad iustum maturitatis tempus persequutus fuero, præsertim cum eorum Ecclesiæ hoc tempore non videantur tantopere penuria Ministrorum laborare. Et sanè vt ingenuè dicam quod sentio, non possum eorum consilium probare, qui dum toti in eo sunt, vt Ecclesijs suis ad tempus aliquo modo consulant, aliarum Ecclesiarum in posterum laud magnam videntur habere curam. facilius illis assentirer, si dum iuuenes immaturè propter præsentem necessitatem e scholis conantur abripere, alios in eorum locum substituerent. Sed in his scholis, in quibus celeberrimi nostri temporis Theologiæ professores docent, nullos adhuc contigit videre, qui publicis nostrarum Ecclesiarum sumptibus alantur, paucissimos etiam qui proprijs stipendijs militent. Adeo vt verè hæc vobis laus tribui possit, Londinensem Ecclesiam hac in re plus cæteris omnibus Belgicis Ecclesijs præstitisse. Cæterum quod superest fratres, cum statuerim Deo volente proxima æstate ad vos redire, et me comitem Assuero⁶, si a

⁴ Jacobus Regius, see Letter No. 127, note 13.

⁵ Joannes Bollius, born at Ghent, accepted in 1578 an appointment as minister of the Gospel at Ghent. In 1581 he represented his community at the Synod of Middelburg (C. Hooijer, *Oude Kerkordeningen*, p. 194). In 1584 when Ghent took the side of the Spaniards, Bollius received some appointments in Zeland, where he died between 1619 and 1625: see Van der Aa, *Biographisch Woordenboek*; Will. Te Water, *Historie der Hervormde Kerke te Gent*, pp. 54—61. He appears to have been minister at Staden (see *Werken der Marnix-Vereeniging*, Serie 1, Dl. III, p. 373), but the exact time of his residence there is not known. See also *Werken* &c., Serie III, Deel II; *ibid.* Serie III, Deel IV, p. 22.

⁶ Assuerus Reginorterus, see Letter No. 149, note 11.

vobis reuocetur, adiungere: fratres Gandauenses hoc intellecto vnicè a me petunt, vt ad illos ex itinere diuertar, vt coram mecum agere possint. Quod cum illis non possim denegare, præsertim cum cupiam etiam fratrem meum et alios amicos ibidem inuisere: magnopere vestrum consilium hac in re requiro, et obnixè a vobis peto, vt quid mihi faciendum sit, maturè significetis. Statui me quantum possum (vti æquum est) illis excusare: sin autem nullæ excusationes apud illos locum habeant, et si videam me non alia ratione posse effugere, totum me vestro iudicio subijciam, vosque arbitros et patronos meæ causæ asciscam; certò sperans vos meam causam facile defensores, nihilque admissuros quod non ad Ecclesiæ vtilitatem (cui me totum consecraui) spectare videbitur. Huius autem rei iustissimas causas mihi habere videor: quia cum vobis totus meorum studiorum cursus perspectus sit, melius et sincerius poteritis de toto negotio iudicare. Deinde cum vobis authoribus hactenus mea studia persequutus sim: nolo etiam scholis relictis, publicam functionem suscipere, nisi idem a vobis decernatur. Si quando enim grauitatem oneris sensero, haud parum mihi solatio erit, si probe mihi conscius sim me non temere aliquid absque prudentum et fidelium Dei Ministrorum consilio esse aggressum. Hac de re etiam consulam D. D. Zanchium⁷, præceptorem meum (qui me in suum conuictum recepit. vnde etiam spero aliquem in studijs meis profectum). Sed cuperem et vestram sententiam cognoscere, quod sciam vobis melius quam ipsi statum nostrarum Ecclesiarum esse perspectum: quod ad hanc rem haud parum videtur habere momenti. De scholæ statu non est quod scribam, præsertim cum sperem vos ex Daniele⁸ nostro plenius singula intellexisse. Dominus Vrsinus⁹ publicis negotijs impeditus (vt rumor fert, meditans refutationem libri concordiae ab Ubiquitarijs¹⁰ his nundinis emissi) ad aliquot septimanas a lectionibus vacat. Eius vicem obeunt Dominus Tossanus¹¹ et eius Collega Dominus Copius, qui non sine magno fructu

⁷ Hier. Zanchi, see Letter No. 172, note 8.

⁸ Daniel Dedieu, see Letters No. 172, note 1, and No. 181.

⁹ See Letter No. 172, note 7.

¹⁰ See Letter No. 81, note 8, and Herzog's *Real-Encyclopädie* (2nd edition), vol. xvi. p. 136 (article *Ubiquität*).

¹¹ Daniel Tossanus (Fr. Toussain), born at Mömpelgard, 15 July 1541, after having

auditorum Theologica profitentur. Hisce diebus venit ad nos 9
Abrahamus Bauterus, qui videtur studia sua velle repetere : Deus
det, vt iam meliorem ingrediatur viam. His finem faciens, 10
commendo me vestris precibus Deumque vicissim rogo vt vos
diu nobis et Ecclesiæ incolumes seruet. Salutate ex me quam
officiosissimè (nisi molestum sit) cæteros fratres. item Daniele^s,
si adhuc apud vos fuerit. Valete in Domino. Raptim Neostadij
9. Nouemb. anno temporis vltimi 1580.

Vestri obseruantissimus
Lucas Pænius.

Addressed :

11

Ornatissimis viris Domino God-
fredo Wingio et Domino
Joanni Rotario fratribus
suis ac Dominis in
Christo plurimum obseruandis.
Londini.

Endorsed :

Receptę 10 Decemb. 80.

studied for some time in his native country, went to Basel, Tübingen, Paris and in 1560 to Orleans, where he taught Hebrew for some time and was appointed minister of the Gospel in 1562. In 1568, after having been imprisoned for some weeks, he took refuge at Montargis under the protection of the Duchess of Ferrara, but in 1571 he was compelled to leave, and returned to Orleans. The Bartholomew massacre induced him to seek an asylum in Germany where the Elector Frederic III. appointed him his court-preacher. But when in 1576 Frederic's successor, Ludwig IV., dismissed him, Prince Johan Casimir appointed him Superintendent of the Protestant Churches, and in 1583 Professor of Theology at Neustadt, and afterwards at Heidelberg, where he died 10 January 1602: see Jöcher's *Gelehrten-Lexicon*; *Werken der Marnix-Vereeniging*, Serie II, Deel II, p. 113; *ibid.* Ser. III, Dl. II, pp. 263, 270; *ibid.* Ser. III, Dl. V, pp. 177, 181, 288.



185.

**JOHANNES ROTARIUS¹,
to GOTFRIDUS WINGIUS².**

Antwerp, Saturday, 31 December 1580.

§ 1. *Excuse my not having written to you since I departed from you. Although my change of abode has caused me greater inconvenience and labour than I expected, still I had a favourable voyage, and do not repent of my migration, although afflicted by public evils and illness in my family. 2. Our church is fairly prosperous; the number of followers of Christ increases and consequently that of His adversaries decreases daily; so that the magistracy have granted us a sixth church (that of the Jacobines), where to-morrow will be preaching for the first time. 3. But we want ministers and experienced rulers. 4. I am glad that Daniel (de Dieu) has returned to you. I hope that you will comply with the request of Assuerus (Regimorterus). I sent a copy of his last letter to our friend Lullius to be handed to you. I understand that you intend to retain Daniel, but, considering the great necessity of these regions, I cannot help asking you to send over as many ministers as you can. 5. In this town we have more temples than ministers, not to speak of cities with important churches but no settled ministers. 6. Our overseers greatly feel the want of Assuerus, and we hope that you will only retain him for a time and not grant him to any other church. 7. Lullius and Daniel will tell you what has been done with Ulric Montanus. 8. I have handed your collection (to our people), with an excuse that the sum was not larger, and at the same time warned them about the ecclesiastical possessions. 9. I have warned the brethren against the person concerning whom you gave me the written order of the Consistory. He had wished to obtain some engagement as a teacher here, but having behaved himself badly, he left this place without a trace of his present abode. 10. Iodocus Vereyke endeavours again to be admitted into the church, and threatens and scolds, and as my opinion was asked I advised to give up such worthless fellows to legal judges, and not to admit them without their being reconciled to, and having satisfied, those whom they offended. 11. Rombold Janssen has asked me to effect his reconciliation with our church. 12. As I know nothing about the war, I cannot write anything certain. What turn the talk about (Queen Elizabeth's) marriage and our government will take I do not know. 13. I commend you and your*

¹ Otherwise called Johannes Rademaker. See Letter No. 116, note 3.

² See Letters No. 18, note 2; No. 102; No. 104, note 2.

wife to God. Salute the other brethren of the consistory and also De la Fontaine and Baptista Aurelius.

Salutem æternam in Christo Jesu. Mi domine frater plurimum obseruande. Quod a meo isthinc discessu nihil ad te literarum dederim, spero te pro tuo candore iustis impedimentis, non obliuioni aut negligentiae meae ascripturum. Certe pluribus incommodis et laboribus hæc migratio mihi constitit, quam ego (licet multis præuisis) expectarim. pro temporis tamen et cæterarum rerum præsentium ratione, nihil contigit ex quo iter non debeat vocari secundum. Deo sint gratiæ, qui hactenus ita nos consolatur, vt licet tum communibus malis, tum priuatis familiarium ægritudinibus pro nostra parte afflictos, hactenus migrationis non poenituerit: quippe qui non corporis sed conscientiae bonum et pacem ea vnicè quæsiuerimus. Deum optimum patrem per Christum oro, vt idipsum in nobis perficiat, ad nominis sui gloriam, nostramque salutem. Ecclesiæ status hoc loco tametsi multis defectibus et humanis infirmitatibus sit plenus, is tamen est³ cuius progressus qualiscunque sine maxima admiratione conspici non possit, vt manifesto appareat esse opus Dei. Numerus auditorum et nomina Christo diserte dantium crescit indies, tantumque aduersariorum numero necessario decedere oportet, adeo vt non sufficientibus templis .5. sextum (nempe Jacobæum) magistratus beneuolentia sit datum, vbi Christus cras primum prædicabitur, ipso volente. nihil³ ad hanc rem tam deest quam ministri verbi, et gubernandi periti. Hinc fit vt amicus quem nosti non viuat quietus ab importunitate vocantium. sed res eius nondum ferunt vt plane assentiatur. victum iri non multum amplius dubito, quum nec bona voluntas ad obsequium Christo præbendum desit: sed interim curandum nequid illotis, quod dicitur, manibus aut pedibus⁴ nec diu deliberari mirum sit, quod semel susceptum rescindi nunquam potest. Ex animo gaudeo Daniele⁵ vobis gratum redijsse, Lampadem nec oleo nec opera indignam. de cæteris nihil minus aut leuius spero; ac nequid Assuerum^{5a} impediat, hortor etiam atque etiam, præstetis quod

³ MS. *qui* after *est*, but crossed out.

⁴ On this proverb cf. Forcellini's *Lexicon*, ed. Vine. De-Vit, in voce *illotis*.

⁵ Daniel Dedieu, see Letters No. 172, note 1; and No. 181.

^{5a} Assuerus Regimorterus, see Letter No. 149, note 11.

postulat, vt tempestiue antè nundinas intelligat synedrij voluntatem; posteriorum quas ab eo habeo literarum exemplum nouissime nisi Lullio⁶ nostro tibi tradendum, quod otij non tantum suppeteret vt de meo tum⁷ aliquid adderem. Intelligo vos rationes inire vt Daniele^m isthic retineatis, equidem isti eum ecclesiæ, et tibi ex intimis opto, tanquam non prorsus non indigentibus maiori ope: sed quum video quam extra comparisonem maior sit necessitas istarum prouinciarum, non possum quin mouear ad vos orandum, ne vos difficiles exhibeatis in dimittendis quotquot poteritis qui vocantur. In hac vrbe modo plura patent nostræ ecclesiæ templa quam habeat ministros, vt taceam, integras vrbes quæ ecclesias cum habeant insignes, nullos habent certos ministros, ac agros famelicis ouibus plenos, lupis patentes defectu pastorum. Quis hæc quæso sine lacrymis commemoret, siquo Christi ouilis amore tangatur? Qui huic ecclesiæ præsumt, ægre ferunt desyderium Assueri^{sa} nostri, tum propter necessitatem, tum quod (qui huic ecclesiæ olim in diaconatu aut alia functione probe militauerit) propter bonam existimationem plus boni poterit efficere quam nouitius aliquis, necessario interim sint asciscendi peregrinij, nisi dentur domestici. Itaque vt egrè eum dimissuri sitis, pro hac tamen ecclesia rogare cogor animj^{7a}, ne eum retineatis nisi ad tempus: ordinem enim omnibus modis probo: neue eum alij cuipiam ecclesiæ potius concedatis. Quid hic actum sit cum HVldricho Montano, intelliges ex Lullio⁶ et Daniele⁵, quibus hac de re respondi, quod eum mihi commendassent. Collectam vestram obtuli, cum excusatione quod summa non sit maior, quia non multum temporis antea ad similes vsus collecta facta sit: atque huic occasionem cepi illos amice monendi vt quo peregrinantibus ecclesijs parcat, neque interim hic vanescant bona ecclesiastica, vt hæc procurent in tempore ad sacros vsus applicari. Responderunt se idipsum hac tenus sedulo prosequutos, nondum potuisse obtinere desideratos effectus. non desperare tamen quin fidem datam præstiturus

⁶ Probably Matthaëus Luls, who appears as an elder of the Dutch Church under the year 1578; see W. J. C. Moens, *Registers of the Dutch Church*, p. 209.

⁷ Added above the line.

^{7a} The writer must have omitted some word or words here.

tandem sit Magistratus, vt ea in re fiat quod decet. Monue- 9
 ram fratres de homine illo, de quo mihi dederas synedrij man-
 datum scriptum. suscepant inuestigandum quid de eo esset.
 iam respondent illum quidem hic affectasse munus scolasticum
 ad quod requirebat ecclesiæ commendationem. sed quum bono
 testimonio vnde veniebat destitutus illud obtinere non posset,
 interim reipsa se male gereret in functione temere suscepta,
 tandem discipulis destitutus solum vertere coactus sit, seque
 nescire vbi modo sit. Iodocus Vereyke denuo molitur admitti 10
 in ecclesiam cum minis et conuitijs: vnde hominem nonis-
 se incipientes, meam de eo sententiam et cognitionem facti roga-
 runt: ego respondi nebulones eiusmodi remittendos ad iudices
 legitimos, nec nisi reconciliatos post satisfactionem cum ijs
 quos offenderunt, admittendos. Non puto eos aliter facturos.—
 Romboldus Janssen, me his diebus semel atque iterum con- 11
 uenit, meam (quam sibi vtilem fore putabat) opem implorans,
 vt cum hac ecclesia posset conciliarij: finis est quantum olfa-
 cio vt ducere sibi liceat adulteram quacum mechatus est.
 Ego respondi, et ministros quoque ea de re monij pro causæ meri-
 tis. Mulier illa nuper ante coenam Domini poenitentiam egit
 de suo peccato, atque in gratiam recepta est. De his rebus
 tristibus cognoscere puto tibi non tam ingratum quam iniucun-
 dum, et reliquis fratribus itaque perscribo. De rebus bellicis 12
 quia meo more parum cognosco, non habeo quod scribam certi,
 ab alijs ea certius intelligitis. Quæ tandem catastrophe futura
 sit fabularum vestratis matrimonij, et nostratis gubernationis.
 prorsus non capio, quantumvis magna et mirabilia futura iac-
 tentur*. Vel alia res fiet quam homines futuram putant in-
 strumentalem. Vel euentus erit expectationj communj contra-
 rius, mea quidem opinione; quod mihi multa consilia capi
 videantur, siue reipsa non ex Deo, vel talibus medijs, a qui-
 bus bonus exitus vix possit aut debeat expectarij. Interim
 confido Dominum perfecturum opus quod coepit. Huicipsi te 13
 domine ac frater mi obseruande etiam atque etiam commendo,

* The writer refers to the wooing of the Duke of Anjou, while at the same time he was aspiring to the sovereignty of the Netherlands: see Motley, *Rise of the Dutch Republic*, part vi, chapter v.

cum vxore tua pijssima a me et vxore totaque familia plurimum salutatos. Reliquis Synedrij fratribus meo nomine plurimam salutem dicas rogo. ac dominis Fontano⁹ et Baptistæ Aurelio¹⁰ cum eos videbis. Vale in Domino foeliciter. Antuer-¹⁴piæ, hora postrema annj 1580. Memento nostrj in orationibus.

Tuæ pietati reuerenter addictus

Johannes Rotarius.

Addressed :

15

Fideli Christi seruo domino
Gotfrido Wingio, plurimum
honorando pastori eccle-
siæ Belgiogermanicæ
Londinj.

Endorsed :

Receptę vi^{to} Januarij 1581.

⁹ See Letter No. 177, note 2.

¹⁰ See Letter No. 206, note 12.



186.

THE

CONSISTORY of the REFORMED CHURCH of ANTWERP,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

Antwerp, Wednesday, 18 January 1581.

§ 1. *As it has pleased the Lord to collect, through the preaching of the Holy Gospel, a community in this part of the Netherlands, and to rule the same through the service of men, ordaining that great care should be taken of the flock which Jesus Christ acquired by His precious blood; and as He desires, moreover, that everything in His house be done orderly and with edification; 2. the assemblies of those whom He has appointed as rulers and overseers in His holy house, in general as well as in particular, should be diligently kept up, in order that a sound doctrine may be preached, the holy ceremonies used properly, and unity and love, and all that may further serve to edify, maintained; on the other hand all injurious abuses in doctrine or life may be gradually corrected, of which we have a clear example in the Apostolic Church (Acts xv. &c.). 3. Wherefore the last assembly held at Dordrecht in June 1578, considered it advisable that some ministers and elders from all the churches of our nation (deputed for the purpose by each particular Synod) should assemble at least every three years, in such places and at such times as the Churches of Delft and Antwerp (which the said Synod appointed for that purpose) should approve. 4. And although it would have been desirable to assemble sooner, to correct many things of which we have been apprised verbally and by writing, yet this general assembly could not be held earlier, on account of the great expenses which many find it difficult to collect, and especially on account of the many burdens which fall on the labourers in the harvest of the Lord. 5. But now an assembly should be held, as all the churches have unanimously decided to assemble every three years to correct the abuses that have crept in, and to maintain proper order in the churches. 6. We think it unnecessary to produce any arguments or examples why such a national assembly should be held, as in many places too many things happen that greatly require correction and cannot be remedied by inferior assemblies. 7. Wherefore we inform you that the general or national synod will be held at Middelburg in Zeland on 17 April next, in order that all Classes or particular Synods may send two ministers and two elders to the said Synod. Which, if it should please you, you may do likewise, or you may send one or more in your name, according to your convenience, that all difficulty in the Church of God may be removed and order reign in doctrine, ceremonies and life, and unanimity, love and community be preserved among those belonging to one nation and one religion under one head Jesus Christ, trusting that our assembly may not be fruitless. 8. May the Lord guide you.....*

Godes ghenade ende vrede door Jesum Christum Amen.

Eerwaardige wyse ende zeer geliefde christelicke Broeders i
dewyle het den Heere belieft heeft, hier in dese Nederlanden
hem een gemeente door de predicatie des Heiligen Euangelij

te versamelen, Ende de selue doer den dienst der menschen te regieren. Beuelende goede ende vlytige acht te nemen op de cudde die Jesus Christus met zynen dierbaeren bloede verworuen heeft: Dat hy oock wil dat alles in zynen huysen ordentlick ende stichtelick zal toegaen. Daerom het wel van 2 noode is dat de tsaemencomsten der ghener die God tot Regierders ende Opsieners in zynen Heiligen huysen gestelt heeft, soe wel int generael als int particulier, neerstich onderhouden werden, op dat ter eender syden de gesonde Leere gedreuen, de Heilige Ceremonien recht gebruyckt ende de eenicheyt ende liefde, mitsgaders wat meer tot stichtinge inder godsalicheyt dient gehandhaeft werde. Ende ter ander syden alle invretende misbruicken in Leere oft Leuen in tyts gebetert mochten worden, daarvan wy oock in Dapostolische kercke een clær exempel hebben Actus 15 &c.

Soe ist datmen goet ende raedsaem geacht heeft in de 3 leste tsamencomste te Dordrecht gehouden in Junio 1578¹. dat sommige Dienaers ende Onderlingen vuyt allen Kerken deser onser natie (van elken particularen Synodo daertoe gedeputeert) alle dry Jaeren ten langsten eens soudent tsamencommen, in sulcker plaetsen ende op sulken tyt als de kercken van Delft ende Antwerpen (die daertoe eigentlick vande gemelden Synodo gestelt zyn) zouden goet vinden.

Ende hoewel de tyt zeer lanck is ende het wel te wenschen 4 waere datmen eer hadde mogen tsamencommen om vele saeken te verbeteren daarvan wy zoe mondelick als schriftelick verwitticht zyn, Soe heeftmen nochtans dese generale versamelinghe niet wel eer connen aenstellen: niet alleen om die groote onkosten te vermyden die sommige swaer genoeg vallen op te brengen, maer in sonderheyt ouermits de menichfuldige lasten die den aerbeiders inden oogste des Heeren voervallen. Maer op dat 5 wy op dander syde niet en feilen soo heischt de nootdurft datmen nu eenmael te samencommen naedien sulcx van allen Kerken eendrachtelick besloten is dat men ordentlick ten dry Jaeren eens soude tsamencommen om dingebrokene misbruicken te beteren ende goede ordenen in den Kerken tonderhouden.

Wy achten oick Liene ende weerde Broeders onnoodich te 6

¹ See above Letter No. 166, note 5.

wesen v *Eerweerdigen* eenige argumenten oft exempelen te verhalen, waerom het noodich is datmen eene Nationale tsamencomste aenstelt, nadien in velen plaetsen maer te vele vervalt dat grootelick behoeft gebetert te wesen ende in minder vergaderinge niet en can geremedieert werden ende derhaluen dese solennelle tsamencomste verwachtet.

Hierom hebben wy niet willen onderlaten *Eerweerdige* ende *Lieue* Broeders v *Eerweerdigen* te verwittingen dat de generale ofte Nationale Synodus gehouden zal worden te Middelburgh in Zeelant den 17^{en} Aprilis² naestcommende op dat alle Classis oft particularen Synoden twee kerckendienaers met twee Onderlingen totten gemelden Synodum zouden zenden. Dwelek V *Eerweerdigen* (indient haer belieft) oock mogen doen oft³ immers iemanden vuit uwen name tzy een oft meer na uwer gelegentheit³. Ten einde niet alleen alle swaricheyt in den Kercken Godes geslichtet ende goede ordene in Leere, Ceremonien ende Leuen in swangk gaen, Maer oick een vaste eenicheyt, liefde en correspondentie mochten gehouden worden onder die van eenen natie ende Religie onder eenen hooftle Jesu Christo behooren, sekerlick doer Gods genade vertrouwende dat onse tsamencomste niet zal vruchtloos wesen.

Eerweerdige wyse *Lieue* christelicke Broeders de Heere 8

² The National Synod at Middelburg did not begin till 29 May 1581. It is to be observed that the Dutch Church, London, declined on all such occasions to send deputies, as they were placed, so they said, under the superintendence of the Bishop of London, and would not be allowed, even if they desired, to obey the rules laid down by any foreign Synods: see above the Letters No. 110, 111, 117, and below the Letters No. 209, 210. But this time the London Dutch Church invited the other Dutch communities settled in England to a colloquium at Sandwich on 2 March 1581 (*Werken der Marnix-Vereniging*, Serie II. Deel I, p. 57 sqq.), and it was then resolved to send two deputies, namely Godfried Wingius, the minister of the London church (see Letters No. 188, note 3, and No. 190, § 1), and Hernes Celosse an Elder of the Dutch Church of Sandwich, as appears from a list of deputies who were present at the Synod of 1581, published in C. Hooijer's *Oude Kerkordeningen*, p. 195 (where the name of the former is wrongly printed God. Vngius). The Dutch communities settled in England seem also to have sent deputies to the National Synod held at Dordrecht in June 1578; at least Sym. Ruytinek relates (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 135) that they sent Isbrandus Balkius alias Trabins, minister at Sandwich, and Jan Van Roo, elder of the London Church. But C. Hooijer (*Oude Kerkordeningen*, p. 139) does not mention the latter name among the deputies, and the former he describes as "minister at (and deputy of) Houtemo Germania," which seems a slip of the pen for Sandwich, as 's Gravezande (*de Unie van Utrecht herdacht*, p. 239), quoting from a French account of the Synod of Dordrecht, says distinctly that Trabius attended that Synod as a deputy from Sandwich.

³ oft—gelegentheit added in the margin.

regiere V *Eerweerdige* herten metten gheest des raedts *ende* zynen godlicker vreesen Amen.

V *Eerweerdigen* mits desen van herten begroetende ons in V *Eerweerden* gebeden beuolen latende, gelyck wy oock V *Eerweerdigen* niet vergeten zullen Vuyt Antwerpen desen .18. Januarij 1581

V *Eerweerdigen* dienstwillige
Gaspar vander Heijden⁴ dienaer
des woorts gods, inden name *ende*
by laste des Kerckenraeds der gerefor-
meerde gemeynthe Christj Thandwerpen.

Addressed :

9

Den Eerweerdigen
wysen ende godtsaligen
mannen Dienaren des Woorts
ende Ouderlingen der
Ghemeynte tot Londen
Londen.

Endorsed :

10

Van Antwerpen der date des 18 *Jannarij* ver-
schrijuinge totten Synodo Nationali te Mid-
delborch te houden den 17. Aprilis.
anno 1581

⁴ See Letters No. 108, note 1, and No. 138, note 9.



187.

JOANNES VANDEN BEKE¹,
to GODFRIDUS WINGIUS².

Flushing, Saturday, 4 February 1581.

§ 1. *Since my arrival in this place I have been so overwhelmed by business that I have had no time to write to you sooner, although my thoughts were with you every day.* 2. *Please tell me what has been done in the affair of my son, and in the controversy of the churches about the temple of Jesus.* 3. *We have heard that people think so much of Daniel de Dien's learning and eloquence, that the brethren, who wished to retain him, hearing that he was to be sent to Brussels, were greatly distressed; tell me what you and others think of it.* 4. *I was glad to hear that Beste and Beaugrand were elected elders.* 5. *Deliver your letters under cover to Walter Aertson my wife's brother, who will forward them safely.* 6. *There is not much news here. Our affairs in West-Frisia are prosperous; the enemy lost a few days ago more than a thousand men; our people hold den Dam and some monasteries round Groningen.* 7. *A hundred wagons laden with victuals, gunpowder etc., were brought into Steenwyck, several of which had been taken from the enemy, who will be compelled to abandon the siege.* 8. *The Duke of Alençon is expected here, for I hear that his election as sovereign of the Netherlands has been made. God grant that there be no fraud in this business.*

S. P. Optarim sæpius mihi otium esset, Reuerende Domine ¹ Godfride posteaquam coram non licet, saltem per literas tecum confabulari: sed incidi in eas negotiorum vndas, vt ex quo huc veni, non multo minus temporis foris quam domj consumserim, vt omittam quod domj omnia negotiorum plena sunt: quare priorem literarum intermissionem excusabis. Præsertim cum ipse per te satis iudicare potes me magno desiderio afficj cognoscendi quid istic³ agatur: ac vel eo nomine sponte ad te scripturum fuisse; si per occupationem licuisset: At dices: nunc ne tantum superest otij? Dicam quod res⁴ est, nunc non me otij copia, sed nimis longi silentij pudor ad scribendum compulit.

¹ See Letter No. 122, note 5.

² See Letters No. 18, note 2; No. 102; No. 101, note 2.

³ MS. *ibi*, but crossed out and *istic* written above it.

⁴ Added above the line.

Verebar enim ne existimares me omnem vestri rerumque quæ
 istic geruntur curam plane abiecissem: cum nulla dies abeat qua
 non vestri memoriam refrico: Sed ad rem velim mihi perscri-²
 bas quid in negotio nostri filii gestum sit, nec non de eccle-
 siarum de templo Jesu⁵ controuersia. Ad nos allatum est Do-³
 minum Danielelem De Dien⁶ miram de se concitasse opinionem
 et eruditionis et eloquentiæ: adeo vt fratres intelligentes eum
 Bruxellam amandandum plurimum fuerint contristatj, cum eum
 sibi malint: facies mihi gratum si vt quid tibi⁷, quid etiam
 alijs qui sagaciores sunt arrideat scribas: tum si quid aliud est
 quod nos scire velle existimabis. Audiui Beste⁸ et Beaugrand⁹ ⁴
 in Seniorum numerum ascitos, quod me etiam exhilarauit, ha-
 bebis enim viros et tui æquitatisque patronos. Si quid scribas, ⁵
 Gualtero Aertson vxoris meæ sororio tecte trades. qui tuto per-
 ferendas curabit. Hic non multum nouj: in Frisia¹⁰ occidentalj ⁶
 res a nostris prosperæ gestæ: ab hinc paucis diebus hostes
 sæpius cæsi plus mille amisere: nostri tenent den Dam et aliquot
 coenobia circum Groeningam: in Steenwicum inuecti sunt cen-⁷
 tum currus cum comeatu tum puluere tormentario alijsque ad
 obsidionem ferendam necessarijs onusti, quorum nonnullj hosti-
 bus fuere adempti: adeo vt jam hosti necessario erit relinquenda
 obsidio: hæc mihi dari⁴ legati Flandrorum qui a comitijs ordi-
 num hac domum profecti sunt, retulerunt. Expectatur Alen-⁸
 conius¹¹ nam audio transactionem factam, nihilque nisi tempus
 ad rem gerendam idoneum expectari. Faxit Dominus Deus
 Opt. Max. vt nulla subsit fraus: quo tandem sublatis his bellis
 intestinis, paceque stabilita ecclesiæ ipsius ædificationem serio

⁵ The Dutch Church, Austin Friars, London, was known as "templum Jesu." There does not appear to be any record of a controversy about that church at this time.

⁶ See Letters No. 172, note 1 and No. 181.

⁷ MS. *videntur* after *tibi*, but crossed out.

⁸ Gelein (or Ghelein) de Beste, also called in Latin Optimus (see § 7 of Letter No. 189) appears as Deacon of the Dutch Church, London, from 1569 to 1571: see *Werken der Marnix-Vereeniging*, Serie 1, Deel 1, p. 3 &c. He seems to have been elected elder in 1573: see W. J. C. Moens, *Registers of the Dutch Church, London*, p. 209, and in 1599 he addressed Queen Elizabeth at Clapham, in the name of the Dutch communities in England, presenting her at the same time with a beautiful jewel (Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 162). See also *Werken &c.*, Serie 11, Dl. 1, pp. 81. 87.

⁹ See Letter No. 57, note 6.

¹⁰ See Motley, *Rise of the Dutch Republic*, Pt. vi, chapter iv.

¹¹ See Motley, *l. c.*, Pt. vi, ch. v.

meditari possimus: quem etiam precor mi Domine Godfride vt tibi¹ quotidie magis magisque dona sui Spiritus confirmet. Vale mi Domine. Flissinga pridie Nonus Feb. CIO ID LXXXI.

Tibi deditissimus Joannes vanden Beke.

Addressed :

9

Reuerendo Domino
Godfrido Wingio Verbi
ministro apud Belgas
Londinum.
per amicum

Endorsed :

8^o Februarij receptę 1581.



188.

JACOBUS REGIUS¹,
to GOTFRIDUS WINGIUS².

Ghent, Saturday, 11 February 1581.

§ 1. To your greeting received by the bearer of this letter I wish to reply by this epistle, that I may not be considered forgetful or ungrateful, as I owe so much to you who for five years favoured me as a brother, nay as a son. And I still cherish a recollection of our combined ministry. 2. Shall we see each other again? I hear that next spring a national Synod will be held in the isle of Walcheren, and if you are sent to it, there may be an opportunity of meeting you. 3. As regards the condition or progress of our church, the number of our flock increases at every communion; our affairs are tranquil, and our civil rulers bind themselves by oath to protect religion, although several seem to do so dissemblingly. 4. Our magistrates are often very slow in punishing vice. The unbridled licentiousness of rogues and soldiers is very grievous to the better class of people. 5. But our churches suffer chiefly from the Anabaptists, of whom there are a very great number here. Our churches are in want of learned and devout men, to repress heretics and to

¹ See Letters No. 127, note 13 and No. 155.

² See Letters No. 18, note 2; No. 102; No. 101, note 2.

gain dignity for the church. 6. Our expectation of Radermaker is nearly gone, as he answers us so ambiguously. 7. The people of Brussels earnestly press us for help, which we cannot refuse until Daniel (de Dieu), whom they eagerly expect, has arrived. 8. As to the war I hope that others will inform you. The soldiers of the Duke of Alençon are expected from France. God grant that they may bring us some good. Those who cherish the liberty of our fatherland live between hope and fear.

S. P. in Christo.

Officiosam tuam per harum latorem ad me salutationem ¹ non potui non hoc saltem epistolio compensare obseruande Sym- mysta, nisi immemoris amici non dicam ingrati, vellem notam incurrere. Non sum nescius quantum tibi debeam qui me quin- quennium tanquam fratrem imò vt filium es amplexus. Delec- tat etiamnum subinde amantissimæ nostræ in sacro ministerio coniunctionis recordatio. An alter alterum postmodum de ² facie visuri simus, equidem ignoro. Noni quæ tua sit ætas, quid oneris sustineas, quàm ægrè a tuo possis grege diuelli. Patria tuam quidem aliorumque idoneorum ministrorum flagitat opem: sed quid tui humeri in hisce valerent tempestatibus, tuum est γνωσμάχειν. Atqui tui aliquando videndi hinc nonnulla affulget spes, quòd proximo vere synodum nationalem in Walachria³ ha- bitum iri intelligo. Ad quam si cum reliquis, qui vndique ac- cersentur nostratibus ministris delegatus accesseris, tui coràm conueniendi fortasse copia erit. sin minus spiritu certè et affectu vnà semper fore confido. De Ecclesiæ nostræ statu aut pro- ³ gressu nescio quid potissimum scribam. Augetur quidem sin- gulis cœnis numero grex noster, velim itidem pietate et zelo. Res Ecclesiæ tranquillo sunt loco Dei beneficio. Quotquot ca- pessunt Rempubicam defendendæ religionis se astringunt sacra- mento. Quanquam nonnullos dissimulanter id facere, non ob- scure interdum colligere licet. Nostri Magistratus lentiores sæpe ⁴ sunt in puniendis vitijs. Grauis est bonis improborum, et præ- sertim militum effrænis licentia. Inprimis nostris Ecclesijs exi- ⁵ tiosa est Anabaptistarum secta, quorum hic maxima est copia. Vt enim ex putridis cadaueribus vermes, ita et isti ex Eccle- siæ nostræ vitijs et pseudochristianorum scandalis gignuntur. Opus habent nostræ Ecclesiæ doctis et pijs doctoribus, cum ad

³ A national Synod was held on 29 May 1581 at Middelburg: see Letters No. 186, note 2 and No. 190, note 2.

reprimendos hæreticos, tum ad dignitatem Ecclesiæ concilian-
dam. De nostro Rotario⁴ ferè collapsa est nostra expectatio, 6
tam ambiguè nobis respondet. Bruxellenses impensè a nobis opem 7
flagitant, quam illis negare non possumus: donec Daniel⁵ tan-
dem, quem avidissimè expectant, aduenerit. Ad quod tuam etiam
operam Illius Ecclesiæ gratia requiro. De rebus bellicis ex alijs 8
potiùs resciscas velim. Expectatur Ducis Alenconij miles⁶ è Gallijs.
faxit Deus vt aliquid nobis boni apportet. Patriæ libertatis aman-
tes inter spem et metum hærent. Exitus comprobabit. Effecta
affectum prodent. Hoc vnum scio Deum sapientissimum etiam
grauissima mala in Ecclesiæ propagationem conuersurum, cuius
providentia fretus securus sum, idque vnum ab eo sæpè peto,
vt ne malis cedam et quicquam mea persona indignum admit-
tam. Iucundius enim pijs est malo culpæ quam poenæ carere.
Vale colende Symmysta. Dominus Christus te diu suæ Ec- 9
clesiæ incolumem seruet. Raptim Gand. 11 Febr. 1581. Colle-
gas rogo ex me officiosè salutes.

Tui obseruantissimus Collega
Jacobus Regius.

Addressed :

10

Doctrina et pietate præstanti
Viro Domino Gotfrido Wingio
Ecclesiæ Belgio-londinensis
Pastori fidelissimo.
Londinum.

Endorsed by Godfried Wingius :

Receptę ab vxore, lectę verò
à me 11. Martij Sandwica redeunte.

⁴ See Letter No. 116, note 3.

⁵ Daniel Dedieu, see Letters No. 172, note 1 and No. 181.

⁶ The Duke of Alençon arrived by midsummer 1581 in the western part of the Nether-
lands : Motley, *Rise of the Dutch Republic*, Part vi, chapter v.



189.

DANIEL DEDIEU¹,
to GODEFRIDUS WINGIUS².

Antwerp, Saturday, 25 March 1581.

§ 1. When we had left London for Gravesend and waited there for an English vessel to cross over with about forty people, a sudden tempest induced the merchants and couriers to go by land to Dover, the better to avoid by a shorter passage the frequent storms of this season. 2. I also went that roundabout way, and on Wednesday night a Dover ship landed us at Dunkerk. Thence we rode to Bruges (where a two hours' stay enabled me to salute Joh. Capito), and seven days after my departure I arrived at Antwerp, with hardly anything of the three pounds in my pocket; here I will wait for an answer from Brussels. 3. Rotarius is quite well, and will, I trust, devote himself to the Church. 4. The death of the king of France is announced here. 5. Lambertus Daneus and his family have left Geneva for Leiden at a salary of eight hundred guilders. 6. Salute John de Wee and tell him that his relative David Jacobs greatly desires to study, and I will ask Rotarius what the Antwerp Synod will add to his uncle's expenses. 7. Salute also John de Roo, etc. 8. The community of Bruges wish to have our friend Lucas (Van Peene); gratify them if you can spare him. 9. Salute also Catharine your wife, 10. and Cath. Struys, and thank the latter for her liberality.....

Salutem Plurimam. Vbi Londino Grauesendam versus³ frat-
ter charissime, solimus, et illic navim Anglicanam in posterum
diem expectaremus, plus minus quadraginta hominibus ad traji-
ciendum confluentibus: suborta subito tempestate gravi, ut non
auderent vela huiusmodi vento procelloso dare: mercatores mu-
tata sententia una cum veredarijs, terrestri via Doueram pro-
fecti sunt, ut breviori trajectu tempestates (que hoc mense
frequentes esse solent) vitarent melius. Ego iussus Malaperti
consilium sequi, una me dedi in illas ambages. Die Mercurij

¹ See Letters No. 172, note 1, and No. 181. From the present Letter it appears that the ministry of Dedieu at Brussels commenced in 1581, not in 1580 as is said in note 1 to Letter No. 172, on the authority of Sym. Ruytinek.

² See Letters No. 18, note 2; No. 102 and No. 104, note 2.

³ Added above the line.

post obtenta navi Dovera Dunckerkam navigantes, sub noctem illuc Dei beneficio appulimus. Inde equis Brugas vecti (ubi horas binas subsistentes, solum Capitonem⁴ salutare licuit) septimo tandem profectionis die Antwerpiam deueni, incolumis quidem, sed pecunijs exhaustus, vt trium librarum Anglicarum vix quidquam reliquum fuerit. Hic expecto responsum Bruxellensium, vt tutó ad illos proficisci, et libros sine periculo transmittere queam, quia Vilvordenses stipendiorum defectu concitati rapinis inhiant. Rotarius⁵ noster benè valet, quem tandem³ ubi se ex³ multis negotijs secularibus expedierit, precibus Ecclesie victum iri, confido. Nunciatur hic obitus⁶ regis Galliæ. ⁴ Lambertus Daneus⁷ cum vxore et liberis Genevâ Leidam con- ⁵ cessit, octingentis florenis annuis illectus. Saluta mihi (si placet) ⁶ Ioannem de Wee, cui significabis me eius cognato Dauidi Jacobs locutum, quem satis iuuenem, studiosum sacrę scripturę, et ingeniosum deprehendo, nec non summo desiderio expectantem aliqua media quibus bonis literis se dedere possit. Agam cum nostro Rotario⁵, ut quid synedrium istud sumptibus auunculi addere velit cognoscam. Salutem quoque officiosam nunciabis in ⁷ vniuersum omnibus fratribus, nominatim Joanni de Roo⁸, Matthæo Luls⁹, Adriano de Poorter¹⁰, Christiano de Rycke¹¹, Geleno Op-

⁴ Johannes Capito was appointed minister of the Protestant Church at Breda in 1568, and afterwards at Bruges; see Van der Aa, *Biographisch Woordenboek*.

⁵ See Letter No. 116, note 3.

⁶ A mere rumour, as Henry III king of France since 1574, died in 1589.

⁷ Lambert Daneau (or Dannean, d'Anneau, Dannaeus, d'Annaens) born about 1530 at Beaugency-sur-Loire, studied at Orleans, Paris and Bourges. In course of time he became attached to the Reformation and went in April 1560 to Geneva, where, after having completed his studies in theology, he was appointed minister and professor of theology. In 1581 the Leiden University appointed him professor, but the religious disputes which raged there induced him to resign in 1582 and to accept a professorship at Ghent. From thence he returned in 1583 to France, where he became successively professor at Orthez and at Castres in Languedoc; he died at the latter place in 1596; see Haag, *La France Protestante* (2nd ed.); Van der Aa, *Biographisch Woordenboek*, &c.

⁸ Johannes de (or Van) Roo, is mentioned as preparing himself for the ministry in 1577 (Sym. Ruytinek, *Geschiedenissen der Nederduytsche Natie in Engelant*, p. 133); the following year he was sent, as elder of the Dutch Church, London, to the National Synod held at Dordrecht (*ibid.* p. 135); in 1580 he was appointed minister to the same Church (*ibid.* p. 138); he died of the plague in London in 1583 (*ibid.* p. 140).

⁹ Matthaens Luls, elected elder of the Dutch Church, London, in 1578; see W. J. C. Moens, *The Registers of the Dutch Church*, p. 209.

¹⁰ See Letter No. 158, note 5.

¹¹ Christian de Rycke, elected elder of the Dutch Church, London, in 1573; see W. J. C. Moens, *Registers*, p. 209.

timo¹², &c. Brugenses Lucam¹³ nostrum ardentem desiderant: qui- 8
bus, nisi vobis seruiat, faueatis queso. Imperti quoque salutem 9
Catharinę tuę, charissimę coniugi, cuius similem faxit Deus vt
aliquando offendam. Vale mi Domine et frater obseruande,
Deusque Opt. Max. Vestrę Ecclesię et tuis conatibus plus plus-
que aspirare pergat. Antwerpię, 25. Martij. 1581.

Tui studiosissimus, Daniel Dedieu scripsit

Saluta obsecro Catherinam Struys, eique ob 10
liberalitatem summas age gratias: et significes
me Bruxellis aliquando ad eam scripturum.

Addressed:

11

Pietate et doctrina
exculto viro, Domino Go-
defrido Wingio, amico
et fratri plurimum
obseruando.
Londinum.

Endorsed:

Receptę 2^o Aprilis 1581.

¹² Gelenus Optimus, Latinized for De Beste, see Letter No. 187, note 8.

¹³ Lucas Paenius, see Letter No. 184, note 1.



190.

JOANNES ROTARIUS¹,
to GOTFRIDUS WINGIUS².

Antwerp, Wednesday, 24 May 1581.

§ 1. *I was glad to learn from your letter of the 19th inst., written from Flushing, that you had landed in our neighbourhood, and hope that we shall see you here. 2. I will preserve the writing which you inclose, and use it where necessary. Some facts in your letter surprise me much. May the Lord forgive their levity. I shall not desert you whenever my testimony is required. Meanwhile leave everything to the Divine will. 3. That you do not reply to my question is owing to your not understanding the circumstances of the invitations; and as I wish to have your advice, I may say that the people of Ghent called me a long time before those of Antwerp, but as I had made no promise to the former I was under no obligation; 4. and as there is no apparent difference between the circumstances of the two churches, it seems to me that the person called may take the convenience of his family and his own inclination into account. Still I am ready to listen to the advice of reasonable and prudent men. 5. Meantime I do not wish the people of Ghent to know what I seek to learn; if there be any of them with you, you might ask him what they expect from me, and what interests they have above those of Antwerp. On the other hand you might ask our Antwerp friends similar questions. 6. Want of time compels me to finish.*

Salutem a Christo. Venerande mi domine frater. Te saluum inexpectato ad viciniam nostram appulisse, libens ex literis tuis cognoui 19 huius Vlissingæ datis. Vtinam tuo commodo fieri posset vt te hic videremus, et grati officij aliquid præstare possemus. Scriptum quod tuis inclusum mihi misisti in toto seruabo, et vtar eo vbi opus vel vsui fuerit. Quædam eorum

¹ See Letter No. 116, note 3.

² See Letters No. 18, note 2; No. 102; No. 104, note 2. It appears from the present Letter (§ 2) that Wingius was once more in difficulties with some people, probably with members of the Dutch Church, London. He was now on his way to the National Synod about to be held at Middelburg in Zeland (see Letter No. 186), as appears from the List of ministers who were present at the Synod, published in C. Hooijer's *Oude Kerkordeningen*, p. 195, where his name is wrongly printed Godefredus *Ungius*.

quæ narras in *epistola*, maximam mihi contulerunt admirationem de quorundam dictis et factis variantibus. Condonet Dominus leuitatem nisi grauius aliquid intus latet, et ad resipiscensciam³ flectat, quicumque eorum male sibi conscius necessario est. Interea, quod nuper dicebam, tutissimus est tibi cum omnibus iniurias ferentibus clipeus, et murus aheneus⁴, seruata fides et bona conscientia. Deus tandem Vindex Veritatem tenebris eruet in confusionem iniquè agentium, idque sine causa. Ego boni viri et amici fidi partibus non deero Deo volente, quoties meo testimonio opus erit. Sed si tuo loco essem, rem totam deinceps relinquerem Diuinæ dispositioni, nisi nouæ necessitates noua remedia postulare videantur. Quod ad meam³ quæstionem non responderis, in causa esse video circumstantias tibi non cognititas vocationum. Equidem quia tuo consilio iuuari velim, hoc ea de re addam. Vocarunt quidem Gandenses multo tempore ante Antuerpianos, at quum prius vocantibus nihil promiserim præ cæteris, ex mea parte nulla intercessit obligatio. Vocationem autem simpliciter obligare non puto vocatum ad hunc aut illum locum, vbi accedit altera aut plures vocationes. Hic vero præ cæteris habendam esse puto rationem necessitatis eius, qua vna ecclesiâ quam cæteræ magis laborare comperietur, ac vbi vocatus plus fructus factururus videbitur. At⁴ collatis vtriusque ecclesiæ rationibus (quæ satis patere videntur) non apparet tantum discrimen quod vocatum cogere debeat omne commodum suæ familiæ, et animi affectionem erga hanc magis quam illam negligere. Sic fere summam habes rei, et dubitandi causam, nam si valde dispar videretur Ecclesiarum ratio, non dubitarem de iuuanda maxime laborante⁵. Nunc eo propendeo, mihi liberam manere electionem, ac me de rebus meis interim certius iudicare posse quam arbitros, qui forte non sine difficultatibus multis, et cum paruo ad rem emolumento deligendi forent si res eis deferenda esset⁶, adque idcirco periculum cauendum. Interim meo iudicio non ita stare velim, quin bonorum et prudentium consilio priuatim libenter vtar. Oro itaque tuum symbolum ne neges. Interea nolim Gandenses rescire quid quæram. 5

³ So in MS.⁴ Hor. Epist. I. i. 60.⁵ Cf. Cic. In Q. Cæcilium Div. III. 9.⁶ MS. *foret*, but crossed out and *esset* written above it.

Siquis illorum isthic sit; tu *tanquam* ex te prudenter expiscari poteris, quid de me habeant aut expectent, *quasque* rationes *præ* Antuerpiensibus habere se putent. Idem vicissim ex Antuerpiensibus istis amicis eadem prudentia facile colliges, ut rectius de tota re iudicare *queas*. Tempore fugiente, et alioqui ⁶ angusto, desinere cogor. Vale itaque in Domino Jesu, quem *precor* ut vos suo spiritu regat et dirigat in *omne* consilium et opus bonum. Iterum vale. Antuerpiæ 24 Maij 1581.

Tuus Joannes Rotarius.

Addressed :

7

Den eerwerdigen ende
getrowen Dienaer Jesu
Christi, Domino Gotfrido
Wingio &c. nu tertyt
tot
Middelborch.
Deur vrindt wien Godt
beware.

Endorsed :

8

receptę per Verbranden
29 Maij 1581.



191.

**The CONSISTORY of the DUTCH CHURCH, LONDON,
to [HENDRIK VAN DEN] CORPUT¹.**

London, Wednesday, 19 July 1581.

§ 1. *At your desire we write you the simple truth as to how, a few years ago, the imprisonment of some Anabaptists in this city came about. 2. On the morning of Easter day, 3 April 1575, a multitude of Anabaptists assembled in a house belonging to John Osborne, constable of that year, and situated near the high way in the suburb of London outside Aldgate gate, close to a church called Whitechapel. 3. And the warden of that church, named William Fryende, being occupied with his affairs at the time, seeing an uncommon number of strangers, one after the other, enter the house of the said John Osborne, at once, in accordance with his office and oath, informed the said constable of it; 4. who went to the house with the head-boroughs (chief barons, chiefs or overseers), and other officers of the same parish, with the pastor of the parish, Richard Gardenar (all sworn to Her Majesty's statutes), and finding there assembled a number of Anabaptists (as it appeared afterwards), he arrested them, in the name of Her Majesty, as rebels, who held unlawful conventicles contrary to Her Majesty's statutes, and ordered them not to leave the said house. 5. He also demanded and made a list of their names to the number of twenty-seven, thereupon going to the church to hear the forenoon service, and afterwards to his house, to take his noon-meal, without leaving all the time any guard or watch at the aforesaid house. 6. Meantime the aforesaid warden and two head-boroughs reported the matter to the bishop of London, who, in accordance with the order of Her Majesty and her council, sent for the arrested Anabaptists and had them conducted to the gaol in Southwark. All this was testified in writing, signed by the aforesaid constable and pastor, at our own earnest request, because the said Anabaptists shamelessly spread the report that we or the Dutch church betrayed them, whereas it is certain that none of us (so far as we could learn) even knew of their imprisonment before he saw or heard that it had happened. 7. After these Anabaptists, to the number of four- or five-and-twenty (one of them named Henry de Kempener, who was thought to have been the admonisher in the aforesaid assembly, abandoning his disciples, made his escape during the transport; and another named Jois Spilbout, escaped by jumping over the brook of the prison), had been for some time in prison, they were summoned by the bishop (Edwin Sandes, a man of great learning and piety), and questioned and examined as to their persuasion and points of doctrine, especially regarding the humanity of Christ, the baptism of children, the taking of oaths, the Christian magistracy and their offices. 8. To these proceedings (as none of them, I believe, understood Latin, and most of them no English) the bishop ordered several of us to be called, to translate all that was said between the bishop and other persons and*

¹ Hendrik Van den Corput, born 26 May 1536 at Breda, studied first law at Louvain, but at the arrival of Alva in the Netherlands, in 1567, he followed his father on his flight, and in 1569 studied theology at Heidelberg. In 1578 he was appointed minister of the reformed religion at Dordrecht where he died on 22 August 1601. See Van der Aa, *Biographisch Woordenboek*; *Werken der Marnix-Vereeniging*, Serie I, Deel III, p. 182; *ibid.* Serie III, Deel II, passim; *ibid.* Serie III, Deel V, passim.

the said Anabaptists. 9. These proceedings were conducted publicly in the bishop's chamber, in the presence of many hearers, with so much discretion, that at once five of them (who seemed to be the most able among them) were persuaded to docility, and offered to give way to better reasoning; 10. and they adhered to their resolve, and afterwards confessed to be convinced by the reasons explained to them, to such an extent that they subscribed certain articles regarding the aforesaid points of their doctrines, which the bishop had written down and presented to them, and, publicly recanting the errors of Anabaptists, professing openly and firmly to believe the doctrine of this kingdom and of our Dutch community, approved and accepted as the true doctrine of salvation, and promised to join our Dutch community. 11. And although three of them, taking little heed of their oath and conscience, nay of common honour, relapsed shortly afterwards and ran away from us, yet the two others, who remained with our community and abide with us till the present day, show such knowledge and recognition of our true doctrine, and such piety and devotion in their life, that they can publicly censure and condemn the reckless perjury, barbarous infidelity and innumerable gross and impudent lies with which all the others wickedly rewarded the benefits, heavy labour and expenses, which we employed to deliver them from their misery. 12. About the time that the said five recanted, eleven women were also let out of prison, and—accompanied by a bold, ignorant and foolhardy man, about (it is thought) eighteen or twenty years of age, who had been offended by some flogging inflicted on him in the street—sent across the sea. 13. It would not be easy to describe the labour and trouble which the ministers of this community, namely Georgius Wilbo, Jacobus Regius and myself, one after the other or sometimes together and occasionally for whole weeks, devoted, at the command of the bishop (who heartily desired their delivery, and often deplored their ignorant obstinacy and that they had fallen under his ministry), to the others who remained in prison, besides the means which we tried to dissuade them from their gross errors. 14. And it often distressed and surprised us that what we had built up one day was sometimes overthrown the next day or very soon afterwards, because all the other prisoners were kept together and confirmed each other in their errors and obstinacy. 15. Among those who specially laboured to this effect was an old, boorish man, totally ignorant of Scripture, said to be an Elder, named Jan de Wielmaker, who intruded himself in almost every discourse which we held with one or more and tried to prevent it. 16. After some time when we heard that Her Majesty and her Council made their imprisonment more severe, because it was rumoured everywhere that they would not acknowledge Her Majesty as a Christian magistrate, and when several pious and renowned persons suggested that if, in this point of doctrine regarding the magistracy, they would agree with the community of God, good counsel might still prevail about them—we forthwith told them so and earnestly prayed them to consider the peril in which they stood and to give place to reason clearly explained to them out of the word of God. But all to no avail. 17. Afterwards learning from the bishop and other pious persons that Her Majesty's Council contemplated the infliction of capital punishment on them, we immediately had recourse to all those whom we considered able to speak in their behalf or to deprecate such treatment. 18. We ourselves despatched, at great expense, one of our ministers and another learned man, well known at Court, with letters of supplication, written in the name of our community, to Her Majesty, who had gone far away into the country, and her Council, and clearly pointing out all the inconveniences which we foresaw in every direction, if these Anabaptists were sentenced to death, endeavoured to alter their judgment. But to our great regret this also was without effect. 19. The case was proceeded with, and the aforesaid Jan de Wielmaker, and Henrick Tercoerdt, a young, bold and angry-mouthed man, were sentenced to the stake, and on the 22nd of July 1575, after about sixteen weeks' imprisonment, executed. 20. We have been told that when they were bound to the stake pardon and life were offered to them if they recanted their errors. And as they refused and the fire was lit, they both screamed loudly and dreadfully, as is reported by some present. 21. It is said that some of their friends had made them believe that the authorities of this country would not dare to punish them capitally: nay, that even after the fire had been lit, the sentence would not be carried out. But I do

not know how far this is true. I certainly have heard from a credible man, who had been imprisoned with them, that he had heard the aforesaid old man say in prison, that he would rather end his life now than forsake his religion and have to expect similar distress and poverty in his old days. 22. This much, at your request, about the imprisonment of the London Anabaptists. As to the principal cause of their execution, not having been present at their death, we can only say that we have heard that (besides their doctrine about the magistracy and their refusal to acknowledge Her Majesty as a Christian magistrate, which much irritated Her Majesty and her Council) about a year before their arrest, a public edict was promulgated whereby they were banished from this kingdom. 23. As regards certain articles, drawn up by the bishop and signed by the aforesaid five who recanted, and afterwards, by authority of the bishop and magistrates, presented for signature to all strangers here in London, nay even to the members of our community (on account of which the Baptists, among others, endeavour to accuse us and assert that thereby we have assisted in passing sentence of death on their brethren), we say, and it is a manifest truth, as all constables have publicly testified to us in presenting the said articles, that they were presented for signature with no other object than that Her Majesty wished to make a distinction and scrutiny of all Anabaptists. 24. And as those Anabaptists belonged to our tongue and nation, and our Dutch community exerted itself and spoke so much, and spared no possible effort, in their behalf, some suspected us of having something in common with them and of favouring them on that account. And hence also our Dutch community was required to sign the aforesaid articles, which circumstance the Anabaptists distort everywhere behind our back. 25. This much as regards the cause of the execution of the two Anabaptists in this city and the signing of some articles drawn up for the purpose of being subscribed by all strangers.

²S. P. Seer lieue ende eerwyrdige broeder Corputi, uwer ¹
Lieden versoecke, darmede gy begeert te weten, hoe sich de ge-
 nuënkenisse etlicker Weder-doipers hier te Londen ouer etlicke
 jaren toegedragen hebbe, ende wat de oirsake daruan geweest sy,
 na te komen, is dit dat wy schrijuen, de eenuoldige warheit
 daruan. Edt heeft sich begeuen den derden Aprilis op pasche- ²
 dach anno 1575, dat in der morgenstonde een groit hoipe
 weder-doipers te samen gekomen sijn in een seker huyss, toe-
 behoirende eenen Jan Osborne, Connestabel desseluen jaars
 ende terseluer plaetsen, gelegen by der heyr-straten in der vor-
 bocht van Londen buyten Aalgaets porte, seer na ten utersten,
 by eener kercken genoempt Witt-chappel : ende dat de Sichtman ³ ³
 derseluer kercken, mit namen William Fryende terseluen tijdt
 in den affairen synes dienstes besich, int uthgaan ende ingaan,
 gewaar geworden sy, ende hebbe mercke genomen, op de on-

² In the margin is written : Historie van der geuënkenisse der Weder-doipers te Londen anno 1575, geschreuen an Dominum Henricum Corputium, Diener des Wordes te Dordrecht. With this Letter compare the documents printed above as Nos. 141, 142 (§§ 8—11), 143 (§ 12), 148, 149. In documents No. 141—143 the present Letter is referred to as No. 190, and not 191, as it stands now, owing to a rearrangement of the documents following No. 143 having become necessary after Nos. 141—143 had already been printed.

³ MS. *Koster*, but crossed out and *Sichtman* (=sidesman) written above it.

gewoinlicke veelheit der vreemdelingen, die hy sach in dat huyss des *vorseiden* Jans Osborne, een na den anderen ingaan. ende (sijn officie ende eedt te quijtene) heeft sulckes terseluen stondt an den *vorseiden* Jan Osborne Connestabel angebracht⁴: Welcke mit den head-borrouws: dat is hoift baroenen, hoift- 4
 luyden of opsieners derseluen parochie ende anderen officieren, ende mit den pastor der seluer parochie, mit namen Mr Richardt Gardenär^a (altemaal gesworene to der *Majesteit* statuyten) is to denselue *vorseiden* huyse heen gegaan, ende heeft dar een seker getall weder-doipers (als naderhant beuonden is geweest) by een geuonden, ende deselue als rebellen, ende die tegen der *Majesteit* statuyten ongeorloofde conuentikelen hielden, in derseluen *Majesteit* namen ge-arresteert, ende en⁴ geboden vth denseluen huyse niet te gane. Ende heeft also terseluer stondt 5
 höre namen afgeheysschet ende opgeteeckent, tot int getall van xxvij. Ende is also darna van dar gescheyden, ende na der Kercken gegaan, den vor-middagischen dienst te hoiren ende te begaan, ende dar-na to huys, sijn noon-maal te houden, de gantze tydt, sonder enige hoede of wachte by denseluen *vorseiden* huyse te laten. Onder deser tijdt is de *vorseide* 6
 Sichtman³, mit twee headborrows, to den busschop van Londen gegaan, ende heeft em dese sake angebracht: Welcke na order der *Majesteit* ende höres Raadts, deselue vorsede gearresteerde wederdoipers besandt, ende so na der geuancenisse int Suydwerck heeft laten leyden. Dit is sus verre altemaal, mit schrifte ende naam-onderschrijuinge des *vorseiden* Connestabels ende des *vorseiden* pastors, te onsen ernstigen versoecke, by ons betuygt vth oirsake, dat de *vorseide* Weder-doipers allenthaluen maaren onverschaaamtlicken⁴ strooyeden, wy, of de Duydsche kereke⁴ hadden se angebracht ende verraden: dar nochtans vor Godt seker ende gewisse is, dat noyt iemandt der onsen (so veel als wy hebben vernemen kunnen) eenmaal van hörer geuäckenisse iet geweten hebbe, vor dat hy se gesien, of gehoirt heeft, geschiet te syne. Als nu dese Weder- 7
 doipers, so 24 of 25 (want eener mit namen Henrick de Kem-pener welcken men achtete, dat hy de vernaner in der *vorseide* vergaderinge soude geweest hebben was int beleiden,

⁴ Added above the line.^a See Letter No. 141, note 1.

mit verlaten syner leer-kinder, ontsloopen : een ander mit⁵ namen Jois Spilbout⁵ in der geuanckeniss-plaetse dör de beke ontsprungen) in der geuanckenisse etlicke tydt geweest waren, worden sy darna van den *Eerwaarden* busschop (eenen man van groiter geleertheit ende godtsalicheit, mit namen Edwinus Sandes⁶) opontboden, ende van hörer gesintheit, ende stücken der leere, Als insunderheit van der menscheit Christi : van der kinder-doipe : van eedt-sweren : ende van der Christlicker ouericheit ende hören ampte afgevraget ende geexamineert. To deser handelinge (dewijle, so ick meyne, hörer geene Latijn, ende de meeste part geen Engelsch verstunden) syn, vth beuele des Busschops etlicke der onsen geropen, dar-by te moeten sijn, de reden ende sprake tusschen den *vorseiden* Busschop ende anderen bijsittenden, ende den *vorseiden* Weder-doiperen, te vertalen. Ende is deselve 9 handelinge, opentlicken in des Busschops sale, in veler toe-hoirers tegenwoordicheit, mit sodanen bescheyde beleydte geweest, dat terstondt vijue (die de aller-geschiektsten onder en schenen te syne) sich ter leerafticheit bewegen laten, ende beteren reden te willen wijcken, aangeboden hebben. Welcke ock vordan by 10 sodanen vörnemen gebleuen, ende hebben dar-na bekend sich⁴ met reden, hen vorgedragen, in hören consciëntien also⁴ ouertuyget te syne, dat sy ock mit onderschrijuinge sekerer artikelen, op de *vorseide* vraghstukken hörer verschilliger leere van den *vorseiden* Busschop gemaect ende hen vorgehouden : ende mit openbarer versweringe aller Weder-doiperscher dwalingen, de leere deses rijkens ende onser Neder-duydschen Gemeinte, als de rechte leere der salicheit geaprobeert ende angenommen, ende dat sy sich ock dar-ouer, to derseluer onser Neder-duydschen Gemeinte geuen wouden, opentlicken ende stijf gelouet hebben. Ende hoe-wel deser drije, weynich op 11 desen *vorseiden* eedt, weynich op consciëntie, ja op gemeyne eerbaarheid acht nemende, in korten veruallen ende van ons verloopen sijn, so sijn nochtans de twee ander, die by onser Gemeinte ouer-gebleuen syn ende tot in den huydigen dach noch by derseluen volherden, van sulcker geschicktheit in verstande ende erkennenisse onser warer leere, ock van sodaner vroomheit ende godsalicheit in leuen, dat sy aller ander rockeloise meyn-

⁵ mit—*Spilbout* added in the margin.⁶ See Letter No. 104, note 1.

eedicheit, barbarische trauwloissheit, ende ontellicke groue ende onverschaaude lögenen, dar-mede sy onse ende onser *Gemeinte* trauwe weldaden ende swaren arbeit, mit noch geldtkosten, die wy, dat wy se vth hörer elende helpen mochten, angelecht hebben, boisslicken ende verkeerdelicken vergolden hebben, vor der wijder werelddt bestraffen ende verdoemen konnen. Ontrent dese ¹² *vorseide* opentlicke weder-roepinghe die de *vorseide* vijue deden, werden te gelijcke uth der geuanckenisse gelaten xi. vrouwe-persoonen: welcke vergeselschappet mit eenen stouten, onverstandigen ende onbesuusterden knecht, audt (als men achtete) ontrent xvij of xx. jaren, ende die mit wat geesselinghe em by der straten angedaan, beleydet wardt, te gelycke in een schip gesettet, ouer see versonden worden. Wat arbeydt ende moeyte wy dieners ¹³ deser *Gemeinte*, die wy dor waren, Als by namen *Dominus Georgius Wibo*⁷, *Dominus Jacobus Regius*⁸ ende Ick⁹, uth beuele des *vorseiden* Busschops (welcke vôrwaar niet lieuers, als höre verlossinge gesien, ende geen dinck hoiger, als höre onverstandige hardtneekicheit, ende dat sy onder synen dienst geuallen waren, dickmaal beklagede) by den anderen⁴ die in der geuänckenisse ouerbleuen, angewendet hebben, de eene vor, de ander na, of ock wel te samen, ende by tijden gantze weken ouer, by en gehandelt, ende alle middelen, dat wy se⁴ hadden van hören gronen dwalingen afbringen, angelecht hebben, ware niet licht te beschrijuen. Ende dat niet weynich verdrietsamheit gaf ¹⁴ ende verwonderinge brachte wat wy by-tijden ten eenen dage gebauwet hadden, dat wardt gemeynlicken des anderen dages of in korten, omme gestoiten: ende dat dar-mede, dat alle de na-blijuenden in eener geuanckenisse gehouden worden, ende malekander alwech in hören dwalingen ende obstinaatheit versterckeden. Onder den genen die hiertoe vôr-neemlicken ar- ¹⁵ beydeden, was een audt, boerisch, ende darby in der Schrift een gantz on-ervaren man, welcken men sede eenen Auderlinck te syne, mit namen Jan de Wielmaker, welcke sich schier to allen gespreke, dat wy mit etlicken of mit besunderen namen, indrung, ende sochte datseluike allesins te verhinderen. Na ¹⁶

⁷ See Letters No. 86, note 1; No. 93, note 2.⁸ See Letter No. 127, note 13.⁹ Namely Godfried Wingius, see below § 25, and above the Letters No. 18, note 2; No. 102; No. 104, note 2.

verloip etlicker tydt, als wy vernamen, dat høre geuänkenisse by der *Majesteit* ende hören Rade, vörneemlicken beswaart wordt, uth dien, dat ouer all ruchtbar wardt, dat sy de *Majesteit* selues, een Christlicke ôvericheit te syne, niet bekennen wouden: Dat welcke so hoige gedreuen wardt, dat ock etlicke vrome ende naamaftige mannen, dar-uth achteden, dat so sy mar in desen stücke der leere van der ôvericheit sich mit den Gemeinten Godes vergelijken wonden, dat also hörer noch goedt raadt sijn worde: hebbe wy se terstondt, dar-uā seer vele ende mit aller trauwe gewarschuywet, ende ock ernstlicken gebeden, Sy wouden hør perikel, dar sy hier in stunden, sich laten ter herten gaan, ende den reden, en in desen deele uth Godes wordt in aller klarheit vorgedragen, eenmaal plaatse geuen. Dan wat wy deden, onderrichteden of vermaanden, heeft altemaal by en niet helpen willen. Ende als wy darna, so van ¹⁷ den vorseiden Busschop, als ock van verscheyden anderen vromen ende godtsaligen luyden verstunden, dat men in den Raadt der *Majesteit* began te handelen van lijf-straffe hen an te doene, hebbe wy terstondt onse toevlucht genomen to alle de gene die wy achten konden, dat sy hier enich tusschen-bey-spreck of afbiddinge soudē doen können. Hebben ock selues, to ¹⁸ denseluen ennde, ende mit groiten kosten eenen onser dieners des wordes, mit noch eenen anderen geleerden ende ten houe wel bekenden man, mit supplicatie-brieuen, uth namen onser Gemeinte geschreuen, vthgeschicket to der *Majesteit*, die diep int landt vertogen was, ende an hōren Raadt derseluer⁴ mit seer ernstlicker ende oetmoediger bede¹⁰ ende mit duyddlicken vorhouden, aller inconuenienten, dier wy ons, so dese Wederdoipers soudē ten doide verwesen werden, allenthaluen vorsagen ter¹¹ veranderinge hörer sententie te bewegen¹¹. Dan hebbe wy (to onsen groiten verdriete ende leedwesen) ock hiermede nietes uthrighten können. Ende is men hier also vordt- ¹⁹ gegaan: ende syn hörer twee Noemlicken de vorseide Jan de Wielmaker mit noch eenen anderen jungen man, mit namen Henrick Terwoerd^t eenes seer stouten ende wreueligen mondes, ten vure verwesen ende den xxij^{sten} Julij 1575. als sy nu om de xvj. weken in geuanckenisse geweest waren, van leuen ter

¹⁰ *an deselue* after *bede*, but crossed out.¹¹ *ter—bewegen* added in the margin.

doidt gebracht. Men heeft ons angebracht, dat men desen ²⁰
 noch genade ende leuen angeboden hebbe, als sy an den
 staaek ten brande angebonden werden, so verre sy høre dwa-
 lingen hadden wederroepen willen. Ende als sy dar-na niet
 verstaan wouden, ende dat vur dar-na angestoken worde, dat
 sy beyde sodan luyde ende eysslick schrieuwē gemaect heb-
 ben, als men wel an enigen die men omgebracht, heeft ver-
 nemen kunnen. Men wilt, En sy van hōres gelijken wijss- ²¹
 gemaect, Dat se de Öuericheit deses landes niet soude derren
 an leuen straffen: ja, wan ock reede dat vur angestoken soude
 worden, men edt noch to rugge houden soude. Dan wat hieruan
 is, wil ick dar laten. Dit weet ick vor gewisse, dat ick van
 eenen geloifwerden man, die mede geuangen was, gehoirt hebbe,
 dat hy den vorseiden auden man hebbe in der geuanckenisse
 hoiren seggen, Hy hadde lieuer nu syn leuen te enndigen,
 dan syn leere te versaken, ende gelijcke noidt off armoede in ²²
 desen synen auden dagen te verwachten moeten. Sus vele
 lieue ende eerwyrdē Broeders, na uwer Liedē versoeck van
 der geuanckenisse der Londischen Weder-doipers. Wat auer de
 vōrneempste oirsake geweest sy, dat hōrer twee omgebracht
 sijn, wete wy (die wy ouer hōren einde niet geweest syn) van
 geener anderen, dan (gelijk als wy verstaan hebben) beneuen
 dat hōre leere van der Öuericheit, ende dat sy ock de *Majes-*
teit deses rijkes, niet hebben willen vōr eene Christlicke Öuericheit
 bekennen, deselue *Majesteit* ende hōren Raadt seer verbittert heeft,
 dat ock een jaar, min of meer vor deser hōrer geuanckenisse, een
 publijk edict, dar-mede sy altemaal uth desen rijke uthgesecht
 worden, ouer se gemaket ende opentlicken uthgegeuen was. Ende ²³
 so veel angaet sekere artikelen van den Busschop gemaect, ende
 van den vijff vorseiden Weder-roependen onderschreuen, ende na-
 derhant ock allen vreemdelingen hier te Londen, ja ock selues
 den lidmaten onser *Gemeinte*, dōr autoriteit des Busschops
 ende van⁴ der Öuericheit, te onderschrijuen vorgedragen (wel-
 ker haluen, onder anderen, de Doips-gesinden ons allenthaluen
 soccken te beswaren: ende willen, wy sullen dar-mede dat
 doidt-vunnisse hōrer vorseiden mede-broeders hebben strijken
 helpen) segge wy ende is de openbare bekende warheit, gelyck
 als ock alle Connestabelen ons daruan int vordragen derseluer

artikelen openbare tuychenisse gegeuen hebben, dat deseluige to geenen anderen ennde, te onderschrijven vorgedragen sijn geweest, dan dat de *Majesteit* deses rijkes, dar-medē heeft willen een onderkenninge ende uthseftinge aller Weder-doipers maken ende doen. Ende dewyle deselue Weder-doipers onser tale ende ²⁴ natie geweest syn, ende onse Neder-Duydsche *Gemeinte* sich so vele hörer gemoeyet, so vele te hören besten gesproken, ende hörenthaluen sich geenē mögelicken diensten onttogen heeft, is sy ock in etlicke nadencken gekomen, als of sy iets gemeyns mit denseluen hadde, ende en uth dier orsake vörstunde. Ende is also (hoe-wel to onrechte) onse vorseide Neder-Duydsche *Gemeinte*, mede int spel gekomen, den vorheen angeroerden artikelen te moeten onderschrijven: dat welcke ons nu de Weder-doips-gesinden allenthaluen achter onsen rugge, als wy verstaan, so oprechtlicken ende eenvoldichlicken, als Godt weet, naduyden. Dus vele, lieue ende eerwyrde *broeders* ²⁵ van der oirsake des ombringens tweer weder-doipers hier by ons: ende van der onderschrijuinge etlicker artikelen hier gemaect, die alle vreemdelingen hebben onderschrijven moeten. Hiermede lieue ende eerwyrde *Broeders* onsen gemeynen Gode ende den vader onses Heeren Jesu Christi in genade beuolen. Amen. Mit haste to Londen den xix^{den} Julij 1581. Onder stundt Vwer *Lieden* dienstwillige *broeder* ende diener Gottfridus Wingius⁹ uth synen ende der Consistorie der Nederduydschen *Gemeinte* to Londen namen.

Endorsed:

Historie vande Wederdo[ipers]¹²
1576

¹² Some letters have been cut away by the binder.



192.

**LAURENTIUS HUMFRIDUS¹,
to GODEFRIDUS WINGIUS² etc.**

Oxford, Monday, 9 October [1581].

§ 1. *Although I am personally unknown to you, yet I venture to recommend to you this young man Telones, who fled from Strassburg to England provided with recommendations from John Sturm and other excellent men. He came to Oxford with testimonials from other men and a recommendation from the Archbishop of Canterbury, and supported by me and others has conducted himself here creditably and studiously. 2. Seeking fresh help in London, he has exhausted all that he possessed. He appears to me learned and religious, but clearly not a courtier, and therefore all the more to be pitied by all good people, and I willingly write this testimonial at his request, ready to assist him further if he returns to us. 3. As many strangers and natives flock hither, and I cannot help them all, I beg of you, if a collection could be made in your church for individuals, to have some consideration for this poor German, so that, assisted by you, he may pass the winter in our University and continue his studies more vigorously.*

S. in Christo Jesu. *Quamquam de facie vobis, fratres in Domino colendi, ignotus sum: tamen propter intimam in Seruatore nostro coniunctionem et mutuam in fide Christiana necessitudinem vobis scribendum existimaui: partim ut hic primus aditus, principium sit amoris, et fundamentum arctioris noticiæ et benevolentiae: vt etiam absentes nos noscamus et complectamur: partim vt per me notus et commendatus sit hic adolescens Telones è Germania ad nos profugus. Vixit Argentine, discedens optimorum*

¹ Laurence Humphrey was born at Newport Pagnell in Bucks, educated in Latin and Greek learning at Cambridge, made demy of Magdalene College, Oxford, in 1547, perpetual fellow two years after and master of the faculty in 1552. About this time he took holy orders, and in June 1555 obtaining leave to travel in foreign parts he went to Zurich. After the death of Queen Mary he returned to his college; in 1560 he was constituted professor of divinity and was made dean of Gloucester in 1570 and dean of Winchester in 1580. He was for many years president of his College, and several times Vice-chancellor, and died 1 Febr. 1589—90: Wood, *Athenae Oxonienses*, i. 557 sqq.; Cooper, *Athenae Cantabrigienses*, ii. 80: Bloxam, *Register of Magdalene College, Oxford*; Plummer, *Elizabethan Oxford* (Index).

² See Letters No. 18, note 2; No. 102; No. 101, note 2.

uirorum et imprimis Domini Joannis Sturmij³ literis ac calculo probatus appulit in Angliam, pòst aliorum uirorum testimonio, et Domini Archiepiscopi Cantuariensis⁴ commendatione Oxoniam se contulit. Hic honestè et studiosè in officio versatus est, meis et aliorum impensis adiutus. Nunc absens homo peregrinus dum² noua quèrit auxilia, et ex spe pendet, verè pendet non uiuit, Londini quæ habuit omnia exhaustit. De homine sic iudico, eum et doctum et pium esse, sed planè non aulicum, eoque magis à bonis omnibus miserandum. Hæc ut testificarer, per literas rogauit: quod ex animo et uerè facio, etiam re et subsidio ei adfuturus, si ad nos redierit. Quoniam autem multi huc et³ exteri et nostri confluunt, nec facultates meæ patiuntur omnibus vt vellem et vt opto gratificari: si qua pro singulis sit Collecta in Ecclesia vestra, quæso vt hominis Germani, et pauperis et simplicis et studiosi aliquam rationem habeatis, saltem vt vestra Eleemosyna refocillatus nobiscum in Academia hybernet, et studia persequatur alacrius. Ignoscite petenti pro⁴ eo qui nunquam didicit mendicare. Valete Deus vos et coetum vestrum regat et conseruet. Octob. 9. Oxoniæ È Coll. Magd. Vester totus in Deo,

Laur. Humfridus.

Addressed:

Domino Godefrido Wingio, alijsque
Ecclesiæ Flandricæ ministris
et symmijstis fratribus in Christo
obseruandis.

Londino.

Endorsed:

25 Octobris 1581.

³ See Letter No. 39, note 4.

⁴ Edmund Grindal, see Letter No. 45, note 1.



193.

JOANNES VANDER BEKE¹,
to GODFRIDUS WINGIUS².

Flushing, Tuesday, 30 January 1582.

§ 1. Public business has prevented me from answering your letter and even now I must be brief. 2. I am glad that there is a prospect of the controversy between the church and Franciscus (Margarinas) being silenced, especially if it be accompanied by a testimonial and an intimation of the churches as to your innocence. 3. I know that you will bear anything rather than occasion any animosity. I only regret that it has not been a genuine reconciliation, which is very seldom brought about in ecclesiastical controversies; 4. witness, in our own days, that of Leiden, as one out of many. 5. I advise you to send your friend (Christ.) Ryck, (Joannes) Regius and Haac away, so that there may be an end to this quarrel. 6. I see that the French now and then wish to revive the memory of their controversy rather than urge the matter seriously, probably in order that their silence may not prejudice their case if ever they should want the church (of Austin Friars) again. 7. Your loss is more pecuniary than of any greater importance, for except Severtszon no important persons were concerned in the matter. 8. I hope that you will tell me in your next letter something about the departure of Nicolaus Bent. 9. The loss of the church is perhaps greater than that of Assuerus Regemmortel and Rodius. Would that we could send them safely to Bruges to remain there, for I hardly think that Rodius could be sent now. The people of Bruges certainly deserve good men, as they make so much of our friend Gerard, in whom I never discerned much intellect. 10. Gerobulus and my wife salute you. Salute Michael, and 11. Assuerus and Rodius. 12. Peter Heurbloq, who went this way to Antwerp, says that Godfried Saurbach was appointed minister in Flanders. Tell us if you hear anything certain. 13. The Swiss bodyguard of the duke of Anjou arrived on the 6th of February, and hence we may conclude that he will be here shortly.

S. P. Sæpius optauj, obseruandissime frater, ex quo tuæ mihi redditæ sunt, tantum mihi ocij superesse, vt prolixo responso et quidem præmeditatò ijs respondere possim: Sed videtur mihi reipublicæ functio hoc præsertim tempore Hydræ Lerneæ (vtinam omine meliorj) facile et non præter rem conferrij posse; cui quemadmodum vno amputato capite septem renascebantur, sic in reipublica vno defuncti negotio septem nouiter renascentibus oneremur. Quare ignosces si hisce, breuiter et non vt tuæ merentur tibi respondeam. Gratum est intelligere jacta 2

¹ See Letter No. 122, note 5.

² See Letters No. 18, note 2; No. 192; No. 101, note 2.

esse fundamenta perpetui silentij super controuersia³ inter ecclesiam et Franciscum præsertim cum testimonio et⁴ ecclesiarum⁴ significatione⁴ tuæ innocentiae: Spero etenim silentium fore perpetuum, cum Franciscus sine bonorum omnium animorum alienatione nihil amplius in posterum mouere possit. De te enim³ certè statuo, te quiduis tolleraturum potius⁴ quam vel minimam occasionem præbeas alicuius simultatis, cuius rei σύμβολον⁵ certissimum incredibilj aliquot annorum patientia dedisti. Vnum mihi dolet, hanc non fuisse veram reconciliationem, quæ certe magis optanda quam speranda est in controuersijs ecclesiasticis. Sic enim vsu rerum edoctus sum, omnia dissidia mori, præterquam ecclesiarum, Id docent plurimorum regum et principum inimicitiae in veram amicitiam conuersæ et priuatorum vel haustu vini inita iniuriarum obliuio: at ecclesiarum dissidia semper vestigia et quidem nonnunquam deploranda post se relinquunt: et quemadmodum hæc tempora nobis exempla infinita subministrant, quorum vnum multorum instar nobis erit Leydanum⁶, sic nonnihil consolantur antiqua, et faciunt ne sub hoc onere fathiscamus, vtinam infirma ecclesiae membra id sapiant, ne his offendiculis ab ecclesia auellerentur et a præcipitijs schismatum et hæresium absorberentur. Tu tamen elaborares velim⁷ vt tandem inter vos vera reconciliatio inita viderj et dici possit⁷. Rye-⁵ kium⁸ vestrum cum Regio et Haac missos facias suadeo vt tandem finis sit rixarum, mulctet eos praua conscientia si quid perperam egerint: nam videmus omnia ad viuum resecari non

³ This controversy appears to have commenced on Thursday 10 November 1569, when Wingius complained in the Consistory of the Dutch Church, London, of Franciscus Marguinas having thrust into his hands, in the presence of the elders, a petition in which he accused him of several things recorded in the book [see Letter No. 104, note 13] which he (Wingius) kept in the Consistory and which Marguinas wished to examine. The *Kerkerads-protocolen der Londensche Gemeente, 1569—1571* (published by the Marnix-Society of Utrecht) speak frequently of this dispute and of other quarrels which Marguinas had with other members of the Dutch Church, but these protocols do not go further than 1571.

⁴ Added above the line.

⁵ MS. σύμβολον.

⁶ On these disputes at Leiden as to the right of the magistracy to interfere in ecclesiastical affairs, which commenced in 1578, between the ministers Peter Cornelisz and Caspar Coolhaas, see P. C. Hooft, *Nederlandsche Historien*, p. 697 (or, in the edition of 1822, vol. v, p. 75 sqq.); Van der Aa, *Biographisch Woordenboek*, article Coolhaas (Caspar Johanneszn).

⁷ *velim—possit* added above the line.

⁸ Perhaps Christ. de Ryeke, see Letter No. 189, note 11.

posse, et quorundam ingenia rumpi potius quam flecti. et tantam superbiam homines ex Adamo hausisse vt fere perire quam culpam agnoscere malint, ne degeneres arguantur.

Video Gallos^{sa} potius memoriam suæ controuersiae velle non- 6
nunquam renouare quam serio rem vrgere. Idque facere ne silentium ipsis præjudicio sit si in posterum templo ipsis opus sit.

Dammum quod passi estis potius est pecuniarium quam 7
maioris momentj, nam præter Seuertszon non fuere alij præter vulgus eximij, et ille totus in infœlicissimo⁴ illo⁴ aggere construendo intentus parum de se fructus colligi patiebatur. Dominus spero resarciet aliunde quod hic deperijt, quanquam non perijt, quod in horreum suum tam foeliciter recondidit: vellem 8
addidisses quis fuerit exitus Nicolaj Bent⁹, quod proximis tuis, nisi molestum sit, significabis.

At hæc jactura, quæ metui potest Assueri¹⁰ et Rodij¹¹, for- 9
tassis ecclesiae est grauior: vtinam tamen id esset tempus vt Brugas tuto mitti et ibidem esse possent, nam vix puto hoc rerum statu mittendum Rodium¹¹. Brugenses sane sunt digni bonis viris qui Gerardum¹² nostrum tantj faciunt, in quo homine ego nihil vnquam salis repperj, sed Dominus Deus dignatur suos donis sui Spiritus prout vult:

Sed plura quam putabam, finem faciam si salutationes ad- 10
junxero: Dominus Gerobulus¹³ et mea coniunx salutem tibi adscribi voluere. Michael apud vos est cui ipse tu si ita vsus venit salutem meo nomine dices.

Velim Domino Assuero¹⁰ et Rodio¹¹ reliquisque fratribus mihi 11
notis salutem meo nomine dieas. Vtque ipse valeas. Flissingæ
30 Jan. 1582.

Tibi deditissimus

Joannes Vander Beke

^{sa} See above Letter No. 187, § 2.

⁹ Nicolaus (Clays) Bent (or Benth, or Bendt), a member of the London Dutch Church, is frequently mentioned in the *Kerkeruads-protocollen der Londensche Gemeente, 1569—1571* (Werken der Marnix-Vereeniging, Serie 1, Deel 1), as having a dispute with Bartholdus Willelmi (see Letter No. 101, note 7), Jan Enghelram (see Letter No. 57, note 5) and others.

¹⁰ Assuerus Regemorterus, see Letter No. 149, note 11.

¹¹ See Letter No. 188, note 8.

¹² See Letter No. 182, § 6.

¹³ See Letter No. 135, notes 1 and 38.

Godfridus Saurbach¹⁴, referente Petro Heurblocq, qui hac ¹²
Antuerpiam profectus est, ad ministerium vocatus est idque in
Flandriam, quantum ille meminit, si quid certj audis velim
nobis communices.

Sexta Februarij aduenere Heluetij Stipatores nostrj ducis, ¹³
vnde colligendum est eum breui hic futurum¹⁵: dominus Deus
opt. Max. faxit vt cum ecclesiæ bono et reipublicæ incolumi-
tate, quicquid occipitur perfici possit.

Addressed:

14

Eerweerden voorsienigen
ende vromen Godfridus
Wingius Dienaer des
Godlicken woorts
Tot
London.

Endorsed:

Ontfangen den 13 Februarij

¹⁴ See Letter No. 204.

¹⁵ On the 10th of February 1582, the Duke of Anjou, attended by the Earl of Leicester ..
and many other personages of high rank and reputation landed at Flushing: Motley, *Rise*
of the Dutch Republic, Part VI, chapter v.



194.

JOANNES ROTARIUS¹,
to GOTTFRIDUS WINGIUS².

[Antwerp], Saturday, 24 March 1582.

§ 1. *The state of our churches is fair, but last Sunday it became clear by what arts Satan's satellites endeavour to destroy the growing harvest.* 2. *A young Spaniard in the service of a Spanish merchant, discharged a pistol at the Prince of Orange and wounded him in the right side of his neck.* 3. *The murderer was stabbed and killed by the bystanders, and in an instant the whole city called to arms, while a rumour was spread that the crime had been perpetrated at the table of the Duke (of Anjou). But when it was found that the Prince was still alive, calmness was restored. And as another servant of the aforesaid merchant confessed that the King of Spain himself was the author of the crime, our Duke became a greater favourite with the populace than before.* 4. *The murderer's employer had fled three days previously to Grevelingen, after having borrowed more than thirty thousand Flemish pounds from the citizens and inhabitants of the town.* 5. *The wound is healing miraculously.* 6. *The above account was copied by my son, as time failed me to write another report myself. The event has taken a more favourable turn than was expected.* 7. *In your letter of 6 December 1581 you told me many things about which I wished to know.* 8. *Your trouble arising from the Marguinas affair vexes me much.* 9. *I trust that we shall obtain Assuerus Regemmortel.* 10. *Roodius nobody could take away from you, unless you could spare him.* 11. *As the people of Brussels are now tolerably well provided, or may easily be assisted from elsewhere, they will not, I think, trouble you any further.* 12. *Various impediments have prevented me from accomplishing my plan.* 13. *I wrote twice to you when you were at Middelburg; you replied to my first letter, but I never learned whether you had received my second.* 14. *You have no doubt heard that Aix-la-chapelle has been besieged for at least four months by the Duke of Julich and the Prince of Parma, the former alleging that the Emperor had ordered him to chastise those rebels.* 15. *The princes and cities of Germany, indignant at the iniquity of these proceedings, have interfered with great force. By imperial command the Duke of Julich and the others are to restore everything.* 16. *The papists who have fled from the city, especially the Jesuits, have obtained leave from the Emperor to try whether they cannot restore the Papacy in the whole of Germany.* 17. *I have no further news, and commend you and*

¹ See Letter No. 116, note 3.

² See Letters No. 18, note 2; No. 102; No. 104, note 2.

your wife to God. Salute your colleagues and the brethren of the Consistory, especially our friend Assuerus (Regemmorterus).

Status ecclesiarum mediocris est, et pro temporis ratione non ¹ infoelix, adeo vt Sathanæ satellites inuidia et <odio>³ immortali tantum non crepent. Quibus vero artibus crescentem messem extinguere, et radicitus delere conentur, die Dominico⁴ nouissimo apparuit, summa nostra omnium consternatione. Hispanus quidam latro virilem ætatem vix ingressus, mercatoris Principem Auracum a mensa sua surgentem et cubiculum petentem, salutabundus instar supplicaturi globulo slopetico in caput petiuit, tam prope extensa sclopetula (palmi longitudinis) vt camisiæ collare flammam conceperit. globus ingressus est prope guttur sub osse maxillari latere dextro, atque per sinistram buccam egressus intra maxillas aut dentes, ita vt ex superioribus postremis vnum eliserit, illæsis gula, lingua, arterijs, cæterisque omnibus, vnde periculum futurum erat, adeo vt medicis et chirurgis ipsis miraculum videatur, nulla arte (vel in homine quiescente et ad ictum sustinendum composito) imitabile. Adeo benignus nobis est et misericors Dominus. Latro multis ictibus ³ a circumstantibus confossus et occisus est. Tota ciuitas ad arma conclamauit statim, rumor multis locis sparsus, acsi malum non domi, sed in mensa Ducis⁵ contigisset. Hinc animis ira accensis, ac nuptias Parisianas^{5a} memorantibus, parum abfuit quin irruptione facta in palatium, magna et nobis omnibus perniciosa cædes subsequuta sit. Sed Deus clementer effecit, vt diuerso audito, ac dominum Principem adhuc viuere, locus datus sit ab⁶ ira consilio, iamque diuina gratia omnia sint pacata, ac detecto consilio quod ab ipso Rege Hispano profectum sit, confitente hoc altero famulo dicti mercatoris, omnium conscio, maior nunc apud populum conciliata sit gratia et fides domino Duci⁵ nostro, quam erat ante scelus patratum. Herus Latronis tridudò ante ⁴

³ The margin of the Letter is much injured and some word after *et* lost: see Juv. xv. 34.

⁴ This attempt of Juan Jaureguy (a servant in the employ of Gaspar d'Anastro, a Spanish merchant of Antwerp) to assassinate Prince William of Orange on Sunday, 18th of March 1582, at Antwerp, is described by Motley, *Rise of the Dutch Republic*, Part vi, Chapter v.

⁵ The Duke of Anjou.

^{5a} The St Bartholomew massacre.

⁶ Added above the line.

vrbe se subduxit, ac Greuelingam perfugisse dieitur, cum hic æris alieni a ciuibus et incolis conflant librarum Flandricarum vltra 30 millia. tam credula est et profusa lucrispe tenax alioquin auaritia. Sanatio vulneris tam foelieiter hactenus successit, vt 5 miraculi plena sit, nec de perficienda per Deum gratiam quicquam dubitetur. Dicitur Dominum Princeipem cœpisse per cubiculum obambulare heri. Loqui statim vulnere accepto integre potuit, et potest, sed interdicto medicorum tacet, et quod dictum vult scribit. Dominus Jesus porro perficiat opus suum in nominis sui gloriam, et hostium confusionem.

S. in Christo. Cum ad amicum modo scripsissem inter cæ- 6 tera historiam præscriptam venerande mi domine frater, imò pater, eandemque etiam tibi perscribere decreuissem, temporis angustia pressus, compendio mihi hoc vtendum duxi, vt pueri manu descriptam huic meæ scriptioni præmitterem. tuo quippe candori confisus, ne hoc ita fieri egrè feras. Historiæ exordium tragicum nobis admodum luctuosum exitum expectandum præ- bebat, sed vt Diuina bonitate conuertere res cepit, ita exituram eidem confido, vt gaudio et securitati nostræ imprimis vero Dei gloriæ cedat. Amplius quod ea de re addam non occurrit. Literæ quas vj Decembris ad me dedisti, admodum gratæ mihi 7 sunt redditæ, quod multa referrent de quibus scire auebam. Responsum distuli, cum quod nullum magnopere postulare viderentur, tum quod circa idem tempus ipse ad te scripserim, quas accepisse te postea non dubito. Tuo quem narrabas ex causa 8 Marquinate⁷ dolore admodum eo tempore affectus, etiamnum affieior, et tibi⁸ condoleo. sed cum remedium in promptu non sit, nec⁹ melius esse queat, bonæ conscientiæ spe in Deum, qui non confundit, ad hanc tanquam salutis galeam vnice te hortor. erratico illi opto, vt tanquam vera Christi ouis in viam tandem redeat, vel si rediturus numquam sit (quod Deus auertat) iudicium Diuinum palam experiatur, quo detecta hypocrisis neminem amplius seducat. Cæteros quos nominas, non tam malitia, quam inuerso elaritatis studio peccasse, omnino mihi persuadeo. Dominum Assuerum⁹ nos tandem impetraturos vt opto 9

⁷ See the preceding Letter, note 3.

⁸ MS. aut, but crossed out and nec written instead.

⁹ Assuerus Regemmorterus, see Letter No. 149, note 11.

sic spero. causas nisi viderem grauissimas quas habet nostrum Synedrium, ego ipse vobis eum relinqui vellem. Sed cum ne sic quidem eum retinere queatis, quin alij extorqueant aliò, non est quod amplius eum nobis negetis. Roodeum¹⁰ ex pacto vestrum, 10 nemo vobis eripere potest, nisi carere possitis. Bruxellensibus cum iam mediocriter prospectum sit, et aliunde iuuari facile eis sit, non puto eos vobis amplius molestos fore. Si 12 quæras quo loco res meæ sint, scias me inuitum varijs impedimentis sibi succedentibus retineri ne finem consequi possim instituti mej, nempe vt secularibus negotijs vacuus me totum ad experimentum priuatum componam; atque ex huius successu deliberandi in alteram partem finem faciam. Dominus largiatur quod deest in laudem suorum. Scripsi ad te cum Midelburgi 13 esses binas literas, ad priores respondisti, an alteras acceperis nunquam rescuij. quæso mihi significes annon acceperis, nam in alienas manus incidisse nolim. Aquisgranum 4. ad minus menses 14 obsessam fuisse milite tum ducis Juliacensis¹¹ tanquam procuratoris istius mali, tum Parmensis¹² principis Traiecto et Limburgo accito, non dubito quin intellexeris. Juliacensis prætexuit Caesaris¹³ mandatum, tanquam ad rebelles castigandos, quo nomine cæteros omnes vicinos principes, ipsumque Leodiensem¹⁴ episcopum incitauit ad interdicendum subditis vltro citroque com-
meatum. Principes et vrbes Germaniæ⁶ iniquitate rei commoti 15 intercessere magno conatu, habitus est iccirco nuper Coloniae conuentus comitalis inferioris circuli, sed nihil effecto discessit. Imperialis tandem cameræ mandatum accessit, quo Juliacensis et cæteri iubentur omnia restituere in integrum, magnæ mulctæ poena, ac ad diem 3. Aprilis de rebus iccirco gestis iudicio cameræ ad respondendum se sistere. Quibus mandatis hactenus obtemperatum rescribitur, vt Juliacensis iam reuocauit priora hostilia mandata locis omnibus vbi fuerant promulgata, atque suum etiam militem. Parmenses milites, et maxime equites stipendia debita postulant ante quam discedere volent. quorsum res euasura sit Deus nouit. Profugi vrbe papistæ, maxime 16 sacrifici Esuitæ, hoc apud Cæsarem procurarunt periculum huius

¹⁰ See Letter No. 189, note 8.¹² Alexander of Parma.¹⁴ Ernst of Bavaria, elected 30 January 1581.¹¹ Wilhelm V. 1539—1592.¹³ Rudolph II.

vrbis oportunitate facturi, annon tota Germania Papatum restituere queant. Sed confido Deum impiorum consilia conuersurum in ipsorum caput. Nouarum quod addam præterea nihil habeo. Itaque finem facio, ac te cum vxore pijssima nostro omnium nomine plurimum salutatos Deo commendo. Collegas tuos ac Synedrij fratres, maxime nostrum Assuerum⁹ nomine meo plurimum salutes oro. Denique in Christo Jesu foeliciter vale mi venerande pater, qui vt sanctos labores tuos suo spiritu corroboret in ecclesiæ suæ ædificationem etiam atque etiam precor. Iterum vale. 24. Martij 1582.

Tuus tanquam filius obsequentissimus in Domino

Joannes Rotarius.

Addressed :

18

Venerabili Christi
seruo domino Gottfrido
Wingio pastori Ec-
clesiæ Belgioger-
manicæ etc.
Londinj.

Endorsed :

Receptę die 30^o Martij 1582.



195.

**BERNHERUS VEZEKIUS¹,
to GODEFRIDUS WINGIUS².**

Deventer, Tuesday, 10 April 1582.

§ 1. *I received your letter of last August at the end of the same month, together with a copy of your translation of the Psalms. I was prevented from answering it, because on my return the plague raged most severely in this city, and I myself was laid up by it. After my recovery it continued to afflict not only our town, but also our whole province (of Overysse), carrying off a multitude of our best and most religious people; 2. and among them nearly all our ministers, while the remainder were so harassed by the plague that we have not had a moment's rest, and were not able to hold a meeting of our Classis till last month when the Lord had averted this scourge from us. 3. As regards your version, I had already perused it at Middelburg, and seen that it was a work of great labour. I have now submitted it to the brethren of our Classis, and all were pleased with its learning and accuracy, and especially its style. 4. But Dathenus' translation of the Psalms is now so common that we could not prevent its use. Moreover if it please the Lord, after the overthrow of the enemy, to dispel darkness from our province, and the Gospel is to be preached and the reformation to be established among the peasantry, we could do them no greater service than place before them the best known Psalms of Dathenus' translation and those of Luther, as they learn them by daily intercourse with the citizens, and there we must let it remain, otherwise we could wish for a more polished taste agreeing with our idiom. 5. Meantime thanking you...*

Immanuel.

S. P. Ego tuas ad me mense Augusto datas Reuerende vir atque obseruande Domine frater ad finem eiusdem mensis accepi, vna cum adiuncto exemplari tuæ versionis Psalmorum Davidis: Ad illas quod ab eo tempore hucusque non responderim, hanc habebis causam: nimirum, sub³ reditum meum incidi in grauissimam pestem, quæ nostram Ciuitatem afflixit. Illa et ego non ita multo post correptus sum, vt propter meam imbecillitatem mihi ad tempus quiescendum fuerit. Postquam au-

¹ He seems to have been minister at Deventer from 1579 till the surrender of the town in 1587. A short notice of him occurs in *Jae. Revii Daventria illustrata*, p. 510.

² See Letters No. 18, note 2; No. 102; No. 104, note 2.

³ MS. *quod*, but crossed out and *sub* written after it.

tem diuina clementia conualui, adeo tamen illa pestis vehementia non remisit quicquam, vt etiam ab eo tempore continuo vsque ad initium anni præsentis non modo nostram urbem, sed totam nostram Prouinciam grauissime afflixerit, atque optimos quosque, nostræque Religioni addictissimos maxima multitudine passim necarit, et inter eos quoque fere omnes quotquot erant ² ministros, quos sane propter hos bellicos tumultus perpaucos habemus, adeo vt illi qui ab ea intancti^{3a} manserunt, et mecum conualuerunt, ita continuo durante illa pestis uehementia exercitati sint, vt ne temporis quidem momentum⁴ licuerit quiescere, viresque recolligere: nedum autem conuenire ad classem vel particularem nostram sijnodum ad negotia Ecclesiæ tractanda. Id quod nunc tandem mense Martio, postquam Deus pater Domini nostri Jesu Christi hanc virgam clementer auertit, quo nomine ipsi maximas agimus gratias, factum est. Ignosces itaque moræ et huic tergiuersationi meæ, in quam coactus fui incidere ob multitudinem occupationum, et grauitatem ministerij. Quare nunc respondeo mi frater ad tuas. Quod versio- ³ nem tuam attinet, ego similiter eam Middelburgi inspexi, obiter tamen, interim facile potui videre multum studij in conficiendo isto opere fuisse impensum, idemque meum fuit tunc iudicium, vt paucis dicam, quod fuit Domini Fontani⁵, cum quo te postea contulisse scribis. Post quam autem eius exemplar ad me transmisisti, nolui committere, quin tuum laborem cum fratribus particularis nostræ Synodi communicarem, operamque tuam ipsis inspiciendam et euoluendam darem. Hic cum tandem sententiam repeto, placet studium, fides et diligentia in opere hoc subeundo et continuando idque tanto magis⁶ gratum atque acceptum fuit, quanto propius ad nostrum delectum (displicet enim plurimum Belgica potissimum autem Flandrica et Hollandica Barbaries) stilus accessit, nostrisque hominibus vtilitatem aliquam et incunditatem allaturum visum fuit. Verum quia iam ⁴ passim vsus Psalmorum versionis Datheni⁷ tam est vulgaris et communis, vt non possimus eam versionem e manibus seu quotidiano exercitio hominum⁶ maxime autem in templis etsi maxime vellemus, excutere, et præterea si quando Deus volet tenebras

^{3a} So in MS.

⁴ Added in the margin.

⁵ See Letter No. 177, note 2.

⁶ Added above the line.

⁷ See Letter No. 25, note 7.

clementer a nostra Prouincia profligatis hostibus penitus depellere, et rusticis sit prædicandum Euangelium, atque apud eos instituenda reformatio, non videmus, quomodo eos magis possimus lucrifacere, quam si vulgatissimos Psalmos tum ex versione Datheni⁷, tum *etiam* Lutheri hymnos maxime communes ipsis proposuerimus, nam illos ex quotidiano commercio et consuetudine cum ciuibus paulatim addiscunt, sicque hic cogimur subsistere, in quo tamen alioquin delectum aliquem politiorem ad nostrum Idioma accedentem et mutationem vellemus. Interim 5 maximas habemus gratias pro fauore tuo erga nostras Ecclesias, et promptitudine in promouenda earum ædificatione: relaturi aliquando cum maxima gratitudine. Valebis plurimum Domine frater colende. Dominus Jesus te suæ Ecclesiæ diu incolumem seruet. Raptim Dauentriæ 10 Aprilis Anno 82.

Tui studiosissimus

Bernherus Vezekius minister Ecclesiæ Dauentriensis.

Addressed:

6

Clarissimo viro, pietate atque eruditione
ornatissimo Domino Godefrido Wingio Ecclesiæ Belgico Germanicæ, quæ est
Londini Britannorum ministro vigilantissimo fratri suo in Domino multum colendo
Tho Londen an M Godefridus Wingius predekant.

Endorsed:

Receptę 21º Aprilis 1582.



196.

**The CONSISTORY of the
REFORMED CHURCH of ANTWERP,
to [the CONSISTORY of the DUTCH CHURCH, LONDON].**

Antwerp, Wednesday, 15 August 1582.

§ 1. *We doubt not that you have already heard of the heavy affliction which has lately befallen the members of Jesus Christ in the town of Lier, by its treacherous surrender into the hands of the enemies of truth, whereby the Church of Christ in that place is sadly desolated and dispersed, so that we can hardly describe the misery and trouble of those who have come to us destitute, after having abandoned all that they possess at Lier. 2. Some of them have not only abandoned their houses and their goods, but this one also his wife, another one his children, who cannot be delivered without a ransom being paid to the enemy, while the poor people, deprived of all their property, and having moreover only escaped themselves on payment of a ransom (as happened to one of the ministers and some other persons) have not a penny to pay the said ransom. 3. And although this community and this city are doing all that is possible to assist these afflicted persons and our brethren (who have nearly all arrived in this town), yet we cannot help them as much as the extreme need of some of these members would require, as they have to be provided not only with clothes, food and lodging; but each of them has to collect his ransom, otherwise they run the risk of seeing their wives and maidens outraged, and their children murdered or carried off, if not delivered in time by money from the blood-stained hands of their enemies. 4. Therefore, as our community (although having done its duty) is unable to bear these heavy burdens alone (having had to bear many burdens and expenses some time ago on account of the capture of Breda), and yet feels greatly moved and bound to relieve the extreme need and poverty of our brethren, we are forced to seek help from you and other foreign communities in England, which we have hitherto delayed doing, as we wished to spare them in this respect. 5. We trust, therefore, that you (who by God's special favour still reside yonder in quietness and peace) will be moved by Christian compassion, to take to heart and relieve as much as possible the need of the dispersed and afflicted church of Lier, as you have sometimes relieved other communities before. 6. Hence we pray you to admonish the brethren of your community to this effect, and also to communicate our letter to the other foreign communities in England, that all those who have received from the Lord may show their beneficence towards the poor. 7. Please send whatever you may be*

able to collect, to one of our members at the first opportunity. 8. Herewith we commend you and your communities to the protection of the Most High....

Ghenaede ende vrede door Jesum Christum sy
v *Lieden* altyt vernienichfuldicht. Amen.

Eersaeme, seer beminde ende weerde broeders inden Heere, ¹
Wy en twyfelen niet oft V *Lieden* en heeft voor dese tyt seer
wel verstaen de wtneemende groote droefheyt ende seer swaere
besoeckinghe, die allen den geloouighen ende lidtmaeten Jesu
Christi binnen der stadt van Liere onlanx ouerghecomen is,
door het verradelyck ouergheuen der seluer stadt¹ in de han-
den der vyanden der waerheyt: waer door de kercke Christi
aldaer met grooter desolatie seer iammerlycken verwoest ende
verstroyt is, soe dattet qualyck soude connen geschreuen wor-
den hoe grooten elende ende swaericheyt dat wy hier daege-
lyckx hebben ghesien, alsoe wy oock noch doen, aende gene
die naeckt ende bloot alhier tot ons ghecomen syn, naer datse
te Liere alles gelaeten hadden wat sy hebben. Waer af de ²
sommighe aldaer niet alleen gelaeten en hebben haer huysen
ende alle haere goet, maer d'een noch syne huysvrouwe, de
andere sommighe kinderen, die welcke vanden vyant op rant-
soen gestelt synde, niet en connen verlost worden sonder dat
selue te betaelen, waer toe de arme lieden van allen haeren
goederen berooft synde, ende oock noch selue met rantsoen
ontcomen synde (gelyck den eenen minister ende sommighe
andere geschiet is) nu niet eenen penninck en hebben om het
selue rantsoen op te brenghen, om de gene die vanden haeren
noch binnen Liere beswaert syn, daer door te verlossen. Ende ³
hoe wel dat dese Ghemeynte alhier, als oock dese stadt alle neer-
sticheyt naer haer vermoghen gedaen hebben, ende noch daege-
lycx doen, om dese bedroefde personen, ende onse medebroeders
(die nu meest al in deser stadt ghecomen syn) alle hulpe ende
bystant te doen: soe ist nochtans dat wy beuinden dat wy
alhier niet en connen soe veel tot haerder assistentie gedoen.
als den wtersten noot van sommighe benaude lidtmaeten noch
wel vereyscht, de wyle dat de gene die hier by ons comen

¹ This treacherous surrender of the town of Lier to the Spaniards by a company of Scotch soldiers who formed a part of the garrison, happened on 2 August 1582: see Bor. *Nederlandtsche Historien*, II. 332 (fol. 30).

niet alleen van cleederen, cost, ende wooninghe, ten minsten voor eenen tyt, moeten voorsien worden: maer sy moeten daerbeneuen een yeder syn rantsoen maecken op te brenghen oft syn in groot peryckel dat haere vrouwen ende maechden geschoffiert, ende haere kinderkens vermoort oft wechgeuoert sulen worden, soe sy in tyts met ghelde wt der vyanden bloedighe handen niet verlost en worden. Hierom seer beminde 4 broeders, aengesien dat dese ghemeynte (hoe wel sy alle deuoir gedaen heeft) nochtans geensins suffisant en is om alle de swaere ende menichfuldighe lasten alleen te draeghen, (gemerckt dat sy ouer eenen tyt door het innemen van Breda² oock veel lasten ende swaere oncosten gehadt heeft) ende dat wy nochtans wt christelycke beweghinghe grootelycx gheaffectionneert ende oock verbonden syn desen extremen noot ende armoede onser medebroederen, te hulpe te comen: Soe hebben wy hierom veroorsaect ende als bedwonghen geweest aen *VLieder* ghemeynte te Londen ende andere wtlantsche ghemeynten in Engeland hulpe te soecken, ende in desen dringhenden noot onse toevlucht te nemen: het welck wy tot noch toe al hebben wtgesteld, om dat wy de Gemeeynten aldaer in desen deele noch seer geerne souden hebben willen spacren, ten waere dat ons de continuerende swaericheden gedronghen hadden desen wtersten middele te gebruycken: hopende dat *V Lieden* (die door een besondere 5 ghenaele Godes aldaer noch in ruste ende vrede residerende syt) met een christelyck medelyden beweecht sult syn, om den noodt van dese verstroyde ende benaude Kercke van Liere, ter herten te nemen ende naer *VLieder* vermoghen te hulpe te comen: gelyck *VLieden* wt broederlycker liefden ende door eenen Godtsaelighen ijner noch somtyts hier te voren seer vlytichlyck gedaen hebt, tot troost van veele droeue herten ende arme Gemeeynten: Het welcke wy oock van *VLieden* vertrouwende dat *VLieden* oock nu in desen noot teghenwoordich niet en sult naer laeten, maer veel meer naervolghen sult de vermaeninghe des Apostels, die ons leert, dat **wy weldoende niet en moeten vertraeghen**³. Hierom dan, 6 weerde ende beminde broeders, bidden wy *VLieden* hertgrondelyck dat ghy de broederen uwer ghemeynten aldaer hier toe om

² On 27 June 1581, see Bor, *l. c.*, II. 273.

³ Gal. vi. 9; 2 Thess. iii. 13.

Christi wille wilt vermaenen, ende oock aende andere Wtlant-
sche ghemeynten in Engelant (die yet hier toe vermogen) wt
onsen naeme het inhoudt van desen tot den seluen eynde com-
municeren, op dat alle de gene die vanden Heere ontfanghen
hebben aenden behoefighen haere weldaedicheyt te bewysen,
door een vrywillighe ende milde hantreyckinghe een trooste-
lycke aelmoesse soudē moghen opbrenghen tot hulpe ende so-
laes van veele bedroefde ende arme leden Christi. Het welcke
den heere (sonder eenich twyfel) wesen sal een seer aengenaeme
ende welrieckende offerande, die naer syne ghenaedighe beloften
alsulcken werck ende oeffeninghe der liefden niet en sal laeten
onvruchtbaer syn. Het gene dat *VLiēden* tsaemen sult connen 7
opbrenghen ende collecteren, dat sal *VLiēden* belieuen met de
eerste bequaeme geleghentheyt aen yemandt onser lidtinaeten
alhier ouer te maecken.

Hier mede eerweerde, ende seer beminde broeders, beuelen 8
wy *VLiēden* ende alle *VLiēder* Ghemeynten inde vaste bescher-
minghe des alderhoochsten die naer syne groote bermhertigheyt
synen Goddelycken segghen ende ghenade ouer *VLiēden* altyt
vermenichfuldighe tot synder eeren. Amen.

Gheschreuen by laste ende wt naeme onser Consistorien.
In Antwerpen Desen .25. Augustj. Anno 1582.

Thomas Tilius⁴
Dienaer des *Heiligen*
Euangelij.

Assuerus van Reghenmortel⁵
Dienaer der seluer Ghemeynten
by laste onser Consistorien.

⁴ Thomas Tilius (or Van Thielt, or Thomas Thielden, or Van Til) born about 1534 at Meehlin, studied theology at Louvain, and after having been priest at Oudenbosch, was appointed by king Philip II. abbat of the wealthy and important abbey of St Bernard, near Antwerp, in 1564. But he very soon embraced the Reformation and made his appearance as a preacher of the Gospel at various places in the Netherlands, and was at last appointed minister to the reformed Church of Antwerp. After the surrender of this town to the Duke of Parma Van Til returned to his ministry at Delft, where he died 13 January 1590: see Van der Aa, *Biographisch Woordenboek*; Mertens & Torfs, *Geschiedenis van Antwerpen*, v. 549; Christ. Sepp, *Drie Evangeliedienaren*, pp. 28, 31, 39, 40, 43; idem, *Polemische en irenische theologie*, p. 66.

⁵ See Letter No. 149, note 11.



197.

**JACOBUS REGIUS¹,
to GOTFRIDUS WINGIUS².**

Ghent, Monday, 24 September 1582.

§ 1. *The death of our brother and fellow-minister Johannes de Roo greatly grieves me, and is a loss to the church at a time when there is such a scarcity of able ministers. 2. His death must be very serious to you, considering your age, and that it has been your desire for a long time to have a trustworthy colleague. Your church is not without promising young men. 3. We too suffer from want of learned pastors. The common adversary of the chosen raises up everywhere unruly spirits, who endeavour to subvert religion and to overthrow all discipline, especially in Holland. 4. Let us therefore pray the Lord to raise up able ministers; meantime do you pursue your course as before. 5. I have heard that our friend Rotarius is now minister of the Antwerp church. 6. Salute our colleagues and remember our much agitated churches. Salute also your wife.*

S. P. in Christo.

Luctuosus mihi admodum fuit, obseruande Symmysta, dilecti fratris et commilitonis nostri Joannis rodensis³ obitus. Nihil illi quidem, nisi quod sit humanum, accidit quodque omnibus Christi seruis apprinè sit optandum: attamen eò magis nos afficere debet eiusmodi casus, quòd cum Ecclesiæ dispendio sit coniunctus. Non nos latet quanta sit passim ministrorum maximè idoneorum paucitas. Quoties itaque Dominus vel vnum tollit, id iustæ ipsius in mundum ingratum iræ iudicium esse, ne dubitemus. Facile equidem apud me perpendo, quam grauis tibi seorsum² eius mors euenerit, vt cui iam ad decrepitam senectam vergenti plus oneris erit subeundum. Scio te iam diu desiderasse fideliem collegam, cuius in auxilio et diligentia tua posset grauis ætas conquiescere. Sed ita nos videlicet Dominus exercet vt, quod fulcrum nobis et suaue leuamen sperabamus fore, id præter expectationem adimat. Sancta iustissimi Dei facta est voluntas.

¹ See Letter No. 127, note 13.

² See Letters No. 18, note 2; No. 102; and No. 104, note 2.

³ See Letter No. 189, note 8.

cui parere æquissimum est, et gratissima oblatio. Esto animo bono et forti in opere Domini, qui vires se nobis subministraturum promisit. Ipse suæ Ecclesiæ non deerit, operarios haud dubie in messem extrudet. Ille aliquem tibi collegam adiunget qui te deficiente ministerium excipiet. Non desunt vestræ Ecclesiæ optimæ spei surculi. Nos hîc magna quoque doctorum³ pastorum penuria laboramus. In Ecclesijs stabiliendis desiderantur viri non solum pietate et doctrina, verum etiam gravitate, gratia, auctoritate præditi. Negotium est ministris cum primarijs in Republica viris. Quorum maior pars veræ religionis ignara est, et disciplinæ impatiens. Multos vbique excitat communis ille electorum aduersarius vertiginosos spiritus, qui omnem religionem euertere, omnemque disciplinam labefactare conantur. Horum vel feracissima est Hollandia. Quare orandus⁴ est Dominus in hac corruptissima mundi senecta egregios suæ Ecclesiæ ministros excitet, qui sanæ doctrinæ sint tenaces, et Ecclesiæ regimen strenuè tueantur. Tu autem fidelis Christi minister qui hactenus indefesso studio Christi gregem pauisti, perge porrò, et cursum constanter confice. Dominus Jesus tuis laboribus aspirabit. Noster Rotarius⁴ ut accepi, iam capessit⁵ ministerium Ecclesiæ Antuuerpiensis. Deus cœptis annuat. Rogo collegas ex me salutes. Acstrarum Ecclesiarum varijs⁶ procellis agitatatum in precibus memineris. Saluta itidem coniugem tuam. Vale in Christo. Gandavi 24 Septemb. 1582.

Tuæ humanitati addictus

Jacobus Regius.

Addressed :

7

Doctrina et pietate
præstanti viro Domino
Gotfrido Wingio
fideli Ecclesiæ Londino-
germanicæ pastori
Londinum.

Endorsed :

Receptę 5^{to} Octobris 1582.

⁴ See Letter No. 116, note 3.

198.

**THEODORE DE BESZE¹,
to [ROBERT] DELA FONTEINE².**

Geneva, Wednesday, 10 October 1582 [O.S.]³.

§ 1. *After considering the matter for a long time, and having no hope of much help, we decided to send the bearer of this letter, as he has the advantage of being a native of the country, and therefore knows it and its language and inhabitants. 2. He is directed to you first, that he may follow your advice from beginning to end. We were advised, as regards Her Majesty and the Court, to write to (Sir Francis) Walsingham. In this respect you will please decide, as we rely entirely upon your advice. 3. That you may the better advise us, the letters from the magistracy are sent to you under a flying seal, and my private ones open. You might also suggest what more we could write in accordance with the enclosed letter. 4. As regards my own letters, I expect no result from them, seeing that I was not thanked for, nor received any acknowledgement of, what I sent to the persons whom you know. And if you think that my trouble is of no avail or might do harm, destroy everything. 5. And as regards the University and the gentleman whom you know, I think it better that they are obliged to me than I to them. 6. I know that you will take our affairs to heart. We have not taken this step without great necessity, at the same time we do not wish to make our necessity indiscreetly known. Any gift, however small, will be welcome to us. As the collection cannot be made in a day or month, you may fix the time for the return of the bearer of this letter. 7. Yet perhaps he might bring us word of what we are to expect, leaving it to some other trustworthy person to ask for the discharge of the promises, and to remit to us the whole together or in portions in bank-bills. 8. Many reasons have induced us not to employ M. Cassiodore (?) 9. It is now the sixth day of the first session of the Cantons held at Baden on our affairs. 10. The Gregorian Calendar has no doubt reached you; it will cause great confusion. 11. Our school is much diminished, but it will recover itself if God grant us some tranquillity. 12. The plague is raging at Basle and Neustadt, but we have hitherto escaped. 13. The diet at Augsburg has come to an end, without great result. 14. We do not write to the Foreign Churches, not even to yours, for the reason which you will see in a second letter addressed to you. 15. As regards Scotland I fear that*

¹ See Letter No. 39, note 11. With the present Letter compare one dated Oct. 1582 written by Beza to Walter Travers (see Letter No. 183, note 13) in Thom. Fuller's *Church History*, Book viii, p. 136. Beza is asking assistance for his University and Church. See also *Calendar of State Papers, Domestic Series, 1581—1590* (Index, s. v. Geneva).

² See Letter No. 177, note 2.

³ This Letter is the first in this volume which was written after the alteration of the Calendar by Pope Gregory XIII, which created what is generally called the *New Style*, and whereby Friday the 5th, and Saturday the 6th, of October 1582 (Sunday Letter G), came to

the case will result to me as badly as that of my book dedicated to the king. 16. Would it were true (?) what we hear of D'Aubigny being captured, provided the other things succeed. 17. I pray God &c. 18. Our brother M. de Beaumont has been spared to us, and will be, if it please the Lord, although the plague increases at Neustadt.

Trescher frere, apres auoir beaucoup temporisé et regardé ¹ si nous nous pourrions passer de ceste couruée, pleine de difficultes, craignans de descourir nostre necessité, et ayans peu d'esperance de grande subuention pour infinies raisons, finalement on s'est resolu d'enuoyer sans grand appareil le present porteur, pource qu'il a grand auantage en la cognoissance du pays, de la langue, et des personnes, ioinct qu'il s'agit de la propre patrie de luimesmes. Il est adressé a Vous le premier, pour ² suivre uostre aduis pour commencer, et acheuer. Quelcun bien affectionné passant par icj nous a conseillés quant a ce quj concerne non seulement Sa Maiesté, mais aussi toute la Cour, de m'adresser a Monsieur Valsinghem⁴, sur quoy Vous ferez, s'il Vous plaist, la resolution pour l'effect. Car nous nous re- posons entierement sur ce qu'aduisez, uoire quand il fauldroit s'en retourner sans dire mot. Pour tant mieux aduiser sur le ³ tout, les lettres de la Seigneurie Vous sont enuoyees cachetees a cachet uolant, et les mienes particulieres ouuertes, affin que consideriez le tout : ioinct que ne sachans ny les noms des personnes, ny les tiltres, nous eussions peu faillir en⁵ l'inscription⁵. Et pourtant ce sera a Vous de faire escrire au dessus ce quj con- uient, aprochant le plus que pourrez a la forme de la lettre dont le dedans est escrit. Car il n'est peu faire aultrement. Quant a mes lettres particulieres, ie ne puis esperer qu'elles ⁴ profitent aulcunement, ueu que ie n'ay peu obtenir un seul

be reckoned as Friday the 15th, and Saturday the 16th, of October 1582 (Sunday Letter C). and so on.

The New Style was adopted by most Roman Catholics at once, or shortly afterwards, but by Protestants only gradually, and it was not till 1753 that all Europe had conformed to the New Style, with the exception of Russia and Greece, where the Julian Kalendar is followed even to the present day. Hence arose the computations by *Old Style* and *New Style* in public documents, private letters etc.

The above Letter is no doubt dated according to the Old Style, as the Evangelical Cantons of Switzerland did not adopt the New Style till 31 December 1700 (=12 January 1701). Beza himself does not seem to have been in favour of the New Style (see below § 10). Therefore its true date is, according to the New Style, 20 October 1582. But, just as in the first volume, it has been decided not to alter the dates of any of the letters, but to add: "[O. S.]" in cases where the writer may be supposed not to have adopted the New Style.

⁴ See Letter No. 174, note 11.

⁵ Added in the margin.

remerciement ou tesmoignage de la reception de ce que i'ay enuoyé a ceulx que sauez. Mais cela ne m'a deu garder de me mettre en tout debuoir, quoy que mes peines soient perdues. Si Vous urgez que cela ne serue de rien, ou mesmes puisse nuire, Vous dechirerez le tout sil Vous plaist, ou le bruslerez, sans que i'en sois marrj: Nam hic mihi nec seritur nec metitur. Tantum cupio nostrj rationem haberj, ne concidat quod uix ac ne uix quidem stare per se diutius posse uidetur. Et quant a mon faict particulier de l'université^{5a} et du Seigneur 5 que sauez, malo illos mihi esse obstrictos, quàm me illis. Nam certè aliquid à me acceperunt, nisi fortasse remisissent. Quod uerum captabam, ut sibj non esse ingratam hanc meam uoluntatem ex ipsis intelligerem, etiam si non sim assequutus, tamen non egerrimè fero. Quod si quid aliud in mentem illis uenerit, nolim tamen per hunc nostrum id administrari. Vix enim credas in quæ tempora, et quos homines inciderim, quibus uel minimam calumniandj occasionem præberj, ipso uitæ dispendio redemerim, quia nihil est mihi mei ministerij existimatione pretiosius: et per Dej gratiam nec egeo nec abundo. Je ne Vous recom- 6 mande point noz affaires, car ie say que n'avez besoin d'y estre encouragé. Comme sans grande necessite nous n'eussions iamais prins ceste deliberation, aussj ne uouldrions nous pas, sachans bien que toutes courts sont pleines d'espions, que nostre necessité fust indiscretement cognue. a quoy fauldra auoir esgard tant que faire se pourra. On parle de prest, mais c'est sans interest. Car s'il en fault uenir la, on trouuera⁶ a beaucoup meilleur compte en ces quartiers. Vn don gratuit, encores qu'il soit beaucoup plus petit, nous fera plus grand bien. Si non, il fauldra uenir au prest. Et pource que ceste cueillette ne se fera en un iour ny mois, nous laissons a uostre prudence le temps du retour du present porteur. Bien nous sem- 7 ble-il qu'il suffira qu'il puisse apporter response⁷ de ce qu'on peult attendre en assurance, laissant la charge a quelque bien

^{5a} This paragraph seems to refer to the "Codex Bezae" and two Hebrew books presented by Beza in 1581 to the Cambridge University through the Chaneellor Lord Burghley; see *Index to the Catalogue of MSS. preserved in the Library of the University of Cambridge* (s. v. Beza); Fred. H. Serivener's *Preface to Bezae Codex Cantabrigiensis*, Cambridge, 1861.

⁶ MS. *icj* after *trouuera* but crossed out. There is moreover a before *trouuera*, which makes no sense.

⁷ MS. *respose*.

fidele et diligent de solliciter l'exécution des promesses, et de faire tenir le tout ou tout ensemble, ou par parcelles, par seures lettres de banque. Vous uoyez, mon frere, ou la necessité nous a reduicts, sans toutefois perdre courage, graces a Dieu. Quant⁸ a employer Monsieur Cas.^{7a} plusieurs grandes raisons nous en ont empesché. Mais unes lettres de recommandation en cas que nous fussions en necessité de ses gens, nous aideroit beaucoup, encores que de soy mesmes il nous soit tresaffectionné. Voiej le⁸ sixiesme iour de la premiere iournée que les Cantons⁹ tiennent a Baden pour noz affaires. Dieu nous en doint meilleures nouuelles que n'en osons esperer⁹. J'estime que le Calendrier Gregorien sera paruenue iusques a Vous, dont il ne peult faillir de sortir grandes confusions es quartiers de deca pour le moyens, ayant este accepté par le prince uoisin. Nostre¹¹ escole est fort diminuée, mais si Dieu nous donne quelque tranquillité, elle se refera comme nous esperons. La peste est¹² grande a Basle, et a Neustat, mais dont nous auons esté exempts par une singuliere grace du Seigneur iusques a present. La diete d'Auspourg a prins fin sans grand effect, par la grace¹³ du Seigneur, n'ayant peu trouuer l'ubiquité quj l'ont uoulu presenter a l'assemblée, non pas mesmes le Duc de Saxe¹⁰, quj l'a cy deuant introduite et tant fauorisée. Ce pendant il y en a assez quj continuent a escriuasser, et faire du pis qu'ils peuvent. Nous n'escriuons point aux eglises Estrangeres, nj mesme¹⁴ a la uostre, pour la raison que uerrez en une seconde lettre quj Vous est adresseé, pour supleer a ce default, selon que uerrez se pouuoir faire avec quelque esperance d'effect. Vix credas quam me pudeat istarum petitionum. Sed ad hæc quamuis non turpia tamen certè inuerecunda cogit necessitas. Tu pro nobis erubescere. De Scotia ueritus sum ne tam male res¹⁵ mihj cederet quam de meo illo libello Regj consecrato, nonnullorum rogatu. Vtina[m]]s^{10a} uera sint quæ de capto Albinio¹¹ ¹⁶

^{7a} Perhaps Beza refers to Cassiodorus Reinius: see Letters No. 75, note 3, No. 82, note 3 and No. 171.

⁸ MS. *cinquiesme* after *le*, but crossed out.

⁹ After *esperer* Beza wrote *Nostre escole publicque est*; but he changed his mind and continued *J'estime &c.*, without crossing out those four words. As to the school see § 11.

¹⁰ Augustus the Pious.

^{10a} The MS. is injured here, whereby some letters are lost.

¹¹ Esmé Stuart, Lord D'Aubigny, created Duke of Lennox in 1581. From December

audiuimus, modo reliqua succedant. Croyez que cela en estonnera et tentera beaucoup. Car uoila que disoit un Jesuite a Thurin a quelcun il n'y a pas long temps. Nos affaires, disoit il, uont mieux que ne cuidez: et bien tost Vous orrez qu'il n'y aura nj ministre nj Huguenot aduoué en Escosse, la ou nous auons un grand Seigneur qui trauaille fort heureusement. Hæc ille, quæ ex certo homine accepj. sur quoy faisant fin

Trescher frere, Je prie nostre bon Dieu et pere qu'il luy 17
plaise exaulser noz prieres pour nous assister iusques au bout
de nostre course, et Vous maintenir avec toute la sainte com-
pagnie en sa sainte et digne garde. De Geneue, ce 10 Oc-
tobre 1582.

Vostre entier frere

Th. de Besze.

Nostre cher frere¹² Mons^r de Beaumont nous a este 18
espargné du Seigneur et sera s'il luy plust,
combien que la peste se renforce fort a Neustat.

Addressed :

A Monsieur et
trescher frere,
Monsieur de la
Fontaine.
A Londres.

1580 to August 1582 the government of Scotland was in the hands of Lennox and Captain James Stuart (created Earl of Arran). Their aim, carefully concealed by nominal adherence to the Protestant faith, appears to have been the association of Mary with her son in the government, a breach with England, the renewal of the league with France, and the restoration of the Roman Church. But their opponents secured the person of the king in August 1582, Arran was seized and put in prison, and Lennox, after taking refuge in the castle of Dumbarton, fled to France, where he soon died in disgrace with the Catholics, because he had conformed to the Protestant doctrine: *Encyclopædia Britannica*, vol. xxi, p. 507; J. H. Burton, *Hist. of Scotland*, 2nd ed., vol. v, p. 168 sqq.

¹² MS. *se porte bien* after *frere*, but crossed out.



199.

JOHAN RADERMACHER¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

Antwerp, Saturday, 13 October 1582 [O.S.]².

§ 1. *Six days ago we received your letter of 29 September, and also the bill for £118.—, and the assignment for £18. 12.—, with promise of payment in due course at the rate of thirty-two Flemish shillings per pound sterling.* 2. *We thank God, the London community, and especially you its chiefs for this benevolence, whereby not only the poor dispersed members of our Lord are bodily assisted and succoured, but all other pious Christians greatly edified and encouraged to imitate the glorious example of Christian compassion and charitableness.* 3. *We cannot render you and the other benevolent members of the spiritual body of Christ better thanks than by wishing you the eternal blessing and life which God promises in Psalm 133 to those of His Sion, and Christ Himself a hundredfold in this and the eternal life hereafter, to those who do good to His poor members in this life.* 4. *We are obliged to you that our request in behalf of the poor has moved you to such zeal and exhortation of your community, and we pray God to make us and those who enjoy your benevolence thankful.* 5. *We did not request your help without great necessity, as you may gather from the magistracy of this town having allowed the almoners and our deacons (to relieve the great poverty mostly caused by the immigration of those who are expelled from elsewhere) to make a general collection through the whole town and among all the citizens, which has already commenced with some success.* 6. *We thank the communities of Norwich, Colchester and Sandwich separately in the annexed letters, which we request you to send on.* 7. *We were grieved to learn the death of your devout fellow-helper and brother John van Roo, would that it were in our power to repair your loss, but we trust that the Lord, who wished to honour His faithful servant in due time with the promised crown, will continue to take care of His beloved flock, either by sending forth some faithful labourer into the harvest, or by strengthening the present ones in accordance with their burden.*

De genade ende vrede des Heeren zy met V Lied en de
met ons allen

Eerweerdige eersame seer geliefde broeders in den Heere. ¹
V Lieder brief den 29^{en} Septembris lest geschreuen, Js ons ouer
6 dagen wel ter hant gecomen, ende achtervolgende dinhowdt van-
dien hebben oock den wisselbrief van £118 sterlings ende de aen-

¹ See Letter No. 116, note 3 and the additional note to this Letter at the end of the volume.

² On the date see the preceding Letter, note 3. In Brabant the New Style was adopted on 15 December (=26 December) 1582.

wysinge van £18 *sh.* 12 – *sterlings* oock ontfangen, metsgaders belofte van goede betalinge ten tyde, tegen 32 *shillings* Vlaems voor elck pont *sterlings*, waeraen wy niet en twyfelen. Ende gelyck ² als wy wt veelderley oorsaken daerduer hoochliken verblyt syn, so en konnen wy oock niet laten Voor eerst Godt onsen Hemelschen Vader, daernaer de gantse gemeente Christi aldaer, ende int besondere oock *VLieden* de voorstaenders derseluer opt aller hoochste ende hertelikste te bedancken voor sulcke groote weldaet, waermede niet alleene de aarme ellendige verstrooyde litmaten des Heeren Jesu Christi lichameliken geholpen ende getroost, maer oock alle andere vrome Christenen grootelix gesticht ende verweekt worden het heerlyck exempel Christliker medlydenheyt ende weldadicheyt naetevolgen, ende wy ons alle gelyck tsamen te verhuegen in den goeden rueck des geestliken Danckoffers, ende tgeuoelen ende snaken der vruchten der gemeenschap der heiligen onderling, oock in desen tytelyken leuen, ende dat den psalm 133. niet te vergeefs en gelyckt de eenicheyt der geloouigen by den Welriekenden balsem, ende by den vruchtbaren daw van Hermon. Wy en weten *VLieden* weerde broeders, ³ ende sulcken getrowen medlydenden ende geuoeligen lidmaten des geesteliken lichaems Jesu Christi, geen en beteren danck te seggen noch te wenschen, dan den seggen ende het leuen die Godt inden voornoemden psalm toesecht syner Sion voor altoos ende ewelyck, ende Christus selue dengenen die hem in synen armen litmaten tytelyck goetdoen, hondert vout in dit leuen, ende hiernaer het ewige leuen.

Wy hebben *VLieden* oock int besonder te dancken dat ⁴ ons schryuen ende bidden voor den aermen by *VLieden* so crachtich geweest is, ende tot so vlytigen toestandt ende vermaninge der gemeente beweegt heeft, Godt biddende dat Hi ons ende den genen die vwer weldaet genieten danckbare herten geue die derseluer niet en vergeten, maer den vergelder alles goets geduerichlik bidden, dat hi ewichlyk erstade, wat wy in tytelyken niet vergelden en connen. Dat onse versoeck ⁵ om bystant niet sonder groote oorsaken des noods geweest zy, mogen *VLieden* oock daerwt te versekerder spueren, dat de ouerheyt deser stadt tot onderstandt des grooten aermoets meest duer de verjaechde toecomende, den Almoseniers met

onsen Diakenen eenen gemeenen ommeganck verwillight heeft ouer de gantsche stadt ende borgerie, welcke oock met tame-
liken succes begonnen is, De Heer wille voorts synen segen
tot alles geuen. Aende gemeinten van Norwiche Colchester 6
ende Sandwiche schryuen wy onse besondere Dancksegginge by
de briuen hieraen gebonden, welcke wy *VLieden* bidden te
willen bestellen laten elck daerse behooren. Wy hebben met 7
herteliker medlydenheyt ende Rowe vernomen de aflyuicheyt
Vwes vromen medehelpers onses weerden broeders *domini* Jo-
hannis van Roo³, ende wilden dat in onser macht ware *VLie-*
der verlies te erstaden, Maer wy betrowen in de goedicheyt
des Heeren gelyck hi synen getrowen dienaer tot syner be-
quamer tyt met de beloofde croone heeft willen vereeren, also
en sal hi oock niet laten syne dierbare kudde te versorgen
gelyk hi tot nutoe gedaen heeft, het zy met eenigen getrowen
arbeider vannieus in dien ooght te stooten, ofte den tegen-
wordigen sterckheyt te geuen nae heysch vanden last dien sy
te dragen hebben. Dat sulx geschiede aen *VLieden* ende ons
allen, bidden wy van gantser herten, ende onsseluen desgely-
ken in *VLieder* heilige gebeden beuelende

Eerweerde eersame seer geliefde broeders ende medehelpers, 8
naer onser allen hertelike groetenisse, beuelen *VLieden* altsa-
men in de bescherminge des allerhooghsten. TAntwerpen in
onsen kerckenraet den 13^{en} Octobris 1582.

VLieder gants dienstwillige medebroeder
Wt name ende by laste des kerckenraets
Johan Radermacher.

³ See Letter No. 189, note 8.



200.

**ASSUERUS REGEMMORTELIUS¹,
to GODTFRIDUS WYNGIUS².**

Antwerp, Monday, 29 October 1582 [O.S.]³.

§ 1. Many occupations have hitherto prevented me from writing to you. 2. The death of our brother and colleague Johannes Van Ro, which caused me great sorrow, is a severe loss to the Church. 3. A few days ago Johannes Fermin died, which is a great misfortune to the Church of Bruges. 4. The condition of our church has not materially changed. But a malignant fever has raged here for a while and snatched away many. 5. Our friend Philip van Lansbergen is suffering from a quartan fever. 6. (Thomas) Tilius was ill last week and has not yet recovered. 7. I and Isebrand (Balkius) are located in the Church of St James, in which I have, at the advice of our Consistory, commenced to explain the Epistle to the Philippians. 8. I shall not speak of the general condition of Belgium as you will learn it better from those who go from hence to London. 9. Write to me something about your affairs, and salute the brethren of the Consistory and your wife from me.

Salutem in Christo Plurimam. Jam pridem ad te non scripsi, ¹ observande frater ac in Domino parens, non quod animus deesset quacunque possem ratione benevolentiam illam erga me tuam literis scribendis (vti promiseram) confirmare magis atque fouere: sed exceperunt me hîc hactenus tot occupationes, et ecclesiastica negotia, necessariò conficienda, vt scribendi officium ad hunc vsque diem protulerim. Quam ego cunctationem etsi iustis ra-

¹ See Letter No. 149, note 11.

² See Letters No. 18, note 2; No. 102; No. 104, note 2.

³ On the date see Letter No. 198, note 3. In Brabant the New Style was adopted on 15 December (=26 December) 1582.

tionibus excusare possem, ac proinde nullius mihi non modò culpæ, sed ne erroris quidem conscius sim: tamen peccasse mihi videor, nec à meipso veniam dilati officij facile impetro. Nuntij² nuper isthinc allati de obitu optimi fratris et collegæ nostri Joannis van Ro⁴ magno nos mærore affecerunt, idque non immeritò. Dum enim mecum reputo quantam in istius hominis morte iacturam isthic fecerit ecclesia: fieri non potest quin nouo subinde dolore excrucier. Plus aliquanto in posterum sperabam ex eius in studijs diligentia, quàm hactenus præstiterat. Ecclesiæ igitur vicem magnopere doleo: omnibus autem modis fœlicem eum existimo, hoc præsertim tempore, quo non admodum iucunda vita bonis esse potest. Superioribus hisce diebus³ extremum quoque diem clausit Dominus Joannes Ferminus⁵ vir doctus ac pius, summo cum ecclesiæ Brugensis incommodo. Sic paulatim, iusto Dei iudicio, nostræ passim ecclesiæ fidis pijsque doctoribus nudantur: malumque malo pedetentim succedit. Colligere tamen animos debemus, atque intrepidè in vocatione nostra progredi, donec tandem confectum sit quod nobis ad metam vsque restat. Res nostræ ecclesiæ eodem ferè sunt quo antea⁴ loco, singulari Dei beneficio. Febris quædam ardentissima aliquandiu hîc grassata est, qua nonnulli quoque è medio sublati sunt. Philippus noster Lancenbergius⁶ quartana febri grauiter⁵ laborat. Dominus Tilius⁷ superiori septimana etiam malè habuit,⁶ neque in præsentî conualuit; quo autem morbo laboret, satis mihi nondum constat. Horum opera quia nunc planè destituitur ecclesia, maius nostris humeris incumbit onus. Ego cum Domino⁷ Isebrando⁸ in Divi Jacobi templo stationem habeo, in quo syndrij nostri iudicio ac consilio epistolam ad Philippenses, explicandam suscepi: faxit Dominus vt in copiosissima hac messe non infructuosè laborem. De communi totius Belgij statu sin-⁸

⁴ See Letter No. 189, note 8.

⁵ Also called Fermijn, Firmius and Firminus. He seems to have been minister at Deinze about 1578. But he was minister to the Walloons of Bruges in 1580, and we find traces of his activity there till 3 July 1582; see H. Q. Janssen, *Kerkhervorming in Vlaanderen*, p. 126 sqq.

⁶ Philippus à or Van Lansbergen, born at Ghent in 1561, studied in France and England. After his return to his native country he was appointed minister to the Reformed Church at Antwerp, and after the surrender of this towu to Parma, he served successively the Churches at Amsterdam, Goes and Middelburg, dying at the latter place on 8 November 1632: see Van der Aa, *Biographisch Woordenboek*.

⁷ See Letter No. 196, note 4.

⁸ Isebrandus Balckius or Trabius: see Letters No. 101, note 1; No. 175.

gula melius ex alijs (qui hinc Londinum proficiscuntur) cognosces. Hæc igitur breuitatis causa silentio præterire malui. De rebus vestris per occasionem et otium vicissim me certiore⁹ facere digneris obnixè rogo. Omnes synedrij vestri fratres, nec non honestissimam tuam coniugem meis verbis, quæso, quàm officiosissimè salutes. His vale in Domino feliciter, vir ornatissime, et mihi semper colende. Raptim Antuerpiæ .29. Octobris Anno 1582.

Tui obseruantissimus

Assuerus Regemmortelius.

Addressed :

10

Pietate atque eruditione
insigni viro Domino Godtfrido
Wyngio, fidelissimo Londino-Belgicæ
ecclesiæ pastori, sijmmijstæ
ac fratri summè obseruando
Londinum.

Endorsed :

Receptę 26. Nouembris 82.



201.

**JACOBUS REGIUS¹,
to GOTFRIDUS WINGIUS².**

Ghent, Monday, 28 February 1583, N. S.

§ 1. *I lately received your letter, also signed by our brother Claude Dotigny, in which you ask me to recommend the son of Lambert Pietersen to the community of Sluys, to promote his studies and to relieve his father, who is unable to maintain him any longer. 2. Although the young man is unknown to me, the devotion of his parents and the testimonial of his teachers under whom he studied at Leiden, have induced me to recommend him to the people of Sluys, to whom he is gone to enable them to deal better with him. 3. And although the magistracy, hearing that his language was not sufficiently like the Flemish, and for other reasons, could not appoint him permanently, yet they have accorded him fifty guilders Flemish, which this year will maintain him to some extent. In the meantime they will see how he will behave and improve himself. 4. Everything is very dear here on account of the war and the desolation of the country; it is incredible how the people perish. The misery and poverty cannot, humanly speaking, be remedied; may the Lord have some day pity on our suffering, as human help is vain, nay damaging. 5. I hear that our students are diligent. The last proposition of Lievinus Cabelliau pleased me better than the previous one; his pronunciation is not yet very good, but this requires practice and experience. 6. Please assist the bearer of this letter, Hans Vande Riviere, an honest, pious young man, whose mother has lately married John Casier (not, I think, unknown to you), with good advice, that he may obtain an excellent master. Admonish to the same purpose Peter Bouters and Gillis Heuriblock who are acquainted with him. So doing you will render a great service to his mother and also to me. 7. Remember us and our distressed community in your prayers; salute your fellow-helpers of the Consistory.*

Eerweerde ende geliefde broeder, Na hertgrondege groete
dit zal dienen V *Lieden* te verwittigen hoe dat ick onlanx V
Lieder brief ontfangen hebbe, oick by onsen broeder Claude
Dotigny³ onderteeckent belangende den sone van Lambert Pie-

¹ See Letter No. 127, note 13.

² See Letters No. 18, note 2; No. 102; and No. 104, note 2.

³ An elder of the Dutch Church, London: see W. J. C. Moens, *Registers of the Dutch Church*, p. 209, where the name is printed as Doligny, from a board preserved in the Dutch Church, London. But this seems a mistake as the same person is called Dotignis, Dotignys, in various places of the *Kerkeraads-Protokollen der Londensche Gemeente, 1569—1571* (*Werken der Marnix-Vereeniging*, Serie I, Deel I). He appears to have come to this country from Antwerp: see a Letter dated 17 February 1558, signed by him as Claudius Dottegnie, in *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 85.

tersen⁴, dat ick hem woude an de Gemeinte van Sluys recom-
manderen tot voorderinge syner studien ende ontlastinge syns
vaders, diens gestaetheit niet wel lyden can hem langer aldus
te onderhouden. Hoewel dat my de joncman onbekent was,²
nochtans *verstaende* de vromicheyt syner ouderen, *ende* siende
het ghetuignisse syner meesters daer hy te Leyden gestudeert
hadde, hebbe Ick hem an die vander Sluys met eenen brief
gherecommandeert. Alwaer hy oock getrocken is op datse met
hem te bet handelen mochten. Ende hoewel de Magistraet³
der *voorseiden* stadt soowel vut oorsaken datse hooren syn tale
niet ghenoech op het Vlaemsch te luyden, als om andere re-
denen, hem niet en hebben willen vastelick aennemen, So
hebben sy nochtans tot voorderinge zyner studien toeghelegt
vyftich Guldenen Vlaems, twelck hem voor dit jaer een goet
behulp zyn sal tot syner onderhoudinge. Middelertyt salmen
sien hoe hy hem schicken, *ende* toenemen zal. De costen syn⁴
hier nu butermaten diere, mits de orloge *ende* verwoestinghe
des Lants, het is ongelooflick hoe het volck omcomt. Godt
heeft eenen grooten toorne ouer dese Nederlanden vutgestort.
De elende *ende* aermoede is niet helpelick na den mensche, de
Heere erbarme sich eenmael ouer onsen iammer. Want der men-
schen hulp is ydel ia schadelick. Angaende onse studenten,⁵
ic *verneme* datse neerstich zyn. De laetste propositie Lieuini
Cabelliau⁶ heeft my beter behaegt dan de voorgaende. de vut-
sprake is noch niet seer groot, dan hier toe behoeft oefeninge
ende eruarentheit. Voor het letste bidde Ic V *Lieden* ghy⁶
willet den brenger deses Hans Vande riuiere, een eerlick godt-
vruchtich ioncman, diens moeder nu getrouet heeft Jan Casier⁶, V
lieden myns erachtens niet onbekent, behulpich zyn met goeden
raedt, dat hy eenen fynen meester crigen mach. *Ende* daer toe
vermanen Pieter Bouters *ende* Gillis Heuriblock⁷ die van syner
kennisse zyn. Ghy sult daer mede der moeder groote vrien-
schap doen *ende* oock my dat kent de Heere, Die V Eer-
weerde geliefde medebroeder in gesontheit sparen, *ende* met

⁴ A member of the Dutch Church, London: see Moens, *l.c.*, p. 58.

⁵ See Letter No. 207.

⁶ Also called Hans de Ries, or Ruese, or Ryeke: see Letter No. 142, note 2.

⁷ An elder of the Dutch Church, London, see Letter No. 129, § 15.

synen Geest verstercken wille tsyner eeren, ende syner ghe-
meinten bouw. Weest onser ende onser benouder ghemeinten 7
in uwen gebeden gedachtich. Myne groete an uwe medehul-
pers des Kerckenraets. Te Ghendt desen xxviij^{en} Februarij xv^e
lxxxiiij stylo nouo.

V *Lieder* dienstwillige mededienaer
Jacobus Regius.

Addressed :

8

Den Eerweerden ende
vromen *Domino* Gotfrido
Wingio, getrouwen Kercken-
dienaer der nederduytscher
Ghemeinte
te
Londen.

Endorsed :

Ontfangen den 3^{den} Martij.



202.

**ASSUERUS REGEMMORTELIUS¹,
to GODTFRIDUS WINGIUS².**

Antwerp, Saturday, 2 March 1583 [O.S.]³.

§ 1. *Please excuse the scarcity and brevity of my letters on account of my multifarious occupations. 2. You will have learned from letters and verbally what the (Duke of Anjou) lately attempted among us. Would that our people, so often scourged, would learn wisdom some day, and guard themselves in future against that French love-potion. 3. From the bearer of this letter you will learn the condition of our affairs better than I could tell you in writing. 4. A few days ago some Spaniard, suborned by king Philip for the murder of Prince (William) of Orange, was arrested here and will, I think, shortly be executed. 5. Some seditious people have endeavoured to create disturbances in Holland, and a few of their leaders were opportunely arrested by the magistracy, among them our friend Joannes de Rycke alias Cassier, but he escaped. 6. In Flanders and Brabant a very serious affliction seems to be imminent, and those who are in a position to know affirm that the condition of Belgium could not be worse. 7. I sent you a triumphal song which I suppose you received from John Beaugrand. I now send another in Dutch to your wife. 8. I should wish to write more, but the affairs of the church call me away; salute the brethren and friends. 9. John Radermacher salutes you.*

Salutem à Christo Plurimam. Copiosissimam ad te epistolam scribere gestiebat animus, observande parens, nisi otium deesset. Tanta enim negotiorum mole subinde hinc obruor, ut respirare vix liceat. Quare mearum literarum intermissionem, meamque in scribendo brevitatem (quæ tua est humanitas ac pietas) æqui bonique consulas, inque meliorem partem interpreteris etiam atque etiam rogo. Quid nuperrimè apud nos Vale-

¹ See Letter No. 149, note 11.

² See Letters No. 18, note 2; No. 102; and No. 104, note 2.

³ The date of the endorsement written in England, very likely according to the Old Style, would seem to show that this Letter was also dated according to the Old Style; see Letter No. 198, note 3.

sia⁴ prosapia tentarit, et literis et multorum sermone ad vos abunde perlatum arbitror. Vtinam autem toties icti aliquando saperent nostrates, atque in posterum à philtro illo Gallico seriò sibi cauerent. Quam infeliciter enim sibi consuluerint, cùm regnum Christi, non nisi certi de brachio carnis admittere vulerunt, indies grauioribus calamitatibus patefit. Dominus corrigat quod à nobis peccatum est, suamque ecclesiam tueatur suo brachio. Amen.

Quid hîc nunc agatur fusius in præsentî non persequar.³ Ex fratre enim qui has tibi tradet singula plenius cognoscet, quàm ego literis significare possem. Superioribus hisce diebus⁴ in vincula hîc coniectus est quidam Hispanus, à Philippo rege, ad trucidandum pugione *Dominum* Principem *Auraicum* subornatus, de quo breuî (vti arbitror) sumetur supplicium⁵. Magnas⁵ etiam turbas in Hollandia excitare conati sunt quidam seditiosi, quorum antesignani aliquot à magistratu oportunè apprehensi sunt: de quibus suo tempore plura, procul dubio, sumus audituri. Ex horum numero fuisse fertur Joannes noster de Rycke aliàs Cassier⁶, qui capto hospite clam se subduxit, atque magistratuum manus euasit. Sic passim fuit sathan. Nos inter spem metumque hæremus. In Flandria et Brabantia grauior afflictio⁶ videtur imminere, nisi pro sua misericordia prouiderit Deus. In summa quibus rerum Belgicarum status est cognitus et perspectus id affirmant vix peiori posse esse loco, quantum humanis rationibus colligi potest. Interea scimus hæc omnia à Dei prouidentia gubernari: illi soli fidendum, is suam ecclesiam defendet, et medijs deficientibus, media vti spero, suppeditabit, vel etiam sine medijs suam potentiam exeret. Habete queso ecclesias Belgicas, vt soletis, in vestris precibus, assiduò commendatas: nos vestræ vicissim semper erimus memores. Hym- 7

⁴ The writer refers to the Duke of Anjou's attempt upon Antwerp, on the 17th January 1583, known in history as the French Fury: see Motley, *Rise of the Dutch Republic*, Part vi, Ch. vi.

⁵ Eman. Van Meteren, in his *Nederlantsche Historie*, relates under the year 1583, that in the month of March a Spaniard, named Pedro Dordoigno, was arrested at Antwerp, who confessed to have come from Spain to assassinate the Prince of Orange, and to have treated with the king himself about this matter, though afterwards he endeavoured to excuse the king, saying that he had treated only with the king's secretary. After he had confessed everything, he was executed and quartered.

⁶ See Letter No. 142, note 2; see also the preceding Letter, § 6.

num ad te misi triumphalem⁷, quem à Joanne Beaugrando⁸ te accepisse existimo: alterum nunc mitto tuæ vxori Belgicè conscriptum, quem vt benigna manu accipere dignetur obnixè rogo. Plura me scripturientem aliò nunc vocant ecclesiastica quædam⁸ negotia. His itaque in Domino feliciter vale, vir ornatissime et mihi vnicè colende. Fratres et amicos omnes meis verbis per occasionem officiosè salutare ne graueris rogo. Dominus Rotarius⁹ plurimam tibi salutem adscribi voluit. Raptim. Antuerpiæ, 2. Martij. Anno 1583.

Tui obseruantissimus
Assuerus Regemmortelius.

Addressed:

10

Pietate atque doctrina insigni
viro Domino Godtfrido Wingio
fidelissimo verbi Dei in ecclesia
Londino-belgica ministro, symnystæ
ac fratri suo summè obseruando
Londinum.
per amys.

Endorsed:

Receptę 4^{to} Martij 1583.

⁷ This triumphal song was probably made on the occasion of the expulsion of the French from Antwerp after their attempt on the city, in January 1583. It does not appear to have been printed.

⁸ See Letter No. 57, note 6.

⁹ See the Note to Letter No. 116 at the end of this volume.



203.

DANIEL DE DIEU¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Br[ussels], Friday, 29 April 1583².

§ 1. *Through our brother Jan Rademaker we have received the charity with which you endeavour partly to prevent the ruin of this church, and for which I among others thank you much; but you will receive other letters concerning this affair on the part of the whole church. 2. I have not written to you for a long time, partly because the burden of the church, amid so much opposition and with so few ministers, is very great - partly because attempts have been made on our letters, many of which were lost on their way, especially after the French had closed up our navigation by occupying Vilvoorden. But the Lord has now delivered us from this cross; 3. which caused no small loss to the citizens of this town, who, burdened for many years with large garrisons, had almost no trade, especially as the French of Vilvoorden, since the attempt upon Antwerp, took possession of several loaded vessels, carried off cattle and sheep from the butchers, and would not allow any ships to pass except on payment of some thousands, to satisfy, as it were, their soldiers; nay they went so far as to intercept by force of arms the victuals which were sent hither by road from Vilvoorden. 4. And if, at Dermonde, their commander had not been shut up as it were and much straitened, and if Antwerp had not been in possession of his jewels and so many prisoners, I do not know whether they would have departed so easily from those two places. On the first of April, when, it is said, the fools are sent away, God sent the wicked fools away from Vilvoorden, and shortly afterwards from Dermonde, where (in spite of their master's presence) they had also perpetrated great tyranny by ravishing women, maltreating and expelling citizens, and taking and selling and transporting their goods on wagons and vessels before their eyes. 5. May the Lord grant them a better mind towards those for whose protection, not oppression, they are said to have come from (France), and make us repent of all our sins, and especially of having distrusted Him so badly and relied on frail, empty, faithless and ungodly protection. 6. With respect to the condition of our community, it has increased and still increases daily, as we learn from the word of God and by experience that crosses and adversity tend more to its gathering and advancement than prosperity. On the other side the enemies of truth stir and rage and try all means to expel the kingdom of Christ from this place. They endeavour to drive away the ministers of the church by poverty, giving their income from ecclesiastical property to priests and monks who remained here; and obstructing and harassing the steward of the church. They likewise incite the magistracy of the town and the soldiers against the church, promoting the most wicked and partial persons to dignities and offices. 7. But God has bridled them, and I trust that*

¹ See Letters No. 172, note 1; No. 189, note 1.

² As the next Letter from Brussels is clearly dated according to the New Style, we may assume the same of this Letter.

He will do so in future. Let us therefore not be faint-hearted, though we see and feel here the fury of the impious, for Satan having received a serious blow, nay, almost broken his neck, in this formerly idolatrous and courtly town, we cannot be surprised that he is so furious and mad. It is a sign that he must yield, and that his empire has come to an end..... 8. Seeing then that Christ has caused His Kingdom to take root in our country in the midst of enemies, He will undoubtedly maintain it to His honour, and we trust and pray our Redeemer that it may always find a home in this town also. 9. The bearer of this letter is a young man, named Henry le Prince, between sixteen and seventeen years of age, and a mercer by profession, who wishes to see (England) and to join a master of his trade. He is religious and has faithfully served a member of our community for a long time. His father (for many years a mass-priest, but now an elder of the French community) has requested me to mention him to you in my letter. He is provided with a testimonial to enable him to obtain a master of our community. But I and his father beg of you to help him on, and in the meantime to admonish him to continue his devotion and to visit the church frequently, and to exhort any master whom he may obtain to the same effect. 10. Commending you to the Almighty...

Genade ende Vrede door onsen Heere
Jesum Christum. Amen.

Eersame, weerde seer geliefde broeders, na hertelicke groetenisse, sal desen dienen om v *lieden* te verwittigen, dat wy door handen onses broeders Jan Rademaker³ ontfangen hebben dien mildelicken bystandt, daer mede v *lieden* den val deser kercke ten deele hebben willen te gemoete komen: waer van ick onder anderen v *lieden*, als aen den selvigen met nieuwe goetdadicheyt soo lanx soo meer verbonden synde, seer bedancke: Doch sullen v *lieden* nopende dese saecke andere brieven van wegen der gantscher Kercke verwachten. Dat ick v *lieden* langhen tyt niet ¹ geschreven hebbe, is eensdeels om dat de last der kercke alhier onder soo veel tegenstrydts ende soo weynige dienaers seer groot is: andersdeels, datmen naer onse brieven seer gestaen heeft, hebbende bevonden datter vele onderwegen gebleven syn, ende in sonderheyt is sulx gebuert, als de Fransoysen onsen vaert door 'thauden van Vilvoorden besloten hadden. Maer nu heeft ons God onse hemelsche Vader van dat cruys genadelick verlost. Want het en was geene kleyne schade voor d'arme bor- ² gers deser Stadt, die andersins vele jaren met groote garnisoenen belast byna geene neiringe gehad hebben: voornemelick, wanneer die Vilvoortsche Fransoysen sint den aenslach van Antwerpen⁴ etlicke geladen schepen voor hen behielen, hoorne- ³

³ See the Note to Letter No. 116 at the end of this volume.

⁴ The Duke of Anjou's attempt upon Antwerp of 17 January 1583, generally called the French Fury: see Motley's *Rise of the Dutch Republic*, Part vi, chapter vi.

beesten *ende* schapen den vleeschouwers afnamen, geene schepen meer wilden laten passeren dan midts d'opbrengen van sekere duysenden, om quantshuys hare soldaten te contenteren: ja quamen oock eyndelick soo verre, dat sy met gewapender handt wt Vilvoorden de vittaille herwaerts by landt komende afwirpen. Ende waert saecke, dat haer heer *ende* Meester binnen Dermonde 4 als in't landt besloten, *ende* aldaer seer benaut *niet* geweest ware, *ende* oock T'Antwerpen syne juweelen *ende* soo vele gevangenen *niet* hadde gehad: wete ick *niet* off sy wt beyde dese plaetsen soo lichtelick soudent verrocken syn. Sy syn wt Vilvoorden gegaen den 1^{en} April, als men segt dat de Sotten versonden worden: God heeft oock alsdan die quade sotten wt Vilvoorden versonden, *ende* korts daerna wt Dermonde, alwaer sy desgelicx (*niet* tegenstaende de tegenwoordicheyt hares Meesters) met vrouwen te verkrachten, borgeren te mishandelen *ende* verdryven, haer goet voor hare oogen te nemen *ende* verkoopen, dwelck verkocht met wagens *ende* schepen oock daer wt gevoert is, groote tyrannie bedreven hebben.

De Heere, die aller menschen herten in syne handt heeft, 5 wilse een beter gemoet geven tegen de gene, tot wiens bescherminge, *ende* niet verdruckinge, sy heeten van grinder gekomen te syn: geve, ons desgelicx warachtich leetwesen van allen onsen sonden, *ende* bysonderlick van dese, dat wy hem soo leelick mistrawt, *ende* daerentegen ons verlaten hebben op broose, ydele, ontrauwe *ende* ongoddelicke beschermingen.

Aengaende den standt onser gemeynte, gelyck wy wt Gods 6 woordt *ende* d'ervarenheyt vernemen dat cruys *ende* tegenspoet tot vergaderinge *ende* voorderinge der selve veel bequamer is. dan voorspoet: soo heeft sy oock seer door Gods genade tegenomen, *ende* wast noch daghelicx: Maer op d'ander syde woelen *ende* woeden seer de vyanden der waerheyt, *ende* soecken alle middelen om het rycke Christi hier wt te sien, soo door armoede de dienaers der kercke meynende te verdryven, het innekomen der geestelicke goederen van hen tot ouergeblevene Papen *ende* Monicken afkeerende, den Rentmeester der kercke alle verdriet *ende* hindernisse aendoende: als oock tegen de kercke oproeynde d'Ouerste der Stadt *ende* de Soldaten, tot state *ende* Officien de quaetste *ende* partydichsche voorderende:

Doch heeftse God alle tot noch toe geneusringt tegen 'twroe- 7
ten, ende vertrauwe dat hyse noch in toecomstigen tyt brey-
delen sal, op dat wy door hare listige vonden ende geweld
niet en vergaen. Wy en moghen daerom *niet* kleynmoedich
worden, al sien wy hier voor ooghen ende gevoelen de raserye
der godloosen: want gemerckt de Satan in dese voortyds
afgodische ende hofsche Stadt eenen grooten slach ontfangen,
ja schier den hals gebroken heeft: Soo en ist *niet* te verwon-
deren, dat hy aldus raest ende wtsinnich is: Het is een teecken
dat hy wycken moet, ende dat syn ryck ten eynde gekomen
is: doende noch meer noch min dan een os, die den slachtklop
ontfanghen hebbende ende nedergevelt synde, hemselfen noch
half opricht, met alle voeten wtslaet, ende wonders schynt te
willen bedryven, daer hy nochtans is ten eynde van synen adem.
Daerom al hoortmen somtyts eene swane voor hare doot singhen,
al sietmen eenen auden verplanten boom dickwils schoon bloeyen,
ende eene wtgaende keersse onderwylen een schynsel wtwor-
pen: Soo en syn dese alle nochtans geene teecken des bly-
vens ende levens, maer wel voorboden des doots ende aenstaen-
den ondergancks. Aengesien dan Christus Jesus syn Ryck in 8
ons vaderlandt midden onder de vyanden dus verre heeft laten
inwortelen, hy salt oock ontwyfelick tot synder eere hauden
staende, ende verhope dat het oock in deser Stadt geduerich
geherbergt sal blyven: daer toe wy alle, ende v *lieden* met ons
den selven onsen Salichmaker vierichlick sullen bidden ende
aenroepen. Eyndelick sullen v *lieden* weten, dat de bringer 9
deses een jonck man is, genaemt Henryck le Prince, synde andt
tusschen de 16 ende 17. jaren, ende een kremer van syn Am-
bacht, die derwaerts getrocken is om het landt te besien, ende
hem by eenen Meester synder neiringe te voegen. Hy is vroom
ende godsalich, hebbende getrauwelick langhen tydt gedient eenen
van onser gemeynthe. Syn vader (die voortyds vele jaren een
mispriester is geweest, maer nu is een Auderlinck der Franscher
Gemeynthe) heeft my gebeden, dat ick van hem in myn schry-
ven aen v *lieden* soude willen melden. de Jonckman draegt met
hem eenich bewys om eenen meester van onser gemeynthe te ver-
weruen: alleenlick is myne ende des vaders bede, dat v *lieden*
gelieve hem wat te voorderen ten eynde voorseid, ende hem

onderwylen te willen aenspreken ende vermanen tot voortganck
inder godsalicheit, ende tot neerstelicke besoeckinge der Kercke :
ende hier van oock synen Meester dien hy soude moghen
hebben te willen aenspreken ende vermanen. Waer in v *lieden*
ons groote vrientschap sullen bewysen.

Hiermede v *lieden* den Almogenden God ende Vader beve- 10
lende, bidde ick hem

Eersame weerde seer beminde broeders, dat hy in v *lieden*
die gaven syns *Heiligen* Gheestes daghelicx verstercke, ende
v *lieden* in lange gelucksalige gesontheyt gespere. Datum te
Brussel den 29^{en} *Aprilis* 1583.

V *Lieder* dienstwillige wat ick ver-
mach, *Daniel de Dieu*

Addressed :

11

Den Eersamen, wysen ende gods-
vruchtigen, Dienaeren des woordts ende
[Au]derlingen der Nederduytscher
[Gemey]nte Christi, wesende
Tot London.

Endorsed :

12

Vanden 29^{en} *Appril* 1583 ontfanghen van
d *Daniel de Dieu* vande kercke Brussel



204.

G[ODEFRIDUS] SAURBACH¹,
to GODEFRIDUS WINGIUS².

Brussels, Sunday, 1 May 1583.

§ 1. *Many occupations have hitherto prevented me from replying to your letter, received a long time ago. 2. You justly deplore your illness at your old age, which is illness itself, and the premature death of Johannes Rood at a time when you were to be relieved after all your labours in the church, and when Assuerus (Regemmortel) also has been snatched away from you. 3. I had hoped that John Selot might have been of some assistance to you, but as he is ignorant of the language and suffers from inflammation of the eyes, I can easily realize that you almost alone bear the burdens of the church. But the Lord will strengthen you according to His promise. 4. The condition of our church is tolerable, but it would be hard to say by what and how many tricks it is assailed from without and within. Most of the magistrates endeavour to subvert the church and even the state, and hence certain commissioners were sent hither a few days ago to inquire and report about everything, so that they might the better take care of the church and republic, and I believe that they will do it, as the messengers have promised. 5. You have no doubt*

¹ There seems to be no biographical notice of this writer, who was, at the date of this Letter, evidently minister to the reformed Church at Brussels. He is not mentioned in H. Q. Janssen's *Kerkhervorming in Vlaanderen*, in the first volume of which (p. 151 sqq.) the history of the reformation at Brussels is narrated. Dr Christ. Sepp, in his excellent *Bibliothek van Nederlandsche Kerkgeschiedschryvers*, p. 256, mentions a Letter of G. Lauerbach (a minister of the Gospel at Brussels), as having been published by Dr H. C. Rogge in *Kroniek van het Historiesch Genootschap te Utrecht*, 1874. There can be little doubt that for Lauerbach we should read Sauerbach or Saurbach. There is often great difficulty in correctly deciphering proper names and signatures, and L and S are very liable to be confused. But in the present Letter the word *Statueram* in § 1, and the proper name *Selotij*, in § 3, both begin with an S written exactly as the S of the writer's name, while on the other hand the L of *Londinensi* in the address supplies us with evidence that the writer's name is not Laurbach. Moreover, the name Saurbach is established by the mention of it in Letter No. 193, § 12. Te Water (*Reformatie van Zeeland*, p. 196) mentions *Godefridus Surbach*, as minister at Arnemuiden. It seems probable that G. Saurbach (or Surbach), after the surrender of Antwerp to the Duke of Parma in 1585, took refuge in Zeland, like many others of his colleagues.

² See Letters No. 18, note 2; No. 102; and No. 104, note 2.

heard that the city of Eindhoven has fallen into the hands of the malcontents. 6. We have not heard of Alençon since he left these quarters for Dunkirk. 7. In Cologne the war is kindled more and more every day. (Johann) Casimir, the commander of the whole army besides the bishop is said to be in camp with four thousand horse and some infantry. The magistracy and the Cologne citizens favour neither party, but appear to await the result of the war. 8. I doubt not that the Lord will vindicate His glory, overturn the kingdom of Antichrist, and at last have pity on our afflicted country.

Pax Dej omnem intellectum superans, sit *Tuæ Humanitatis* 1
 cordi firmissimo præsidio, Ornatissime Domine ac frater in
 Christo observandissime. Jamdudum tuæ ad me datæ sunt literæ,
 fateor, quibus quemadmodum *Tua Humanitas* primo diuturnum
 silentium agnoscit, ita mihi nunc non minus eadem, non, tam
 excusatione, quam negligentiae et officij intermissi deprecatione
 apud te vtendum. Statueram quidem hactenus sæpissime *Tuæ*
Humanitati respondere: verum cum hoc animi propositum varijs
 modis huc vsque impeditum sit, dabo operam, deo bene fauente,
 vt illud damni frequentioribus meis ad te literis in posterum
 resarciatur. Veniam itaque ad reliquas tuarum literarum partes, 2
 quibus tum aduersam in hac tua senectute, quæ ipsa morbus est,
 valetudinem, tum etiam immaturam Johannis Rodij³ mortem non
 immerito deploras: Cum enim *Tua Humanitas* post exhaustos
 diuturnos in illa Ecclesia labores, et molestias in hoc senio merito
 subleuanda erat: interim vero, Deo optimo maximo ita consti-
 tuente non solum Rodius³ suam stationem deseruerit, sed etiam
 Assuerus⁴ præter tuam spem, et vt credo inuita tota ferme Ec-
 clesia istinc sit auulsus, certe non possunt non alij mecum et
Tuæ Humanitatis et totius vestræ Ecclesiæ vicem condolere:
 Existimaram ego hactenus *Tuam Humanitatem* opera Johannis 3
 Selotij⁵ Symmistæ nonnihil subleuaturam iri: sed cum ille, vt
 scribis præter linguarum ignorantiam etiam oculorum lippitudine
 laboret, facile mecum perpendere possum *Tuam Humanitatem*
 ferme solum Ecclesiæ onera subire. Verum, observande Domine
 frater, cum hæc non sine optima Dei voluntate fiant, qua *Tuam*
Humanitatem in ea ætate vult exerceri, non dubito, quin idem
 ille quoque eas subministret vires pro sua promissione: quo *Tua*
Humanitas ijs ferendis par esse possit. Dabit ille quandoque

³ See Letter No. 189, note 8.

⁴ Assuerus Regemmorterus: see Letter No. 149, note 11.

⁵ Also called Joh. Soilot &c.: see Letter No. 170, note 3.

strenuum virum, qui *Tuæ Humanitatis* vestigijs incedat et Ecclesiæ diligentem nauet operam.

Ad nostræ Ecclesiæ statum quod attinet, est ille hactenus 4 dei gratia mediocris: quibus vero quantisque foris et intus machinis petatur vix scribi potest. Ea quippe rabie plerique in magistratu non solum Ecclesiæ sed etiam Reipublicæ statum euertere hactenus conantur: vt etiam certi quidam commissarij seu legati paucis abhinc diebus huc missi sint, qui rebus cognitis, illos omnium certiores facerent, quo, et melius et citius et prudentius tum Ecclesiæ tum etiam Reipublicæ præsentī periculo laboranti, in tempore cauerent. Quod ipsum illos quoque facturos non diffido, prout legati promisere. Endouianam 5 ciuitatem⁶ nuper in manus malecontentorum deditionem venisse non dubito quin *Tua Humanitas* ex alijs intellexerit, quam multi lentæ festinationi nostri exercitus tribuere conantur. De Alen- 6 conio⁷, postquam ex his Brabantiae finibus Duinckerkam abiit nihil audimus: quid cum illo futurum sit, tempus docebit. Apud 7 Colonienses⁸ bellum indies accenditur magis magisque. Casimirus dux totius exercitus præter Episcopum vna cum 4000 equitibus et certis peditibus in castris esse dicitur. Magistratus et ciues Colonienses neutrius partes tuentur, sed belli euentum præstolari velle videntur. Ego non dubito quin deus optimus 8 maximus nunc tandem nominis sui gloriam ibidem sit vindicaturus, regnum Antichristi euersurus et purum verbi sui cultum substituturus atque ita in medio hostium regnaturus. Idem vero afflictissimæ nostræ patriæ tandem misereatur, diuturnumque hoc sanguinolentum bellum clementer a nostris ceruicibus auertat, propter sui nominis gloriam et Ecclesiæ suæ incrementum: Eidem Deo optimo maximo *Tuam Humanitatem* ex animo commendans qui *Tuam Humanitatem* diutissime saluam conseruare, et *Saluti* necessarijs donis indies confirmare digne-

⁶ In North Brabant.

⁷ By an arrangement, signed on the 26th and 28th of March, the Duke of Anjou, who had left Antwerp on the morning of his attempt upon that city, in January 1583, was to await at Dunkirk the arrival of plenipotentiaries to treat with him as to a new and perpetual arrangement between the United Provinces and himself. On the 28th of June he left Dunkirk for Paris, never to return to the Netherlands: Motley, *Rise of the Dutch Republic*, Part vi, chapter vi.

⁸ See *L'Art de vérifier les dates*, iii. 281, under Gebhard Truchses, Archbishop of Cologne. See also Letter No. 206, §§ 8—12.

tur, Datae penna celeri ex nostro musæolo Bruxellensi Calendis 9
Maij, Anno 83.

Tuæ *Humanitatis* studiosissimus frater
G : Saurbach.

Addressed :

10

Ornatissimo doctissimoque
viro *Domino* Godefrido Win-
gio, verbi Dei ministro
in Londinensi Germani-
ca Ecclesia fidelissimo

Endorsed :

Receptę 25 April. 1583 [O. S.]



205.

JACOBUS REGIUS¹,
to [GODEFRIDUS WINGIUS²].

Ghent, Monday³, 11 July 1583.

§ 1. As you ask me in your last letter about the condition of our school and the progress of the "alumni" of your church, I write that our school sustained some loss by the departure of Dr Danaeus, but survived. Another very learned and zealous professor of theology remains. 2. The students of ethics and natural philosophy have professor Alexander Ratloo a relative of our brother Radermaker. 3. Schoolmasters teach our youths the languages, and even the students of Theology find some further help in the public preaching and discussions. 4. As regards the "alumni", I need not write of each of them in particular. Of John Lamot you may entertain great hopes. 5. The condition of your church annoys me. Endeavours will be made to restore Daniel (Dedieu) to you : but he will be unwilling to leave Brussels. 6. What you write about me surprises me, as you allowed Daniel and Assuerus Regemmortel, who were so devoted to you, to depart. If private affairs were to be regarded who would not willingly hasten away from troubles ? You can easily guess by what perils and difficulties we are here surrounded, but we must

¹ See Lettér No. 127, note 13.

² See Letters No. 18, note 2 ; No. 102 ; and No. 104, note 2.

³ Reckoned as New Style.

not think now of changing our abode. For, if God gives better times, there will be such a scarcity of pastors, that I fear the dispersion of many churches. 7. You will have heard that our town is still disturbed by factions and conspiracies, which some encourage. Meantime, while we are divided, our strength diminishes, and the enemy grows stronger, attacks, lays waste and invades.

In postremis tuis literis, observande Collega, quis sit scholæ nostræ status, quidque vestræ Ecclesiæ alumni hic proficiant, tibi a me significari cupis: De quibus sic habebis. Etsi non-nihil detrimenti ex Doctoris Danæi⁴ discessu cepit nostra schola, non tamen ideo interijt. Manet alter Theologiæ professor insigniter doctus et diligens, qui vt prima apud nos Theologiæ semina iecit, ita eadem studiose fouet atque excolit. Habent præterea studiosi Ethices et Physices professorem Dominum Alexandrum Rattelonium⁵ fratris nostri Radermakeri⁶ cognatum, in suo genere præstantem qui sexies hebdomatim legit. Nec desunt linguarum docti ludimagistri qui iuventutem fœliciter instituunt ac liberalibus artibus instruunt. Quin etiam Theologiæ studiosi habent alia ex concionibus et propositionibus adminicula. vndè non mediocriter possint proficere. Modò ne sibi ipsi desint. Faxit Dominus ut nostra Ecclesia et schola pace et tranquillitate fruantur. De alumni non est quod singulatim scribam. ingenia sunt dissimilia quare dissimilis futurus est fructus. De Joanne Lamotio⁷ quod seorsim scire petis, est quod spem non paruam concipias. Multis æqualibus anteit ingenio et diligentia. Expensas in ipsum optimè erogatas arbitrator. Porro quod de vestræ Ecclesiæ conditione scribis, malè me habet. Vt Daniele⁸ recuperetis, labor erit. Ægrè illinc auelletur quam magno cum iure illum repetere possitis, maximè cum Bruxellenses conditionibus et pactis non steterint, vt ex tuis literis intelligo. Si quid opera mea hac in re opus fuerit, vestræ Ecclesiæ libenter nauabo. De me autem quod scribis, equidem

⁴ See Letter No. 189, note 7.

⁵ Alexander Rattelon or Ratloo was installed as Professor in Philosophy at Leiden on 22 December 1578, and on 14 November 1582 he delivered an inaugural oration at Ghent in the same capacity: see P. Burman, tom. 1. *Syll. Epist.*, p. 127; Te Water, *Hist. der Herevormde Kerke te Gent*, p. 140 sqq.

⁶ See the note to Letter No. 116 at the end of this Volume.

⁷ Jan Lamote was one of the earliest elders of the Dutch Church, London: see W. J. C. Moens, *Registers of the Dutch Church*, p. 209. The one mentioned here was probably his son.

⁸ Daniel de Dieu, see Letters No. 172, note 1; No. 189, note 1.

miror, cum et ipsum Daniele⁸ et Assuerum⁹ vobis vnice obstrictos, dimiseritis. Si rebus priuatis consulendum esset, quis non e turbis libenter se proriperet? Quantis hic in periculis et difficultatibus versemur, facilè apud te cogitare licet. Verum vt vt aliàs de mutando solo cogitare liceret, nunc certè minime licet, Reipublicæ præsertim administris, et Ecclesiarum præfectis in quos calamitoso hoc tempore omnium ferè coniecti sunt oculi, ita vt absque complurium offendiculo, et maximo Ecclesiæ dispendio fieri id nullo modo possit. Quod si Deus, vt speramus, meliora post hæc dederit, tanta futura est pastorum paucitas, vt multarum Ecclesiarum vel iam dissipationem exhorrescam. Ac nisi vestra, aliæque Ecclesiæ nobis succurrant vereor ne vel lupi in ouile irrepant, aut in atheismum multi verbo vitæ priuati, tandem incidant. Quo loco nostræ res sint, te 7 non ignorare existimo, cui id cum ex varijs nuntijs, tum ex crebris literis subinde significetur. Nostra verò ciuitas varijs etiamnum agitur factionibus et clandestinis susurris. Sunt qui frigidam quotidie suffundunt¹⁰. Interea dum nobiscum dissidemus attenuantur nostræ vires, hostis inualescit, ingruit, vastat, occupat. Nisi ex improviso Deus exercituum appareat, non video qua tandem ratione sustineamus. Sed omnipotentis brachio freti non concidimus animo. Ille ἐκ τῶν ἀπόρων πόρον εὕρησει. Vale 8 in Christo obseruande symmysta. Collegas ex me rogo, salutes. Gandaui XI Julij M.D.LXXXIII.

Tuæ Humanitati addictus in Christo frater
et symmysta

Jacobus Regius.

No address.

⁸ Assuerus Regemmorterus, see Letter No. 149, note 11.

¹⁰ On this proverb, which is here taken to mean to encourage, spur on, see above Letter No. 130, note 2.



206.

JOANNES ROTARIUS¹,
to [GODEFRIDUS WINGIUS²].

Antwerp, Thursday, 1 August 1583, O.S.

- § 1. *A long absence from home has prevented me from replying to your two letters sooner.*
2. *The first does not require an answer except that part of it which relates to Daniel (Dedieu) recalled by you. I thought it better not to write to him till I knew what answer you had received from him, which I hear is that the church (of Brussels) cannot spare him, so that I abstained from addressing him further on the subject.*
3. *When passing Dordrecht the other day, I visited (Henry Van den) Corput and intimated to him that if Lollius had not yet obtained an appointment, some scholastic situation in London might be offered to him. But I understand that he is engaged in tuition at Dordrecht, and that you will not secure his services.*
4. *Shortly after its receipt I forwarded a copy of the letter to (Petrus) Dathenus, and expect every day an opportunity of sending him another, to make sure of his receiving either the one or the other.*
5. *We are glad that your Church is doing well; our own is in a fair condition. There was a great increase at the last communion; another will be celebrated the 21st prox., and we shall see what increase there will be then. May the Lord not give a final victory to the enemy; certainly, if He does not aid us in an extraordinary manner, our affairs will, humanly speaking, go to ruin. Some people, however, are still full of hope.*
6. *There is no news here except that Ypres is still besieged.*
7. *As regards the internal dissension at Ghent, the messengers, sent thither by our town to reconcile the people, report that the situation is more hopeful.*
8. *In Germany warlike preparations are daily made under the lead of Duke Casimir against the supposititious bishop of Cologne and the Spaniard who helps him.*
9. *I have seen copies of Casimir's letter to the chiefs of his army in which he explains the reasons for the war undertaken by the Protestants.*
10. *Also of that of the Electors of Saxony and Brandenburg to the emperor, saying that they had heard with regret that he would not carry out the operations which they had agreed upon against the violence done to the empire and especially to the Elector of Cologne; and censuring his excuse for the excommunication of the Elector by the Pope;*
11. *and warning him to consider the bad results which regard for such excommunications had in former times for Germany and the emperors. They would have proceeded with their own plan if His Majesty had not hinted at the interposition of his authority for the peaceful termination of the Cologne controversy, and that the Duke of Parma should not meddle*

¹ See Letter No. 116, note 3.

² See Letters No. 18, note 2; No. 102; No. 104, note 2.

with the affair. 12. As the contrary had come to pass, and the Duke's soldiers were attacking the property and the persons of those who obeyed the Cologne Elector, they had resolved to resist him. 13. This is a summary of the lengthy documents. May the Lord bless the efforts of the pious princes. 14. It is said that Ambassadors from the Elector of Cologne have brought letters to the Prince of Orange in which he avows his and Casimir's readiness to help this country, if they are requested, after their own affairs have been settled. 15. I send you these pieces of information, as I know that they will be welcome to you, and are for the most part true; tell your friends and brethren as much of them as you think proper. I hear sad rumours about this town, but we are doing well in comparison with others. We are labouring to replace negligent administrators of civil justice by faithful ones. 16. I commend you to the Lord and salute you and your wife, your colleague &c. 17. I send you a copy of Beza's reply to the calumnies of two apostates, recently translated from French into German, and another copy for your colleague Celot.

S. in Christo vnico seruatore. Diuturnam meam domo absentiam quod tibi innotuisse credam venerande domine frater, non vtar excusatione diuturnj silentij, nec responsionis factæ ad literas tuas, quarum alteras peregre rediens reperi alteras domi accepi, posteriores quidem 27 Junij die datas. Vtræque mihi, vt omnes tuæ semper, gratissimæ fuerunt. Priores necessariam responsionem non requirunt, nisi quod spectat dominum Daniele³ a vobis vocatum. quia vero has serius legi, putauim ad eum non esse scribendum, antequam intellexissem quid vos responsi ab eo acceperitis. Hoc autem audio tale fuisse, vt eum constet vobis esse animo addictissimo, si per extremas necessitates Ecclesiæ cui militat liceret: hanc autem necessitatis causa (nempe ne cogantur vnum templum omnino claudere) nullo pacto assentiri velle ad eius dimissionem. Faxit is qui ambulat inter candelabra septem^{3a}, ne eo quod illic adhuc lumen gerit sublato, nouas stationes quærere cogantur, qui nunc a pluribus expetuntur. Sed Deus meliora, quam quæ plerique ex præsentium rerum confusione ominantur. Quum hæc responsa intellexissem, non existimaui necesse aut etiam vtile futurum vt amplius hac de re apud ipsum agerem. Dordracum nuper transiens, salutauim³ dominum Corputium⁴, ac interrogauim de statu et studio domini Lollij, non obscure ei significans quorsum, nempe vt si adhuc munere vacaret, intelligeret in procliuj esse dummodo vellet, vt Londini ei offerretur scholastica conditio. Sed audiui eum suscepisse prouinciam scholasticam ibidem, neque quicquam vobis de

³ Daniel de Dieu, see Letters No. 172, note 1; No. 189, note 1.

^{3a} Rev. i. 12, 13.

⁴ See Letter No. 191, note 1.

eo obtinendo sperandum. quod tibi significandum putauj, quam-
uis id ipsum forte fratres non ignorant. Literarum ad domi- 4
num Dathenum⁵ alterum exemplar data oportunitate transmissi
breui posteaquam accepissem, vt credam ei iam esse redditum.
ad alterum mittendum nouam et certam oportunitatem indies
expecto, nec omittam quin transmittam, ne dubitemus alteru- 5
trum exemplar ad manus eius venisse. Res Ecclesiæ vestræ ad-
huc bono loco esse in Domino gaudemus, eumque precamur vt
ea tranquillitas sit vobis diuturna. Huius vrbis Ecclesia adhuc
est in statu tolerabili, nec incremento mediocri caruit proxime
habita Domini coena. Hæc iam iterum Deo fauente celebra-
bitur ad 12. cal. Sept. quid tum accessurum sit videbimus.
Restat vt Dominus det ne hostis vltiori victoria in nos
potiatur. Certe nisi præter ordinem Deus nos iuuat, humano
iudicio res nostræ pessum eunt. Sunt tamen qui etiam huma-
nitas adhuc bene sperant. Particulariter his de rebus scribere
tædet, quid enim præter querimonias et dolores? Noui apud 6
nos nihil geritur nec fertur, nisi ex Flandria, Ypras⁶ adhuc obses-
sas, ciuitatem tamen bono esse animo, ac necessarijs vteumque
prospectam ad sustinendum: hoc autem se facturos profitentur
ad extremum vsque. Sustineat et liberet eos Dominus. De 7
Gandauensium intus discordia quamuis odiosa multa rumoribus
sint sparsa, huius tamen vrbis legati ad conciliandos animos
eo⁷ missi redeuntes nunciant res esse meliori loco, nec per Dei
gratiam de eorum fide et constantia esse dubitandum. Instant
iam ibidem⁷ comitia magistratui creando nouo, quæ si feliciter
(faxit Deus) succedant, firmior spes erit. Bellum⁸ Germanicum 8
aduersus supposititium episcopum Coloniensem et Hispanum ei
militantem, indies ac strenue paratur sub duce domino Casi-
miro. Exercitus futurus dicitur 20 mille peditum et ad 5000
equitum, quorum iam 1500 Guascones Bonnam appulerunt, et
aduersariorum agros incendijs et cædibus vastant. Quas hic
contra copias paret vel habeat non audimus, nisi Parmensem

⁵ See Letter No. 25, note 7.

⁶ In April of the following year Ypres was forced to yield: Motley, *Rise of the Dutch Republic*, Part vi, Chapter vi (ad fin.); Bor, *Nederlandsche Oorlogen*, xviii. 424 (49).

⁷ Added above the line.

⁸ On the historical details related in the paragraphs 8—12, see *L'Art de vérifier les dates*. tom. iii. (3rd edition), pp. 281, 282. See also Letter No. 204, § 7.

militem, et quæ hisce diebus facere coepit in ditione Leodiensi. Vidi exemplaria literarum domini Casimirj (ad duces militum 9 quos conscribit) rationem reddentes belli ab ordinibus protestantium suscepti, nempe pacta pacis Sancti Imperij multifariam infracta, ac nominatim nunc in conatibus istis ad loco dignitatis suæ violenter mouendum illustrissimum principem Electorem Coloniensem, et inuasiones peregrinorum in imperium. Ideo⁹ sibi a principibus et ordinibus datam potestatem et mandata ad colligendum exercitum &c. et factam stipendiorum soluendorum cautionem. Item Electorum Saxonis¹⁰ et Brandeburgici¹¹ ad Cæsarem, 10 quibus conqueruntur se ægre intellexisse ex redeuntibus legatis, Majestatem suam se subducere ab ijs, quæ inter ipsos cum sua Majestate conuenerat præstandis, aduersus vim Imperio ac nominatim Electori Coloniensi iniuste illatam, taxant prætextum excommunicationis a Papa in dictum Electorem latæ, quæ si a sua Majestate et Ordinibus Imperij tanti sit facienda, vt impediatur necessariam executionem communium aut etiam particularium ex officio consiliorum, nihil amplius in Germania tutum fore a Romani Pontificis tyrannide. Monent Majestatem suam expendat 11 quam male olim Germaniæ et Imperatoribus cesserit quod habuerint talium excommunicationum rationem. reuocet in memoriam fortitudinem prædecessorum suorum, inprimis defuncti nouissimè celebris memoriæ Cæsaris patris sui, qui similium impedimentorum nullam habuerit rationem. Conqueruntur se pridem in instituto perrecturos fuisse, nisi Majestas sua spem eis fecisset sua autoritate interposita se curaturum vt de controuersijs Coloniensibus amicabile compositione transigatur, Parmensis dux ab eo commercio abstineat. Istis contraria cum modo eueniant, 12 et iam aperto Marte Parmensis miles grassetur in res et personas Electori Coloniensi parentes, se necessario statuisset vt ei resistent iusto bello, siue sua Majestas et catholici officium præstent, vel non præstent: imò siquis horum Papales conatus iuuat, his se ex æquo restituros. ac demum hortantur ipse officium Imperatoris præstet, mala alioqui ingruentia Germaniæ arceat. Summam habes eorum quæ fuse scripta fuerunt, ac 13 sine ceremonijs ordinarijs cancellariæ, vt fere credam ipsum ali-

⁹ MS. *Idio.*¹⁰ August the Pious.¹¹ Johann George.

quem ex principibus scribam istarum literarum fuisse. Tu pro tua prudentia pondus expendes. Reliquum est Deum precemur (præeunte peccatorum poenitentia quæ iram eius prouocant) vt conatibus piorum principum benedicat, Antichristum perdat, Ecclesiam afflictam consoletur et propagare dignetur. Aiunt 14 etiam venisse legatum ab Electore Coloniensi ad dominum Principem Auraicum, cum literis quibus suam et domini Casimiri propensam voluntatem declarat ad iuuandam hanc patriam, si requirantur, postquam res suas (quod breui futurum sperat) foeliciter absoluerint. Hæc quia tibi grata fore, et pleraque 15 vera esse scio, nolui te cœlare, tu porro amicis ac fratribus nostris communicare poteris quantum istorum tibi videbitur. Audio extrâ tristes rumores spargi de hac vrbe, sed per Dei gratiam, cæterarum comparatione res nostræ adhuc sunt bono loco, nisi quod Papistæ quidam insolentiores bono loco esse nec volunt nec norunt, atque ideo proscribuntur. Allaboratur vt motis ijs qui ciuilibus iustitiæ curam malitiose negligunt substituantur fidi. Hæc etsi aduersantibus seditiosa videantur, tamen nec seditiose, nec nisi necessitate extrema vrgente geruntur. Det Deus euentum salutarem. Huic te demum ve- 16 nerande domine frater ac pater in Domino commendo, ac ex animo saluto vna cum tua vxore, collega, et reliquis fratribus, etiam domino Baptista Aurelio¹², cui hæc velim communicates. Mei familiares te salutant, ac amici quos tu salutaras, nempe ministri. Dominum Fontanum¹³ si oportunum sit etiam ex me salutabis. Vale. Antuerpiæ, ipsis Cal. Augusti veteri stylo 1583.

Tuus Joannes Rotarius.

Dono tibi mitto Responsionem¹⁴ domini Bezæ ad Calumnias 17 duorum apostatarum, recens ex Gallico factam Teuthonicam, alterum exemplar collegæ tuo Celotsio¹⁵, in bonam accipite

¹² "Jean Baptiste Aurelius, minister at London", mentioned by Sym. Ruytinek (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 90) as one of the refugees from France after the Bartholomew massacre. He was probably minister to the French community. See also Letter No. 185, § 13.

¹³ See Letter No. 177, note 2.

¹⁴ In 1578 Beza published at Geneva: *Responsiones ad repetitas Andreae et Schnecceri calumnias* (see Haag, *La France Protestante*, 2nd edition, vol. II, p. 535). Rademaker probably refers to this work.

¹⁵ See Letter No. 170, note 3.

partem; compactam misissem, sed tempus non datum est tantum ab æditione.

No address. On the top of the letter Godfr. Wingius has written: Receptę 9º Augusti 83.



207.

JACOBUS KIMEDONCIUS¹

writes a TESTIMONIAL for LEVINUS CABELIAU².

Ghent, Saturday, 17 September 1583, N. S.

1. *As Levinus Cabeliau asks us to give him a testimonial with respect to his life and studies, 2. we ministers of the word of God at Ghent testify that his conduct has been excellent during all the time that he has been with us in our church; 3. he has honestly pursued the study of letters and especially that of Theology in our school, frequented our lectures and sermons, and prepared himself in various other ways for the ministry of the church. 4. As by these means he has made great progress in his studies, we desire to recommend him to all good and devout men.*

Omnibus has lecturis salutem.

Cum vitæ studiorumque testimonium à nobis peteret honestissimus iuuenis Leuinus Cabeliau², ej hac in parte deesse non

¹ He was born at Bruges and appointed Director of the "Collegium Sapientiae" at Heidelberg, whence he was discharged by the Lutheran Eleetor Ludwig on 7 October 1577. He went to Ghent, where he was forthwith appointed minister to the Protestant Church and professor of Theology. There he remained till September 1584 when he departed for Flushing. In 1585 he was appointed minister at Middelburg, where he remained till 1589 when he returned to Heidelberg to be once more appointed Superintendent of the "Collegium Sapientiae" and professor of Theology. Here he died of the plague in 1596: see Van der Aa, *Biographisch Woordenboek*.

² See Letter No. 201, § 5.

voluimus nec debuimus; *non* solum quia consuetudini parendum fuit, sed etiam multo magis quia ipsa æquitas postulat, ut veritati testimonium virtuti^{que} honos suus tribuatur.

Testamur itaque nos verbi Dei apud Gandavenses ministrj, ² Leuinum modò nominatum toto eo tempore quo nobiscum in hac nostra Ecclesia vixit, vitam mores^{que} ita instituisse talem^{que} sese semper gessisse, ut eorundem morum honestate totius^{que} vitæ pietate se nobis omnibus^{que} alijs bonis viris facillè probaverit. Ad hæc pro muneris suj ratione in schola nostra ³ Gandavensi literarum studijs necnon in primis Theologiæ sinceriorj fideliter sanè incubuit, lectiones conciones^{que} sacras assidue frequentando, et ad ministerium Ecclesiæ (si Deo ita visum sit) sese exercendo præparando^{que}, cum alijs exercitationum generibus, tum eo in primis et nominatim, quod propositiones ferè vocant. Quibus adiumentis *non* infelices studiorum pro- ⁴ gressus fecit, pro temporis quidem ratione, quo hîc ej nobiscum vivere licuit. Quapropter Leuinum nostrum omnibus bonis pijs^{que} viris commendatum esse rogamus; Deum^{que} *Optimum Maximum* oramus, ut spiritu sapientiæ et timoris suj eundem magis magis^{que} in dies singulos corroborare dignetur ad nominis suj gloriam. Amen. Gandavj. xvii Sept. stylo nouo, ciō·io·LXXXIIJ.

Jacobus Kimedonecius ver:
bj Dej minister in Ecclesia
et Schola Gandavensi; suo
et collegarum nomine.



208.

**THE SYNDICS and COUNCIL of GENEVA,
to the
CONSISTORIES of the FOREIGN CHURCHES in LONDON.**

Geneva, Wednesday, 25 December 1583 [O. S.].

§ 1. *It is a great consolation to those who suffer unjustly if it pleases God to procure them the means of deliverance or even of assistance. 2. In this respect that which befell our town last year serves as a familiar example. For God, having permitted our enemies to plot the ruin of our state, almost suddenly relieved us by help from different places and persons. 3. We are under great obligations to Her Majesty for her beneficence, and to those gentlemen who procured us access to her and assisted us in obtaining this subsidy, and likewise for your own help. 4. In other respects we perceive in our enemies only a desire to execute their designs against us.*

Messieurs. Cest vng grand soulaigement a ceux qui sont¹ affliges a tort quand (outre le tesmoignage quilz ont en leur conscience quilz sont poursuinis pour justice) il plaist aussy a Dieu leur susciter des moyens de deliurance ou bien de secours et assistance, Les choses aduenues lannée derniere¹ contre nos-² tre Ville qui vous sont asses notoires, nous seruent d'vn exemple familial en cecy. Car Dieu nous ayant monstré la verge d'vn costé en laschant la bride a nos ennemis qui auoyent conspiré la ruine de nostre Estat pousses de la haine quilz portent a nostre Religion, Il luy pleut presque tout a coup nous soulaiger en nous faisant veoir son secours de diuers endroictz, et inspirant plusieurs personnes de nous aider. Nous³ recognoissons entre autres auoir tresgrande obligation a la Majesté de la Roine pour sa beneficence enuers nous, et semblablement a tant de bons Seigneurs par le moyen d'esquelz nous auons heu acces a icelle et qui ont esté les instrumens pour nous faire obtenir la subuention de deniers que nous auons

¹ Reference is probably made to the attacks made upon Geneva by the new duke of Savoy, Karl Emanuel; see Ersch und Gruber, *Allgemeine Encyclopädie*, Vol. 58, p. 28.

poursuiuie. Nous vous reputons aussy Messieurs des principaux qui aues heu a coeur nostre conseruation, ayant en souuenance de nous en vos prieres et ayans bien voulu en outre nous eslargir de vos moyens. Or comme de nostre costé nous ne pouuons que tesmoigner vne grande obligation enuers vous, aussy prions nous Dieu qui est le grand remunerateur de vous faire florir de plus en plus vous remplissant de ses benedictions spirituelles et temporelles. Au demeurant nous n'apperceuons du costé 4 de nos ennemis q'vne volonté dexecuter leurs desseigns contre nous. Ilz ont nombre de gens de guerre quilz ont disposé autour nous en garnison, et empeschent qu'on n'ameine aucunes graines en nostre ville et y a bien apparence quilz se voudront seruir du passaige des Espaignolz qu'on dit estre en nombre de douze Mil pour nous meffaire. Mays aussy esperons nous que celuy qui est la garde d'Israel qui veille pour les siens nous garentira de leurs mains et se rira de leurs entreprises faisant paroïr en la petitesse des siens sa grande vertu.

Messieurs apres nous estre affectueusement recommandes a voz bonnes graces nous prions Dieu quil vous conserue en sa sainte protection et sauuegarde.

Ce xxv^e Decembre 1583

Les Syndiques et Conseil de Geneue voz bien volontaires et affectiones Amys a vous faire service.

Addressed:

5

A Messieurs

Messieurs du Consistoire des
Eglises Françoise, Flamende et
Italienne tant a Londres qu'ailleurs
au Roiaume.

Endorsed:

6

Danckbrief gheschreuen van die
van Geneuen
25 Dec. 1583



209.

**THE CONSISTORY of the CHURCH of GHENT¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

Ghent, Friday, 2 March 1584, N.S.

§ 1. You will remember that in the national Synod held in 1581 at Middelburg, our community was directed to fix the time and the place for the next Synod and to convoke the respective communities. 2. Therefore, considering that the appointed time for this Synod is approaching, and that the need for discussion is almost more urgent now than it ever was before, we have requested our brethren at Antwerp to induce their magistrates to allow us, for very weighty reasons, to hold the Synod there. 3. The magistracy have given their consent, and hence we request you to despatch your deputies, with proper credentials and adequate instructions, to Antwerp so that they may arrive there about the 4th of June next, and we may begin our work on the following day, and afterwards accomplish it to the glory of God and the edification of His communities. 4. We also request you to inform the surrounding communities, belonging to your respective Classes, of this matter in the customary way, that each community may give notice of their difficulties, if they have any, and advise us as to the edification of the churches, so that the deputies, fully informed of everything, may the better assist the Synod in planning and determining what is best and most necessary. 5. Exhort also those, who are bound by the rules to send their deputies, but cannot do so now on account of legitimate impediments, to inform the Synod in writing of their circumstances, and to give their instructions and authorisation to the nearest community, that in this way the general improvement, devotion, unison and concord of the Church of Christ may be simultaneously promoted, and not doubting that you will do so diligently we recommend you to the Almighty. 6. Please to inform the other Dutch communities and the Walloon churches in England of this matter as is customary.

Ghenade ende vrede door Jesum Christum Amen.

Weerdighe godsalighe ende zeer geliefde broeders wij achten
VLieden noch indachtich ende gheadueerteert te wezen dat

¹ For the reply to this Letter see the document following.

inden Lesten nationalen Synodo tot Middelburch² ghehouden, deser onser ghemeijnten binnen ghendt opgheleijt was, den tijt ende die plaetse des naestuolghenden Synodij te bestemmen, ende die ghemeijnten daer onder sorterende te beschrijuen, daer ² om wij ouerlegghende dat nv de ordentlicke tijt des Synodi voorseid voorhanden is ende dat den noot ons nv schier meer dwijnghet dan hy oijt ghedaen heeft, om ons mit elcanderen te bespreken ende te beraden, hebben onse gheliefde mitbroeders binnen antwerpen ghebeden, dat sy ons om veel wichtighe oorsaken die ons daer toe beweghen, soudén willen vrijheyt ende plaetse om den Sijnodi aldaer te houden by der ouerheyt te weghe brijnghen, het welcke sy oock ghedaen hebben, dies bidden ³ wij *VLieden* dat ghij uwe ghedeputeerden mit behoorlicke credits briuen ende ghenouchsaeme instructie tot Antwerpen afuerdighen wilt dat zij teghen den 4 Junij toecommende stijlo³ novo³ aldaer aencommen ende verschijnen moghen, op dat wij op den 5 Junij inden naeme des heeren ende in sijnder vreesen de Actie moghen beginnen ende daer nae, tot synder eeren ende opbauwijnge sijnder ghemeijnten wtuoeren moghen, wij ⁴ bidden oock dat *VLieden* die onligghende ghemeijnten onder *VLieder* respectiue classen behoorende hier van so dat bruyckelick is aduerteeren wilt, daer mit een ijghelicke ghemeijnte haere beswaerijnghe so daer eenighe sijn aendienén, ende haeren goeden raet tot opbauwijnge der kercken mitdeelen mach, op dat die ghedeputeerden also volcommelick van alles gheinstrueert synde, te vruchtbaerlicker in den Sijnode voorseid moghen helpen, dat beste ende noodichste beraemen ende besluyten, *VLieden* ⁵ sullen oock de ghene die haere ghedeputeerde volghende de ordenijnge te schicken schuldich sijn, ende tselue nv van weghe wettelicke verhinderynghe niet sullen connen doen vermanen, dat sij den Sijnodij schriftelick van haere nootsaeken willen aduerteeren, ende den naestgesetenen haere instructien ende autorijtsatie mitgeuen op dat also de ghemeene beterijnghe stichtinghe verbindijnghe ende eenicheijt der Kercken christij ghelijckelick gheuoordert werde, ende niet⁴ twijfelende ofte

² This Synod commenced 29 May 1581: see Hooijer, *Oude Kerkordeningen*, p. 186 sqq.

³ Added in the margin.

⁴ Added above the line.

V*Lieden* en sullen tselue vlietelick doen, willen wij V*Lieden* hiermede den Almachtighen god in syn beschermijnghe beuelen, datum tot Ghendt desen 2 Meerte 1584 stilo nouo.

V*Lieder* dienstwillighe mede
broeders de Regeerders der kerken
binnen Ghent ende by laste
Jo. Bollius⁵ dienaer
des woorts.

Het sal V*Lieden* believen
dander nederduitsche Ghemeenten
ende de Walsche kerken binnen
Enghelant wesende, deses te
advertteeren, naer costume, ende
V*Lieden* sullen wel doen.

Endorsed :

vanden 2^{den} Merte 1584⁶

⁵ See Letter No. 184, note 5.

⁶ The remainder of the endorsement has been cut away by the binder.



210.

THE CONSISTORY of the DUTCH CHURCH, LONDON¹,
to the [CONSISTORY of the CHURCH of GHENT].

London, Thursday, 30 April 1584 [O.S.].

§ 1. *As the community of Ghent, by letter dated 2 March, exhorted us to assemble, and appoint, in our common name, some persons, to appear, provided with sufficient instructions and proper credentials, at the general Synod convoked by them at Antwerp for the 4th of June next; 2. We, Dutch communities in this kingdom (except that of Norwich, who many years ago withdrew themselves from us), met in London on 27, 28 and 29 April, and treated, among other things, of the aforesaid affair, and decided that—as matters have much changed at Ghent and in Flanders since the aforesaid summons, and we can spare very few ministers or none at all to send over, and there is in this country very great danger both in leaving and arriving, as several of us, to our sorrow, have experienced; and we could, moreover, very little promote your Synod even if we appeared; and lastly, we could not (as we long since repeatedly explained while excusing ourselves) in any way submit to your Synod, but must abide by the polity and regulations laid down for us in this country by the Bishops as our Superintendents—none of us could come to you in our common name. 3. We therefore pray you and the community of Ghent to take our refusal and excuse in good part, as we do not abstain to avoid trouble, labour or expense, but from necessity. 4. Time will show this, and if a better opportunity offers itself to us, we shall be glad to do what reasonableness, duty and love demand, always with the exception of what has been explained above. 5. Meantime we pray God to assist your Synod with His grace and His Holy Spirit....*

Antworde op den vorigen Brieff.

Genade ende vrede dör Jesum Christum. Amen.

Seer lieue ende eerweyrde Broeders gelijck als wy dör briue 1
der Gemeinte Christi te Ghentt des 2^{den} Martij nieuwen stijls,
vermanet syn geweest, hier te lande by een te komen, ende
uth gemeynen namen etlicke te verordineren, die mit genoech-
samer instructie ende behoirlicken credentie-briuen soudē
mogen komen ende sich vinden in den gemeynen Synodo, die

¹ The text of the present document, which is a reply to the preceding Letter, is printed from a draft written on the back of that Letter, in the handwriting of Gotfried Wingius, the minister of the Dutch Church.

sy na hörer last, to Antwerpen bestellet hebben den *iiij^{den}* Junij
 nieuwen stijls, naastkomende: So isset, dat wy Duydscher Ge-²
meinten in desem rijke (uthgenomen de *Gemeinte* van Nord-
 wyck, die sich van ouer velen jaren van ons onttrocken heeft)
 by een sijn geweest te Londen den 27. 28 ende 29. Aprilis
 onsen stijls²: ende hebben, onder anderen, ock van deser vor-
seiden saken, int gemeyne verhandelt, ende mit gemeynen aduijse
 besloten, Dat, dewijle sindert der tijdt der *vorseiden* opschrij-
 uinge, de saken te Ghentt ende in Vlandern seer verandert
 sijn: Dat wy ock seer weynige off geene dieners hebben, die
 wy ontberen off opsenden konden: Dat ock alhier beyde int
 reysen ende komen seer groit perikel is: gelijk als wy sulkes
 by daadt an etlicken der onsen te³ onser groiter droefheit³ beuon-
 den hebben: Dat ock wy, all mochte wy opkomen, weynige
 vorderinge to uwen Synodo bringen mochten. Ten lesten, Dat
 (gelijk als wy sins lange ons altijdt verklaret ende ontschul-
 diget hebben) wy ons uwen Synodo in geen en deele onderwer-
 pen mogen: dan moeten blyuen by der politie ende ordina-
 tien, die wy onder den Busschoppen, als onsen Superintenden-
 ten, hier in desen rijke hebben &c. Dat wy (segge wy) als
 vör dese tijdt geene to uwer *Lieden* uth onsen gemeynen namen
 op souden komen. Bidden derhaluen uwe *Lieden* ock de Ge-³
meinte van Ghentt, vriendelicken, Gy willet desen onsen aff-
 slach ende ontschulde int besten duyden, ende deselue uwer
Lieden in geen en deele missvallen laten. Want wy ons niet
 onttrecken uth schuywe eniger moeyte, arbeydes, off eniger kosten
 eygentlicken, dan alleene (als gy hier sien moget) uth dringen-
 der noidt. Want de tijdt, dör Godes genade anders leeren wert,⁴
 ende ons beter gelegenheit sal gegeuen werden, wille wy gerne
 doen sulkes, als billickheit plicht ende liefde heyschen sal:
 altijdt nochtans (als wy alwech vordragen moeten) met ver-
 klaringe ende uthneminge als *vorseit* is. Middeler tijdt wille⁵
 wy onsen goedigen Godt, van herten bidden, Hy wil uwen
 Synodo mit syner genade ende *Heiligen* Geeste bijstaan, dat
 deselue te syner eeren ende syner *Gemeinte* vorderiger stich-

² For an account of this Colloquium see *Werken der Marnix-Vereeniging*, Serie II. vol. 1. p. 77.

³ *te—droefheit* added above the line.

tinge mach beleydet ende besloten werden: ende mach den gantzen lande nüttbar ende profytelick sijn. Amen. Te Lon- 6 den in der versamelinghe der vorgenoemden Gemeinten den lesten Aprilis gewoinlicken⁴ stijls. Anno 1584. Onderschreuen Vwer Lieden dienstwillige broeder ende diener. Gottfridus Wingius uth namen ende by laste der Gemeinten vorseit.

⁴ Ordinary style seems to mean here the ordinary style of England, that is to say *Old Style*.



211.

THEODORE DE BESZE¹,
to [ROBERT] DE LA FONTAINE².

Geneva, Wednesday, 1 July 1584 [O. S.].

§ 1. *Illness and many occupations compel me to answer the three letters from you and your friends by this single one. 2. From what I see Satan desires you to share the storm which menaces the Churches yonder. 3. If you could let us have all that is and will be written amongst you on matters of discipline and doctrine, it would greatly assist us in treating of this matter. 4. Last night I received (together with your letters of 31 May and 2 June) the book of Laur. Humphrey, which I half devoured in spite of my illness. 5. As regards Scotland, since the late Aubigny was received there I expected to hear even worse things from thence. Please inform us of all that may happen there, and recommend us to my very dear brethren, in whose persons we regard ourselves as afflicted and*

¹ See Letter No. 39, note 11. The present Letter is not written by Beza himself. Only the words: *Vostre entier frere Th. de Besze* at the end are in his handwriting.

² See Letter No. 177, note 2.

persecuted. 6. Concerning the provision for our poor we are still expecting letters, but meantime thank you for the timely care which you have taken in this respect.

Messieurs, et tres chers freres L'indisposition, en laquelle¹ je me trouue depuis peu de iours, et la multitude d'affaires me contraignent de vous escrire en commun encores *que* vous ayez prins la pene de mescrire *chascun* en particulier, et *que* iaye receu de vous iusques a trois Lettres: ausquelles je fay response par les presentes tout ensemble. A ce que je puis voir² il ne tiendra pas a Sathan *que* vous n'ayez partie de l'orage qui menace l'estat des Eglises de pardela puis *que* ce Monsieur est si hardy et a si peu de resistance, chose trop déplorable: mais il faut *que* Dieu soit Juge des vns comme le Pere des autres. Et i'espere que ce bon Dieu vous donnera conseil pour conduire vostre barque selon la prudence sainte toutesfois requise en tels orages sans quelle vienne a eschouer, et Dieu ne permettra point comme i'espere *que* la teste d'hidre Romaine ayant este coupee du glaive du Seigneur en engendre vne douzaine d'autres pardela. Sil se pouuoit faire que nous fissiez³ tenir pardeça ce qui s'escriit ou escriira pardela en matiere de la discipline, et maintenant sur ce que ce bon personnage remue en la doctrine, et notamment comme on espargne ceux ausquels il se compare, ce nous sera vn grand aduanttage pour traicter de ceste matier, et peut estre luy couper lherbe sous le pied par autre *que* par nous: Le tout Dieu aydant avec telle prudence et discretion *que* sil plaist a Dieu nous ne gasterons rien de vostre costé. Jay recens hier au soir aueques vos der-⁴ nieres du dernier de May, et deuxiesme de Juin le liure de Monsieur Omphredus³ que i'ay a demy deuoré nonobstant mon mal de reins. Je loue Dieu des dons qu'il luy a departis qui sont grands, et ne faudray de l'encourager par la premiere despesche de la sepmaine prochaine. Quant a l'Escosse des le⁵

³ Beza probably refers to a work of Laur. Humfredus published under the title: *Iesuitismi pars prima: sive De praxi Romanæ Curie contra Respublicas et Principes: Et De nova legatione Iesuitarum in Angliam, προβεδάμεια et præmunio ad Anglos...* Laur. Humfredo... Antore). 8^o Londini, Excudebat Henr. Middletonus impensis G[eorg.] B[yshop] 1582. The second part appeared under the title: *Iesuitismi Pars Secunda: Puritanopapismi, seu doctrinæ Iesuiticæ aliquot rationibus ab Ed. Campiano comprehensæ, et à Ioan. Duræo defensæ. Confutatio...* Antore Laur. Humfredo. Loudini, excudebat Henr. Middletonus impensis Georg. Byshop. 1584. Ou Laurence Humphrey see Letter No. 192, note 1.

temps que feu Aubigny⁴ y fut receu ien attendois pis encores
que ie ne voy Car tout cecy n'est qu'un preambule pour ra-
mener la grand beste. En cela, et tous tels aultres accidens
patientia et precibus opus est. Et iayme encore mieux, quon ait
pris ce chemin *que* l'autre. Vous nous aduertirez des particu-
laritez qui suruiendront sil vous plaist bien amplement et ce-
pendant nous recommanderez a mes tres chers freres en la
personne desquels nous nous tenons pour affligez et persecutez.
Quant a la prouision pour noz pources nous en attendons en- 6
cores les *lettres* et cependant nous vous remercions du soin *que*
vous en auez eu bien a propos. Nostre estat est tel *que* le
scaurions souhaiter par la conuiuece du voysin, le Seigneur
nous donnant tousiours nouueaux argumens de cognoistre quil
veille pour nous, et attrempant tousiours cependant ceste ferme
faueur *que* nous nauons occasion de nous esgayer par trop mais
bien de despendre de son speciale prouidence. En quoy vous
nous ayderez sil vous plaist par voz prieres mutuelles. Sur
quoy faisant fin

Messieurs et treschers freres nous prions tous pardeça le
Seigneur quen vous benissant et rompant tous mauuais desseins
vous maintienne en sa tressaincte garde. De Geneue ce pre-
mier de Jueillet 1584.

Vostre entier
frere
Th. de Besze.

Addressed :

A Monsieur et trescher frere
Monsieur de la Fontaine⁵

Endorsed :

Beze
1584

⁴ See Letter No. 198, note 11.

⁵ It is clear from the Letter that Beza addressed more persons than one, and their names were probably all mentioned in the address, of which a portion only has been preserved.



212.

JAN VANDEN BEKE¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Flushing, Friday, 13 July 1584.

§ 1. *This letter serves chiefly as a cover for the inclosed epistle from the ministers and elders of the community of Ostend, at whose request I assure you that, so far as temporal affairs may be regarded as certain, the people of Ostend are certainly united with those of Zeland. 2. And, that you may believe this all the better I may inform you that about a month ago Seigneur de Mortaignen (although, so far as one can see, very pious and devoted to the cause) left the town, and Seigneur de Marquette, who had governed Ypres so devoutly, was appointed governor instead, and since then it is no longer doubted that Ostend adheres to our side; I say this not, as it were, out of the mouth of the community or from current rumours, but from certain knowledge. 3. Moreover last Sunday I heard the minister at Delft recommend the poor of Ostend from the pulpit, as the inhabitants are deprived of all means of assisting their poor, and yet serve as a bulwark for these regions. I also send a recommendation made by order of the magistracy, and request you to do all that is possible. 4. I must also tell you that last Tuesday, about two o'clock, when the Prince of Orange rose from table, and intended to go from his dining-room, by some steps, to his bed-room, a High-Burgundian shot him with a middle-sized pistol, which he carried under his mantle, in the heart, so that he died at once. 5. It also unfortunately befell, that the report was at once spread among the community, so that there was no means of keeping the misfortune secret, which caused great consternation, the people running in confusion as in a town captured by the enemy; the women cried and moaned, the doors and windows were banged with great violence, while the men ran along the streets, one with a rapier, another with a halberd, and some with firelocks and other kinds of gun. 6. But the States General and the States of Holland, with his Excellency's council for Holland and Zeland met, to take the necessary measures for the preservation and defence of the country. And I witnessed their confidence and promptitude in maintaining order, without showing any inclination to come to terms with the common enemy, whose cruelty and bloodthirstiness is known to everyone. 7. And as I was despatched to inform the people of Zeland at once of the aforesaid event, I saw the members of the council and of the cities of (the isle of) Walcheren, who were present (those from elsewhere not having arrived yet as living too far off), so determined, that I expect nothing but good from it; everything was arranged, so that since then nothing has been said or done from which other than good could be expected, wherefore we may hope that God will help us and raise our ruined affairs. 8. On the same 10th day the enemy took by assault the fort at Licjkenhoek situated opposite the fort of Lilloo, but mostly through the dissension, rashness and faintheartedness of the occupants, for shortly before the enemy began to fire, the soldiers and the citizens fell out, quarrelling as to who was to rule, and when the enemy commenced to fire, they stood crowded together without doing anything to*

¹ See Letter No. 122, note 5.

rebuild what the enemy had shot down, so that having made a breach, the enemy, entering the fort with great noise, carried it at once almost without striking a blow, and killed nearly everyone in it, to the number, as some say, of more than six hundred men. 9. The enemy is near Lilloo, but I hope that the place is well secured, and that he will not appear there. There is a great panic at Antwerp, but the people begin to feel reassured, and to hope that after having stood the first brunt, and the enemy finding a wall, he will knock his head against it. 10. May the Lord grant us His grace to confess our sins before Him and to expect our deliverance from Him alone.... 11. It would be desirable if the brethren (in England), over and above their fervent prayers to the Lord, collected a hundred thousand guilders for the encouragement of our people, considering the grave assault of the common enemy.

Eerweerde vrome Broeders Naer myne zeer hertelicke ghebiedenis¹ aen V Eerweerden dient dese meest tot couerte vanden inghesloten² missiue vanden dienaers ende ouderlynghen der ghemeente van Oostende, Tot voorderynghe van wiens versouck aen V Eerweerden, ick niet en hebbe willen na laten dese weynighe woorden te schryuen, omme V Eerweerden te versekere, so vele als men tydelicke saken voor seker houden mach, dat die van Oostende sekerlick met die van Seelant verbonden ende verplichtet zijn, ende op dat V Eerweerden² tzelue te beter ghelououen mach so zal V Eerweerden beliefuen te verstane dat by na een maent gheleden de heere van Mortaignen³ (hoe wel zo vele als men van mensschen bemoeden can recht vroom ende de zake toegedan) daerwt ghetrocken is. ende de Heere van Marquette⁴, die Ypern zo vroomelick ghegouerneert hadde daerinne voor Gouverneur ghestelt met de soldaten die meest alle in Ypern hadden gheweest, sints welcken tyt niet meer eenich twyffel ghemaect en werdt oft Oostende en houdt dese syde, ende dit en spreek ick niet als wt den mont der ghemeente ofte de loopende gheruchten, maer als daerof seker kennisse hebbende, Oock hebbe ick son-³ daghe lestleden den predicant inden stoel tot Delft de aermen der voorseiden van⁵ Oostende⁵ stede hooren recommanderen, ten aensiene dat zij van alle middelen om haer aermen te helpen berooft zyn ende als een bollewerk voor dese landen staen, zende oock de recommandatie by laste vande wet te gheschieden, V Eerweerden meughen wel versekert zijn datmen zuleke publicque recommandatie niet doen en zal sonder goede voor-

² Several i's at the beginning of words are written as capitals.

³ See Bor, *Nederlandtsche Oorlogen*, Boek xix. p. 469 (14).

⁴ See Bor, *l.c.*, Boek xviii, p. 424 (p. 49).

⁵ A line above the line.

wete van haeren vromicheyt, *V lieden* biddende het beste te willen doene tot onderstandt vande zelue aermen also ick niet en twyffele of de caritete en zal ten hoochsten besteet zijn.

Voorders hoe wel ick niet en twyffele of de gheruchten 4 en zullen maer te wyloopich zyn, en hebbe nochtans niet willen na laten *V Eerweerden* te laten weten heet groot ende claechlick verlies dat wy dese voorleden daghen hebben gheleden. Dijnxdaghe⁶ lestleden ontrent den tweeën vren also zyne Excellencie vande tafele gheresen synde meende wt syn eet-camer te treden omme also een steegher op na zyn slaepcamer te gane, heeft een hoochbourguignon met een middelbaer pistolet, twelck hy onder zyn mantel hadde zijn voorseiden Excellencie in het herte ghetreft dat hy terstont is doot ghebleuen, waer- 5 naer dat ongheluck ghevolcht is, dat het gherucht opden staenden voet opde straete is ghecommen onder de ghemeente, so dat-ter gheenē middel is gheweest tvoorсеiden ongheluck secreet te houden, wat eenen verslaghtucheyt tselne ghecausseert heeft onder de ghemeente gheue ick *V Eerweerden* te bedyncken: de ghemeente lieper ouer hoop ghelijck in een stadt die byden viandt inghenomen werdt, de vrouwen die creten ende kerm- den, de deuren ende veijnsteren wierden met groot ghewelt ghesmeten, de mannen liepen achter strate deene met een rappier dander met een hallebaerde, sommighe met roers ende andere maniere van gheweeren, Maer de generale Staten ende Staten 6 van Hollandt metten raet van zynder Excellencie ouer Hollandt ende Zeelant quamen te gader omm terstont opde conseruatie ende defensie vanden langhe^{6a} tghene nodich zoude zyn te resoluieren, alwaer ick eenen tyt teghenwoordich hebbe gheweest, ende de vrimoedicheyt vanden voorseiden Heeren, ende promptitude om in alles order te stellen, sonder eenighsins te bewijsen eenigh ghesintheyt te hebben metten alghemeenen viant ouer te commen, wiens wreetheyt ende bloetghiericheijt een yeder kennelick is, ende also ick wierdt afgheveerdicht 7 omme in alder ijel die van Zeelant te verwittighen, vanden voorseiden gheschiedenesse, zo hebbe ick die vanden Rade ende de steden van Walcheren die voorhanden waren (want dandere

⁶ Tuesday the 10th; on the assassination of the Prince of Orange see Motley's *Rise of the Dutch Republic*, Part vi, Chapter vii.

^{6a} So in MS. for *lande*?

en zyn noch niet ghecompareert *om* dat zy te verre afgheseten
 zijn) zo gheresolueert ghesien dat ick anders niet dan alles
 goets verhopē en can, daer is op als order ghestelt, so dat
 wij oock sidert dien tijt niet eenen mensch en hebbe hooren
 roeren oft yet segghen daerwt men anders dan goet zoude cunnen
 verwachten, inder voughen dattet te verhopē is dat god de
 heere ons wil bijstaen *ende* onse vervallen zaken vprichten omme
 meughelick ons vanden mensschen tot hem te trecken *ende* deur
 weecke instrumenten zo vele als deur crachtighe wt te rech-
 ten, de⁷ viandt heeft de schans te Liefkens honcke ligghende 8
 teghen ouer de schans van Lilloo opden zeluen x^{en} inghenom-
 men stormder handt maer meest deur de dissensie ouerbarent-
 heyt *ende* moedeloosheyt vande ghene dieder inne waren, want
 een weynich eer den viandt begonste te schieten vielder twist
 tusschen de soldaten *ende* de Burghers mitsgaders de besoignes,
 de soldaten ouer eene *ende* dander ouer dander syde willende
 regieren *ende* orde stellen, Als de viandt begonste te schieten,
 so stonden zy in elcander ghedronghen sonder een handt wt
 te steken, tot wederopbauwijinghe oft teghenwerckyinghe des ghe-
 nen by den viandt afgheschoten sulx dat de viandt bresche ghe-
 maect hebbende *ende* met een ghedruis inde schans vallende
 de zelue terstont wechghedraghen heeft by na sonder slach oft
 stoot *ende* meest al datter in was *om* ghebrocht, sommighe
 willen segghen datter meer dan seshondert mannen ghebleuen
 zijn. De viandt is ontrent Lilloo maer ick verhope dat die 9
 plaetse wel versekert is *ende* dat hij daer niet op doen en sal,
 daer is eenen grooten schrick binnen Antwerpen, dan beginnen
 hun allenxkens te versekeren, verhopende dat het spitz eens
 afghebeten zijnde *ende* de viandt eenen muur vyndende, zyn
 hooft daerteghen stooten zal, de heere god gunne ons zyne 10
 ghenade dat wy onse sonden voor syn hooghe Majesteit ghe-
 trauwelick *ende* rechtelick meughen belijden *ende* van hem al-
 leene onse verlossinghe verwachten, niet twijffelende of Hy en
 sal ons met eenen van alle swaricheden verlossen, *ende* desen
 tot gheenē anderen eynde dienende, bidde ick god den Heere
 dat hij V Eerweerden met zynen heylighen gheest daghelix

⁷ On the events narrated in §§ 8 and 9 see Van Meeteren, *Nederlandtsche Historie*, Boek XII; folio 232^a (in edition of 1608).

meer ende meer verstercke tot opbauwynghe van zyn verdructe
ende verlaten ghemeente. Wt Vlissinghen desen xiiij^{en} Julij
1584

V Eerweerden dienstbereyde

Jan Vanden Beke.

Het ware wel te wensschen dat de broeders aldaer tot 11
opweckynghen vande couragien van dese sijde aenghesien
den swaren aenstoot vanden alghemeynen viandt bouen de
vierighe ghebeden die sy tot godt den Heere daghelix
wtstorten een tonne goudts te gare brochten, ende de zelue
in hare costeliecke maelyden verspaeren twelck lichtelick om
doen zoude zyn ende alhier een goeden mont maken.

Addressed :

12

Eerweerde wyse
ende zeer vrome godsalighe
broeders de dienaers ende
ouderlynghe der duutscher
ghemeente Tot
London.

Below the address is written :

13

den post Acht penninghen

Endorsed :

14

Van M^r J[an Vanden]^s beeke van
Vlissinghen den 13^{den} Juli 1584

^s The impression of the seal has probably obliterated the letters printed in square brackets.



213.

JOANNES STURMIUS¹,
to [SIR FRANCIS WALSYNGHAM²].

Northheim, Friday, 29 January 1585 [O.S.].

§ 1. Behold I have seen our friend (Daniel) Rogers, of whom I have often written to you, before you. 2. I was glad to hear from him about your benevolence, exertion and protection in his behalf. 3. I thank God that he has been freed from this long and great trouble, and that he first came to me before he returned to you. 4. You will learn the German affairs and my own more easily and certainly from him, than if I wrote them at great length. 5. He does not stand in need of my recommendation. I hope that I may receive just such a letter from you about him as I desire and expect. 6. Comfort our friend with a good wife, before his grey hairs increase in number.

Ecce vidi ante te Rogersium³ vestrum et meum: de quo non semel scripsi ad vos. Ignosces mihi. omnia postrema cariora sunt primis in exitu magnorum periculorum: quemadmodum in literis ineptimus: cum scribimus, gratissimæ mihi fuerunt literæ tuæ, et in alijs idem repetimus. Oportet nos mentiri nisi sentiamus gaudia sanctorum augeri et accumulari.

Gratum mihi fuit et jucundum: Dominum Rogersium³ mihi confessum esse de tua erga se benevolentia et studio et patrocinio. quoniam id mihi gratum sit: non dico fuerit: perpetuò enim gratum erit: potes tu per te ipsum satis aestimare.

¹ See Letter No. 39, note 4.

² See Letter No. 174, note 11.

³ Daniel Rogers was born about 1540, at Aston, in Warwickshire, and educated at Wittenberg under the celebrated Melancthon. When the death of Queen Mary had put an end to religious persecution, he returned to England, and took his degrees at Oxford. Afterwards he obtained a place at court, and was often employed by Queen Elizabeth in embassies to the Netherlands and elsewhere. He was a man of varied culture, as may be seen from his Letters to Ortelius published in the first Volume of the *Archives of the London Dutch Church* (to the Index of which Volume we refer for further details and references), and from several others preserved among the Cotton MSS. in the British Museum. He died 11 February 1590-1. See H. J. Rose's *Biographical Dictionary*; Wood, *Athenae Oxonienses*, i. col. 569 sqq.; *Calendar of State Papers* (Domestic; the volumes of the period). According to Wood, Rogers had married Susan, daughter of Nicasius Yetswiert, Secretary of the French tongue to Queen Elizabeth, before he was introduced into the court. At the date of this letter, therefore, he must have been a widower.

Primum igitur gratias ago Deo : quod liberatus sit ex diu- 3
turna et magna molestia. Deinde quod prius ad me venerit :
quam ad vos sit reuersus : eredens atque confidens vobis : quò
maioribus propter vos molestijs et angoribus cruciatus fuit : eò
vos magis elaboraturos : ut ista tristitia diuturna maiore læti-
tia compensetur. atque vtinam breui abs te habeam literas non
fatales atque lethiferas : sed tamen lætas atque lætiferas.

Germanica ex ipso facilius et certius intelliges : quam si 4
ego prolixius scriberem. Etiam mea : tametsi tempus non ha-
beam vt illi ea exponam. ego scribere possum minus de futuris :
quæ ipse vt est perspicaci ingenio, facile aliunde potuit intel-
ligere.

Commendatione mea non opus habet. Vtinam literas à 5
vobis accipiam tales de Rogersio³. quales opto atque expecto.

Vale mi Honoratissime vir et patrone. Northemij. 29
Januarij. Anno 85

Recreate Rogersium³
nostrum : coniuge⁴ bo-
na, antequam cani
augeantur.

6

Joan. Sturmius

No address.

⁴ MS. *coniunge*, but the second *n* crossed out.



214.

**CHRISTOPHORUS EHEMIUS¹,
to SIR FRANCIS WALSYNGHAM².**

Heidelberg, Tuesday, 9 February 1585 [O. S.].

§ 1. *I was much pleased with the presence and discourse of (Daniel) Rogers, who professes to owe his liberation and safety to you. 2. I freely spoke to him about the state of Germany and our common Christian Republic, and of a firm bond to be restored and maintained among the members of our religion, just as if you were present yourself, and no doubt he will report to you everything in good faith. 3. If the members of our reformed religion, with politicians and theologians, could some day assemble in a safe and convenient place under the auspices of the Queen, it might bind our churches together, cause fear to our enemies, and gradually draw the other princes of Germany to a union of this kind, or at least check the arrogance of some few theologians and the prejudices about our churches. 4. Please consider all this and be assured that my master, Duke Johann Casimir, will not desert you in anything that belongs to the peace of the Churches and the dignity of your Queen.*

S. Vix certe aliquid jucundius hoc tempore mihi accidere potuit, Magnifice Domine Walsinghane² conspectu et colloquijs Domini Rogerij³: quem non tam pia Musæ uetarunt mori⁴, et in illa captiuitate diutius contabescere, quàm pijssima Dei prouidentia. Cæterum liberationem et incolumitatem suam⁵ secundum Deum Opt. Max. se tibi debere ingenue profitetur: qui meo iudicio hominem tuo fauore dignissimum, gratissimum et tui studiosissi-

¹ Christoph Ehem, born 24 March 1528 at Augsburg, studied law, philosophy and medicine at Antwerp, Strassburg and Padua, and was afterwards appointed professor of philosophy at Tübingen, and of law at Heidelberg. The Palsgrave Otto Heinrich appointed him one of his Councillors, but his influence was more considerable under the Elector Friedrich III, whose reforms he energetically supported, and whose chancellor he became in 1574. The Lutheran successor of Friedrich discharged him, whereupon he entered (March 1578) the service of Prince Johann Casimir as chancellor. He died as privy councillor of the Elector Friedrich IV at Heidelberg on 1 June 1592: *Allgemeine Deutsche Biographie* (Leipzig, 1877 &c.), vol. v., p. 693 sqq.

² See Letter No. 174, note 11.

³ See the preceding Letter, note 3.

⁴ Hor. Carm. iv. 8. 28.

⁵ Added above the line.

mum tibi Magis ac magis deuinxisti. Illi igitur me totum aperire
 non dubitaui: et de Germaniæ atque comunis⁶ Reipublicæ Chris-
 tianæ statu, sarcindæque et tuendæ inter nostræ Relligionis socios
 firmæ coniunctionis, multa cum eo disserui: non secus ac si
 præsens nobis adesses: quemadmodum is procul dubio omnia
 bona fide, nec non meam singularem erga te præstantissimum
 virum, et Ecclesiarum summum patronum observantiam renun-
 tiabit. Quod si serenissimæ Reginæ auspicijs, nostræ Religio-
 nis Reformatæ socij, adhibitis cum politicis tum Theologis, certo
 et opportuno loco non nunquam conuenirent: næ ea res, et
 mirum in modum nostras Ecclesias coniungeret (qua arctissima
 coniunctione, pro tua prudentia nosti nihil esse vtilius, nihil
 hoc maxime⁷ tempore magis necessarium) et hostibus formidini
 esset: et alios Germaniæ principes paulatim ad huiusmodi so-
 cietatem procul dubio pertraheret, aut saltem importunam et
 paucorum quorundam Theologorum arrogantiam et iniqua de
 nostris Ecclesijs præiudicia⁶ infringeret. De his autem omnibus, 4
 de quibus plenissime cum Domino Rogerio³ viro Doctissimo grauis-
 simoque egi, te diligenter cogitare velim: et tibi persuadere
 Illustrissimum Principum Ducem Johannem Casimirum Dominum
 meum clementissimum, in his rebus, quæ ad communem Eccle-
 siarum pacem et serenissimæ vestræ Reginæ dignitatem perti-
 nebunt, tibi non defuturum. Vale et salue in Domino Jesu
 Magnifice Domine Walsiguanæ Heydelbergæ 9 february Anno
 1585.

Tui studiosissimus
 Christophorus Ehemius
 P Cancellarius

Addressed⁷:

5

Honoratissimo ac prudentissimo Viro,
 Domino Francisco Walsinghamo,
 serenissimæ Reginæ Angliæ
 Principi Secretario, atque à sanctioribus
 consilijs, domino et amico suo
 observandissimo.

⁶ So in MS.

⁷ The address is not written by the Chancellor himself.

215.

JOANNES STURMIUS¹,
to SIR FRANCIS WALSYNGHAM².

Northeim, Wednesday, 14 April 1585 [O.S.].

§ 1. *Jeremias Neüener has explained his cause to me and Dr Lobbetius, in such a way that the latter asked me not to forsake him. 2. He says that he never contemplated anything that could displease Her Majesty, and that he was most ready to go to England, but could not obtain permission from our Senate, neither when Duke Casimir led an army to Cologne, where he employed Neüener, nor at present. 3. He has always been most anxious about the welfare of the Queen and England, and he is now having a clock prepared which he promises to you. He expects much from your protection, and only asks me to inform you of his wish and his plan. 4. I thought it better to write you this, than to tell him that you were offended. Pray retain him in the pay of the Queen, which was secured to him by royal patent. 5. I thought that I would tell you first before depriving him of all hope. I never observed any estrangement in him, and great persons asked me not to refuse him any recommendation.*

Jeremias Neüenerus ita causam suam mihi et Doctori Lobbetio exponit: ut ipse Lobbetius etiam ad me scribat: ne eum deseram.

Ait se nunquam quicquam cogitasse: quod Serenissimæ Reginae Dominae nostræ displicere possit: et paratissimum fuisse in Angliam proficisci: si à Senatu Urbis nostræ obtinere potuisset facultatem discedendi. Sed non potuisse neque superioribus temporibus, cum Dux Casimirus exercitum duceret in agrum Coloniensem: ubi Neüeneri quoque opera vsus est: neque in hoc tempore potest, propter Senatum, qui nescio quæ pronidet. Sibi uerò semper maximæ curæ fuisse et adhuc esse salutem et Serenissimæ Reginae, et Regni Angliæ. Et iam confici curat Horologium quod Amplitudini tuæ promittit. Quicquid sit, nescio. Multum spei positum habet in tuo patrocinio.

¹ See Letter No. 39, note 1.

² See Letter No. 174, note 11.

Solum postulat à me: vt istud tibi indicem: voluntatem et propositum suum.

Malui ego hoc pro ipso scribere: quàm ostendere aliquam 4 vestram erga ipsum offensionem. Oro te, ut si fieri possit, retineatur apud vos in Serenissimæ Reginæ stipendio: quod ei Reginali Diplomate confirmatum est.

Visum mihi istud est prius significare: quàm omnem ei 5 spem tollere. Ego certe nunquam alienationem in eo animaduerti. Et rogatus sum à magnis viris: vt ne ipsum commendatione falli patiar. id quod denegare non potui: expectans quid mihi abs te patrono meo respondeatur. Putaui enim officij mei esse: hanc voluntatem eius erga vos significare.

Vale vir amplissime et patrone observande. Northemij. 14 Aprilis. Anno 1585.

Joan. Sturmius.

Addressed:

6

Honorabili et nobili viro:

Domino Francisco Walsynghamo: Serenissimæ Reginæ Angliæ, Secretario primario: Domino et Patrôno suo observando.

Endorsed:

7

1585

14 April

From D. Sturmius

in fauour of Jeremias

Newnar



216.

**SIR FRANCIS WALSYNGHAM¹,
to the MINISTERS and ELDERS of the
FOREIGN CHURCHES in LONDON.**

From the Court, Monday, 14 June 1585 [O. S.].

§ 1. *I feel certain that Mr (Joachim) Ortel, the agent of the States of the Netherlands and Captain Suderman have already explained to you how greatly the people of Ostend stand in need of a speedy succour, which Her Majesty could not give till the Deputies of the said States had arrived and discussed with us the affairs of the said country. 2. As the town is of great importance and might suffer, in the meantime, some inconvenience, 3. I request you to see whether it can be assisted without delay, either by men, or money or ammunition.*

Messieurs, Je ne doute pas que le *Sieur Ortel*² Agent¹ pour les Estats des pays bas et le Capitayne Suderman³ ne nous ayent desia bien au long remonstre la grande necessité en la quelle se trouuent a present ceux d'Ostend, et combien ung prompt secours et assistance leur est necessaire, la quelle ne pouuant en general estre fournye par *Sa Majesté* iusques a ce que les Deputes desdits Estats estants uenus on ayt plus amplement traicté avec eux touchant les affaires desdits pays, et d'autant que la uille pourroyt cependant tumber en quel-² qu'inconuenient, la conseruacion de la quell' est de tresgrand' importance tant a cause du traffiq et liberté de la nauigacion, que pour maintes aultres raisons trop longues a réciter mais asses

¹ See Letter No. 171, note 11.

² Joachim Ortel, sent in August 1584 as Dutch envoy to England, to request Queen Elizabeth's assistance against Spain, was, says Motley (*History of the United Netherlands*, i. 289), "a most experienced and intelligent man, speaking and writing English like a native, and thoroughly conversant with English habits and character." In January 1587 he was again with other Ambassadors sent to the Queen to offer her the sovereignty over the United Provinces. He died in London 3 October 1590. See Bor, *Nederlandtsche Oorlogen* (Index); Van der Aa, *Biographisch Woordenboek*.

³ See the document printed below as No. 233, where he is called *Zuderman*.

cogneues a toutes personnes de iugement. Je ne puis laisser 3
de uous prier et persuader de faire tout deuoir et dilligence
qu'il se trouue quelque moyen raisonnable pour secourir⁴ ladite
uille promptement, et sans delay comme la necessité le requiert,
soyt d'hommes, d'argent ou de munitions, en quoy ferez une
oeuvre digne du soing que deuez auoir du bien publicq et con-
seruacion de uostre patrie, la quelle sera tresagreable a *Sa Majesté*
et augmentera le desir que plusieurs ont d'y apporter de leur
part tout l'adnuancement qui leur sera possible. Qui sera l'en-
droict ou prieray Dieu qu'il uous doint

Messieurs en sante heureuse et longue uie. De la Cour
le 14. iour de Juing, 1585

De uos plus affectionez amys

Fra: Walsyngham

Addressed:

4

A Messieurs

Messieurs les Ministres
et Anciens des Eglises
Estrangeres a Londres.

Endorsed:

5

Monsieur Secretaris Walsingham

14 de Juing. touchant la ville
d'Ostende.

⁴ Sym. Ruytinek relates under the year 1586 (*Gheschiedenissen der Nederduytsche Natio in Engelant*, p. 143) that the Dutch community and merchants were at this time (of "inter-aulic politics and back-stairs diplomacy" as Motley calls it) much burdened, by order of Her Majesty's Council, by contributions towards the payment of captains and the levying of soldiers (in behalf of the Netherlands), and although the community excused itself on account of the great burdens which it bore already, it was of no avail, the Council arguing that it was for the good of their fatherland. See also below, Letters No. 225, 226, 227, 228, 229, 231, 233.



217.

THEODORE DE BESZE¹,
to [ROBERT] DE LA FONTAINE² and [JEAN] CASTOL³.

Geneva, Saturday, 11 December 1585 [O. S.].

§ 1. *I wish to recommend to you these German gentlemen, who have been staying here for some time, and desire to see England before returning home. 2. We enjoy good health here, but bread and wine are very dear, and if next spring we should be hard pressed, while the pope does not cease to blow the fire in all quarters, may the Lord provide. 3. We have no lack of poor refugees who are to be supported by us. If we could draw the remainder (of the sum) which you know, and apply it to this purpose, it would come very opportunely. 4. From France we do not hear yet that the arms of our enemies have achieved much, but the desolation is great. May the Lord guide the king, and guard him against those who wish to make him the instrument of the destruction of his most faithful subjects, at the expense of the whole state. 5. As regards myself I have been on diet for the last few days to avoid a threat of the same illness which seized M. Galter at Quercy. 6. This has delayed the completion of the treaty which you know, as I was not allowed to read or to write for about a month, and, to tell you the truth, I am not seconded as I desire, so that I wish that you would repeat your letter to our Consistory. 7. If the bearers of this letter had felt inclined to take charge of letters I should have written to Sir Francis Walsingham and Mr Fant. I hope that you will tell them so and also salute the Scotch gentlemen and all the refugees. 8. Our Bible proceeds as well as it can.*

Treschers freres, la presente sera seulement pour vous i
recommender ces gentilshommes Allemands, lesquels ayans icy
demoure quelque temps ont aussi desir de ueoir l'Angleterre
deuant que retourner en leur paijs. Quant a nostre estat de 2
pardeca, nous auons sante, Dieu mercj. mais la cherte de pain
et de uin est par tous ces paijs, et si sommes menacés d'estre
nisites de pres sur ceste prime uere, ne cessant ce bon pape
du tout furieux de souffler le feu de toutes parts, Celuj qui

¹ See Letter No. 39, note 11.

² See Letter No. 177, note 2.

³ John Southerden Burn (*History of the... Foreign Protestant Refugees in England*, p. 34) and Haag (*La France Protestante*, 2nd ed., III. 838) call him *Jean Castel*, but Beza writes distinctly *Castol*. Two letters to him from Theod. de Besze, one dated 10 July 1596, another dated 1 November 1596, are published in *Bulletin de la Société de l'histoire du Protestantisme Français*, Année Septième, pp. 400—403. On p. 178 of the same volume there is mention of his offer of assistance to Pierre du Moulin.

est en hault et quj luj prepare en son temps le salaire destiné a Babylon, y pouruoirá s'il luj plaist: et pour le moins si la terre ne nous peult plus soustenir, le Ciel nous aura. Nous 3 n'auons faulte de paoures refugiés, qui sont pour nostre partage, s'estans quasi tous les grands retires plus pres des Allemagnes. S'il y auoit moyen de retirer la reste que sauez, et l'adresser a cest usage, au moins en une bonne partie, cela uiendroit fort a propos. Du coste de la France, nous n'en- 4 tendons encores que les armes des contraires ayent faict grand exploit. Mais la pitie et desolation est grande et plus que lamentable es premieres, esquelles il n'y a aulcune force, et le feu s'embrace tousiours. Le Seigneur nostre Dieu uueille bien conseiller le Roy⁴, et le garder de ceulx quj le uoudroyent faire instrument de la destruction de ses plus fideles subiects. aux despends de tout l'estat, et uueille d'autre part exaulser les gemissemens de tant de paoures consciences forceés, comme il fera quoy qu'il tarde, par sa grande bonté. Quant a mon par- 5 ticulier, i'ay faict ces iours passes une petite diette par l'aduis des medecins, pour euitier quelque menace de la mesme maladie de poracy sec quj a saijs a Quercy nostre cher frere Monsieur Galter. Jespere que ceci m'aura seruuj, pour m'allonger ce que ie desirerois bien, s'il plaisoit a Dieu, me racourcir pour estre exempt d'estre spectateur de tant de miseres. Mais la uolonté du Seigneur nostre Dieu soit faicte. Cela a retardé 6 le paracheuement du traicté que sauez, ne m'ayant este permis de lire ny escrire l'espace d'un mois ou enuiron, en matiere d'estude. et pour Vous dire le uray, ie ne suis pas secondé comme ie desire, de sorte que ie uouldrois que fissiez une recharge a nostre compagnie, et qu'elle fust aussi ferme pour nous solliciter a l'exécution de nostre promesse, que ie solliciteray de ma part. Sj les presens porteurs eussent uoulu se 7 charger de lettres, ie n'eusse faillj d'escrire à Monsieur de Walsingham⁵, sachant de quelle affection il luj a pleu embrasser nostre affaire, et pareillement a Monsieur Fant⁶, dont Vous

⁴ Henry III.⁵ See Letter No. 174, note 11.⁶ Nicholas Fante or Faunt, a native of Norfolk, received his education in Caius and Corpus Christi Colleges, Cambridge. He was at Paris during the Bartholomew massacre in 1572. In or before 1580 he became secretary to Sir Francis Walsingham, who sent him

les aduerterez, s'il Vous plaist a uostre commodité, et n'oublierez s'il Vous plaist aussj noz recommandations aux bons Seigneurs escossais et en general a toute la sainte compagnie des refugiés du Seigneur, lequel ie supplie,

Treschers et honorés freres, Vous maintenir de plus en plus en sa tressainte garde, et benir par sa sainte assistance Sa Maieste, et les aultres hostes de ses paoures enfans. De Geneue, cest xi de Decembre, 1585.

Vostre entier et humble
frere en Seigneur
Th. de Besze.

Nostre bible s'auance tant qu'on peult.

8

Addressed :

9

A Messieurs et
tres honores freres,
Messieurs de la fontaine
et Castol, pasteurs
fideles de l'eglise
française,
A Londres.

Endorsed :

1585.

on various missions to France, Italy and Germany. In 1603—1607 he was clerk of the signet: Cooper's *Athenae Cantabrigienses*, II. 477; *Calendar of State Papers, Domestic*, 1581—1590, p. 201.



218.

ALEXANDER NEVILLUS¹,
to [Dr JOHN JAMES²?]

London, Friday, 3 February 1586-7³ [O.S.].

The writer is surprised that he receives no reply to any of his letters.

Et adhuc siles? O te ingratum. ingratum dicam? an superbum? certè superbum: eo enim nomine dignissimus es, qui tam crebrò ad scribendum provocatus, cunctaris nihilominus, et tergiversaris, nec vllis meis vel precibus, vel certè potiùs lacrimis commoveris. Hæc pietas? hæc prisca Fides⁴? sic nos in regna reponis⁵? At ego ad te, non tamquam ad Jamzium, sed ad ipsum Hipocratem (artis vestræ principem) scripsi: om-

¹ Alexander Nevill, Nevile or Nevyle, an English poetical writer, and secretary to Archbishops Parker and Grindal, was a native of Kent, and born 1544, died 1614. He is supposed to have been educated at Cambridge, and is author of a Latin narrative of the Norfolk insurrection under Kett, bearing the title of: *De Furoribus Norfolciensium Ketto Duce*, Lond. 1574, 1575, 4°; 1582, 8°, and other works. See Rob. Watt, *Bibliotheca Britannica*; Lowndes, *Bibliographer's Manual*; Wood, *Athenae Oxonienses* (index); *Index to Strype's Works* (Oxford edition); Hugh James Rose's *Biographical Dictionary*.

² Dr John James, or Jemis (Lat. Jacobus), a native of Hampshire, received his education in Trinity College, Cambridge, of which house he became a fellow about 1570; he obtained a license of Cambridge University to practise physic in 1575, and was created M.D. there in 1578. He held also the same degree at Leiden. He represented Saint Ives in Cornwall in the parliament which met 23 November 1585. He seems to have been attached as physician to the Earl of Leicester's household when, in 1585, the latter was appointed commander of an expedition in aid of the Low Countries, and afterwards invested with the government of the Provinces. By letters patent, dated 4 November 1595, he was constituted physician to the Queen's household: he died in January 1600-1: Cooper's *Athenae Cantabrigienses*, II. 178, 547. A portion of his correspondence has come into the possession of the Dutch Church, London, as will be seen from the Letters printed below as Nos. 221, 222, 223, 224, 230, 232, 234, 235.

³ As the date of the present Letter is 3 February 1587, N. S., its place in the chronological order of this volume is between the Letters No. 234 and 235; but see note 3 to Letter No. 198.

⁴ Virg. Aen. vi. 879.

⁵ Virg. Aen. I. 253.

neisque delicias⁶ ac flores amoris mei litteris meis inspersi, quo te ad respondendum invitarem. Tu verò (O arrogantiam non ferendam) instar Bullæ sic novis honoribus inflaris, vt non solum litteras meas, quàm amanter? quàm officiose? quàm penè piè scriptas? contemseris: verumetiam quod multò fœdius est me, me *inquam* ipsum, amicum tuum summum, et optimè de te semper meritum, contumeliosissimè despexeris. Itaque nunc deum meus erga te languet amor, morboque periculosissimo⁷ conflictatur, cui nisi tu propediem succurreris, misere sanè ei ac indignè pereundum est. Quod si evenerit (iam ante tibi denuntio) ipsæ te Musæ in Jus vocabunt: Phœboque iudice meritas tantæ superbiæ ac crudelitatis pœnas lues. Proinde si huius criminis ac Iudicij notam turpitudinemque defugere voles, amorique meo, extremum iam ducenti spiritum subuenire, litterarum protinus à te auxilium medicinamque exposco. Nulla res alia (mihi crede) potest afflicto meo amorì mederi, nulla tibi grati et constantis animi laudem, nulla fidei famam restituere.

Londini in ædibus meis. III. Nonas Febr. ∞.Io.LXXXVI.

Tuus æternùm et vltra

Alex. Nevillus.

⁶ MS. *delitias*.

⁷ MS. *periculissimo*.



219.

LAURENTIUS HUMFREDUS¹,
to JACOBUS REGIUS² &c.

Oxford, Saturday, 9 April [1586, O. S.].

§ 1. *Brothers should communicate with each other and mutually explain their misfortunes and calamities, so that the condition and quality of a person, who is recommended, should become known to them. 2. Johannes Bernardus an "alumnus" of our University, has long led here an honorable, laborious and studious life. He has taken his bachelor's degree in theology, and would also have proceeded D.D., if he had been able to wait. Some questions on transubstantiation, &c. were discussed and usefully defended by him to the glory of God and the utility of the Church. 3. I thought well to write this to you, that you may concern yourself a little about our brother, who now desires to revisit Moravia his native country, and to serve it as a minister. 4. Take this public testimonial of our University in good part and favour it with your suffrage and recommendation.*

Emmanuel

S. in Christo Iesu. Hæc est, charissimi fratres, necessitas et temporum, hæc officiorum commutatio et quasi commercium, hæc charitatis lex, vt fratres communicent, et fratres sese saluent, et fratrum casus atque calamitates inuicem exponant, vt inde et personæ quæ commendatur, conditio atque qualitas, appareat atque innotescat fratribus, atque ita fratribus provideatur atque consulatur. Magister Bernardus³ frater noster Academicæ nostræ alumnus hîc diu nobiscum egit vitam honestam et laboriosam, morum probitate commendabilis, studiorum assiduitate

¹ See Letter No. 192, note 1.

² See Letter No. 127, note 13.

³ In the *Register of the University of Oxford*, vol. II, pt. III, ed. Andrew Clark, p. 117, we read: "...Barnardus, John; M.A., suppl. B.D. 20 June, adm. 22 June 1583"; with a reference to pt. I, p. 380, where it is said: "20 June 1583, Bernardus. John, a Moravian, was allowed to suppl. B.D. He had studied theology for ten years in German Universities and was now going to the Universities of Scotland."

laudabilis. Profecit apud nos, et gradum Baccalaureatus in Theologia suscepit, Doctoratu inaugurandus, si tempus opportunum expectare potuisset. Quæstiones aliquot agitatæ sunt de transubstantiatione, de vtraque specie et alijs: et quidem ab illo verè et politè ad Dei gloriam, et ad Ecclesiæ vtilitatem vtiliter defensæ. Hoc vobis significare volui, vt fratris optimi et erudi-³ti aliqua ratio habeatur, qui hactenus in hac Vniuersitate nostra commodis et ornamentis non nullis neque magnis sed ordinarijs et vsitatis affectus, desiderio iam patriæ suæ Morauiaë tactus, eam cupit inuisere, et pro talento sibi à Domino collato ædificare, suoque ministerio et labore iuuare. Hoc frater-⁴nitatis testimonium æqui bonique consulite, et publicum Academiae suffragium et iudicium vestro calculo et commendatione approbate, exornate. Dominus Jesus Oule suum et gregem pusillum custodiat, atque conseruet, numerum pastorum augeat, et vos omnes dirigat ac tueatur. Amen. Oxoniæ April. 9. Vester frater in Christo, Laur. Humfredus.

Addressed:

5

Doctissimis et charissimis fratribus
Domino Jacobo Regio alijsque
Ecclesiæ Flandricæ ministris
in Domino obseruandis
Londinj.

Endorsed:

6

Oxon. D. L. Homfred.
9 April. 1586.
commendat Jo. Bernardum studiosum.



220.

The **CONSISTORY** of the **DUTCH CHURCH, LONDON,**
to [the **DUTCH CHURCHES** in **ENGLAND**].

London, Sunday, 8 May 1586 [O.S.].

§ 1. *We have lately received some articles from Sir Francis Walsingham, of which we send you herewith a copy, whereby the communities of strangers are directed to assemble in order to deliberate and decide thereon. 2. The deputies of the (Dutch, French and Italian) Churches in London, having discussed the matter, called upon Mr Secretary, and were again told that it was necessary at this time to pay attention to some of these articles, and consequently to inform and convoke the churches everywhere, as otherwise more omple authority might be employed against those who remain at fault. 3. We therefore wish to give you notice and exhort you to send deputies (for a colloquium) on the last day of this month. 4. Meantime we think it advisable that you should prepare, in accordance with the fourth article, a catalogue or register of all the names of born Englishmen, who are employed by strangers of your community or elsewhere, and to send it on the same day. 5. Further, as our Churches in this place consider it advisable to exhort the people to quietness and modesty, so that they may not be seen together in crowds, or doing anything to provoke or exeite this nation, you will at the first opportunity tell your people to remove all cause.*

Genade ende Vrede door Christum.

Eerweerde, geliefde broeders, Wy hebben onlanx ontfanen i
sommighe Articulen¹ van myn heer Walsingam¹ Secretaris ende

¹ The document containing these articles of Sir Francis Walsingham does not now appear to be among the papers in the possession of the Dutch Church, London. But Sym. Ruytinck knew it, as on p. 143 of his *Gheschiedenissen der Nederduytsche Natie in Engelant*, he says: "Her Majesty's Secretary, Sir Francis Walsingham, was always our good friend, who gave us excellent advice to shun the ill-will of the common people, and among other things, advised our people [i] to import provisions of corn in this country, for the providing of this kingdom; [ii] to send soldiers to the war in France and the Netherlands; [iii] to establish a community in Scotland; [iiii] to employ the inhabitants of this country; [v] not to show ourselves in great crowds on the streets &c." From

Raet harer *Majesteit*, van de welke wy V hiermede copie
senden, Daer by onder andere den Ghemeinten der Vremde-
lingen belast is tsamen te commen om daer op te aduiseren
ende resolveren. Hier ouer de gedeputeerde der drie Kercken 2
binnen deser stede na onderlinge deliberatie gegaen synde tot
myn heere den Secretaris voornoemt, hebben voor antwoorde
iteratmelick ontfanghen dat het in desen tyt noot was op som-
mige der zeluer articulen wel te letten, ende derhaluen de
kercken ouer al te verwittigen ende alhier te beschryuen, ofte
datter andersins breeder Authoriteyt tegen die in faute blyuen,
soude mogen gebruiet worden. Dus hebben wy V *Lieden* willen 3
aduerteren, ende vermaenen V *lieden* ghedeputeerde te seynden
teghen den lesten deser maent Mey. Middelertyt zal V be- 4
lieuen volghende tiij Articule, na² dat wy raetsaem vinden²,
te maken een cataloge ofte Register van alle de namen der
ingheboren Engelsche die vande Vremdelinghen onder V *lieder*
Gemeinte ofte elders te wercke gestelt worden, ende tselue
billiet mede te seynden. Voorder, also onse Kercken alhier 5
raetsaem vinden het volck te vermaenen tot stilheyt ende mo-
destie, datse niet al te seer by hoopen gesien worden, ofte
yet doen tot terginge ofte verweckinghe deser natie, Dat v
lieden tselue oock metten eersten uwen volcke willet anghen
om alle oorzake te benemen.

Geliefde medebroeders de Heere stercke V *Lieden* met 6

the present Letter we see that the Dutch Church of London, after having had a conference with the French and Italian Churches, convoked the other Dutch Churches established in England to a colloquium to be held on the last day of May. To this colloquium, which took place on the day specified, the Dutch Churches of London, Sandwich, Colechester, Maidstone and Norwich sent deputies, while those of Dover, Thetford and Halstead intimated that they would submit to all the decisions of the colloquium. As regards the articles of Sir Francis Walsingham it was resolved, in agreement with the French Church, to reply to the Secretary that, concerning the corn, all the churches would do at the convenient season next year all they could, if necessity should require it. The second point was not discussed, as those who had seen the Secretary thought that it was no longer necessary. Nor was the third point discussed, as it properly concerned the French. As regards the fourth point Sir Francis Walsingham would be informed that some of the churches had done their duty in collecting the number of natives who were employed by foreigners, and that the other churches would do likewise. As to the fifth and sixth they would reply to him that the ministers had warned their churches to live in quietness and with Christian modesty: *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland, 1575—1624* (Werken der Marnix-Vereeniging, Serie II, Deel I), p. 87.

² na—vinden added in the margin.

synen Geeste tot synen wercke Amen. Met haesten in Londen.
desen 8 Maij 1586.

V*Lieder* Dienstwillige, de Dienaers
ende Ouderlingen der Nederduitsche
Gemeinte te Londen.

Jacobus Regius³.

Endorsed:

Copie vanden Brief
an de gemeenten
gescreuen belangende
de articulen van den
Heer Walsingham.

7

³ See Letter No. 127, note 13.



221.

HERMANNUS MODED¹,
to Dr JOHN JAMES².

Utrecht, Friday, 20 May 1586, O. S.

*I returned home to-day from my journey (to Arnhem), which was necessary for many reasons,
and the fruit of which we shall probably experience before long.*

Ornatissime vir ac domine in Christo multum colende; ex
ea quam tu optime scis profectione³, hodie domum redij, illa

¹ See Letter No. 101, note 3.

² See Letter No. 218, note 2.

³ Moded's journey to the Earl of Leicester was in connexion with the administration of the ecclesiastical property of the bishopric of Utrecht; see *Werken der Marnix-Vereeniging*, Serie III, Deel IV, p. 58 sq.

multis sane de causis fuit necessaria, cuius vberimum fructum (Deo auspice) vel etiam breui experiemur. Miraberis quorundam ingenia et mores, adeo vt in suo genere, libere cum Apostolo affirmare possim: vtinam abscindantur qui vos perturbant⁴. Et nisi sua celsitudo ad nos properare quam citissime statu-² erit, ratio postulabit vt me eo primo die vocet; non minus utilis quam iucunda et toti reipublicæ et suæ celsitudini mea inueniri debet profectio, vt non ausim, ita non⁵ possim chartæ hisce de rebus aliquid serio committere: suspensiones enim periculose sunt, et sæpe numero (pro vt diuersa sunt hominum ingenia) euentum bonæ causæ vel impediunt, vel diuersis partium studijs subiiciunt: Quia vero occupatissimus sum, finem facio, meque sanctis tuis præcibus commendo, in primis vero gratiæ suæ celsitudinis quam Deus benigne conseruet, et sanctis suis institutis cumulatissime benedicat Amen. Raptissime Traiecto 20. Maij 1586. antiquo.

Tuus ac suus

Hermannus Moded.

Addressed:

3

Pictate et eruditione ornatissimo
viro, Doctori Joanni Jemio, suæ
celsitudinis Medico expertissimo, amico suo
multum colendo.

bij syn Excellentie tot, oft buijten
Arnhem.

⁴ Galat. v. 12.

⁵ Added above the line.



222.

JUSTUS LIPSIUS¹,
to [Dr JOHN JAMES²].

Leiden, Friday, 30 May 1586.

Our friend Hauten who now visits you, has orders from the Senate of our City, and if (as I hope) you approve of them, please assist him in obtaining an audience of the Earl of Leicester and in the whole affair.

Clarissime Domine Doctor.

Hautenus³ noster ad vos venit. per quem et salutem adscribere tibi volui, et eundem (si tamen opus) commendare. Publica mandata habet à Senatu huius vrbis, quae ex ipso intelleges. et si aequa tibi videbuntur (vti omnino censeo) peto vti in aditu ad Illustrissimum Gubernatorem⁴ et in totâ re eum iuves. Nos apud te audaces. et cur excusem? nempe apud nostrum.

Illustrissimum Comitem saluere cupio et porrò vincere, et te vnâ.

Justus Lipsius
ex animo tuus.

Lugduni Bat. $\overline{\text{III}}$.
Kal. Jun. .cIo.Ic.
 $\overline{\text{LXXXVI}}$.

No address.

¹ Justus Lipsius (or Joest Lipss), born 18 October 1547 at Isea near Brussels, studied at Louvain and was afterwards appointed professor in history and eloquence at Jena, and in April 1578 at Leiden in the same capacity. The latter town he quitted in 1591 (see Letter No. 198 in the first Volume of the *Archives of the Dutch Church, Austin Friars*, London, published last year), and after having resided for some time at Spa and Liège he settled at Louvain where he renounced Protestantism and returned to the Roman Catholic Church, and died 23 March 1606. See besides the *Archives* quoted above, Van der Aa, *Biographisch Woordenboek*; *Encyclopædia Britannica*; *Bibliographie Lipsienne*, Gand, 1886, &c. &c.

² See Letter No. 218, note 2.

³ No doubt Joannes Houtenus or Hautenus (Dutch Jan Van Hout), Secretary to the town of Leiden from 1572 to 1596, when he resigned. He was born in 1542 and died in 1609. See Van der Aa, *Biographisch Woordenboek*.

⁴ The Earl of Leicester.

223.

ADRIANUS SARAVIA¹,
to Dr JOHN JAMES².[Leiden, June³, 1586.]

§ 1. *As I have to preach twice to-morrow I have had no time to transcribe the last act of the story taken in hand for the Earl (of Leicester), as the document, delivered to me only yesterday, is rather long. 2. There is, I believe, a mistake in the name of the assembly of ministers held at the Hague, as it is considered to be a national Synod. 3. On Monday I have decided to go to the Hague; from thence I shall run over to you and bring with me a copy of the act offered by the ministers to the magistracy. 4. (Bonaventura) Vulcanius is not at home; I will bring the books with me. 5. Arnoldus le Clerc sends his greetings. 6. Joannes Des mestres, who is not unknown to (Sir Henry) Killigrew, has a son-in-law at Antwerp, who, after having finished his affairs there, wishes to return hither to his wife and children; and as for this purpose he requires travelling-money and the favour of the Earl, I send you his petition, with the request to present it to His Excellency, after having first communicated the matter to Killigrew, from whom you will learn that the man is worthy of your favour.*

Eximio viro et Domino doctore Joanni Jacobo Adrianus Saravia s.

Nisi mihi eras bis concionandum esset ego ad Celsitudinem Domini Comitiss³ misissem actum ultimum inceptę fabulę, sed quia heri primum mihi exemplar actę est redditum, et scriptum est satis prolixum, totum describere et transferre non potui, firmos et constantes esse oportet nec cedere improbitati, In con-² vocatione conuentus ministrorum qui Hage est, erratum puto in nomine quia creditur esse nationalis synodus, Die Lunę Hagam³

¹ See Letter No. 160, note 3.

² See Letter No. 218, note 2.

³ Saravia refers in his Letter to the National Synod as being held at the Hague. It commenced on Friday 20 June 1586, at the instance of the Earl of Leicester, who had convoked it by letters patent dated from Utrecht 8 May 1586. Saravia himself was a deputy to the Synod on behalf of the Protestant Church of Leiden. See C. Hooijer, *Oude Kerkordeningen*, p. 247 sqq. It may, therefore, be assumed that the present Letter was written after Friday, 20 June 1586 and before Monday 23 June 1586, on which day Saravia intended to start for the Hague.

ire Deo dante constitui, Inde ad vos transcurram et⁴ descrip-
tam actam magistratuj a ministris oblatam mecum adferam.
Dominus Vulcanius⁵ non est domj; ego libros mecum adferam. 4
salutat te plurimum Arnoldus le clerc; vale 5

Tuus

Adrianus Saravia.

Bonus et honestus vir Dominus Joannes des mestres Domino 6
Cilgreo⁶ non ignotus generum⁷ habet adhuc Antuerpię, quj iam
confectis negotijs quę illic habebat huc redire ad vxorem et
liberos cupit, ad quam rem cum opus habeat commeatu et gratia
Celsitudinis Domini, supplicem eius libellum ad te mitto eiusque
nomine te vehementer rogo vt Celsitudinj offerre velis, re prius
communicata cum Domino Cilgreo⁶ ex quo cognosces hominem
esse dignum cuj gratificeris, iterum Vale.

No address.

⁴ MS. *scriptum actę* after *et*, but crossed out.

⁵ Bonaventura Vulcanius (or Smet) was born at Bruges on 30 June 1538 and studied at Ghent and Louvain. After having served Francisens and Ferdinand de Mendoza as secretary and travelled to and worked at Cologne, Basle, and Antwerp, he was, in 1578, appointed Professor of Greek in the University of Leiden, but accepted it only in 1581. He died in 1614; see Van der Aa, *Biographisch Woordenboek*.

⁶ Sir Henry Killigrew is thought to have been educated at Cambridge, but in what house is not known. During the reign of Queen Mary he was in France. On the accession of Queen Elizabeth he returned to England, though he mostly served his country abroad as ambassador to various courts. In 1585 he was appointed one of the Earl of Leicester's council of state in the Low-countries, but was replaced by Thomas Wilkes in October 1586. His death occurred on or about 16 March 1602-3; see Cooper's *Athenae Cantabrigienses*, II. 345 seqq.

⁷ It seems that the Letter following reveals the name of John Desmestres' son-in-law.



224.

**JEREMIAS BASTINGIUS¹,
to Dr JOHN JEMIS².**

The Hague, Wednesday, 9 July 1586, N. S.

§ 1. *My friends desire me to recommend to you the bearer of this letter, Carl Salomons, a citizen of Antwerp, but now in company with others an exile for the sake of the Gospel. 2. Having left his wife and three children at Antwerp, he wishes to obtain from (the Earl of Leicester) a free pass for her to our fleet and thence to Amsterdam. 3. There is no one here to whom I could recommend this matter better than to you.*

S. P. Da Veniam Doctor clarissime quod tam liberè ad 1
Tuam Dominationem scribo, id enim volunt amici quibus diffi-
cile est huiusmodi officia recusare: Qui has ad te affert est
Carolus Salomons³ ciuis Antverpianus, sed exul cum ceteris pijs
ob Euangelium de hac nota mihi et notus est et à ceteris
amicis commendatur: is quum conjugem suam adhuc habeat 2
Antuerpiæ et tres cum ea liberos cupiret ab Illustrissimo prin-
cipe commeatum sibi impetrari quo tutò illa ad Classem nos-
tram peruenire et inde Amsterdamum se conferre possit: Hic ego 3
consilij et auxilij inops cui potius hanc rem commendarem quam

¹ Jer. Bastingius or Bastynck, born at Calais in 1554, studied at Bremen, Geneva and Heidelberg. About 1576 he was appointed minister of the Gospel at Antwerp, and was there still on 1 August 1585. But after the surrender of the town to the Duke of Parma he took refuge in Zeland, and was very soon appointed Protestant minister at Dordrecht. At the time that the present Letter was written he was a deputy of the Protestant Church of Dordrecht to the National Synod held at the Hague; see C. Hooijer, *Oude Kerkordeningen*, p. 253 sqq.; *Werken der Marnix-Vereniging*, Serie III, Deel II, p. 27; also *ibid.* pp. 161, 166, 263, 265, 273, 281; *ibid.* Serie III, Dl. IV, p. 200; *ibid.* Serie III, Dl. V, p. 210, 219; Van der Aa, *Biographisch Woordenboek*. He died 16 October 1598.

² Or James; see Letter No. 218, note 2.

³ See the preceding Letter § 6.

Tuæ Dominationi cuius bonitas ea est ut exposita quibusvis sit pijs : auctoritas tanta cuius intercessione apud Excellentiam suam sine vlllo negotio hoc officiolum obtineri queat : Quod cum ità sit quæso *Tuam Dominationem* vt bonum hunc virum promptè iuuare digneris ut nactus conjugem suam et liberos ad familiæ suæ gubernationem capessendam se vtiliter conferre possit, de qua tua humanitate cum nihil dubitem verbum non amplius addam⁴ : Vale Doctor clarissime et da operam ut quam primum ⁴ tua præsentia frui liceat : Festinantissime Hagæ Comitum in coetu nostro 9 Julij 1586 stylo nouo.

Tuæ Dominationis observantissimus
Jeremias Bastingius D.
et Verbi minister.

Addressed :

5

Clarissimo
doctissimoque
viro Domino Jo-
hanni Jemis Doctori
Medico et Consi-
liario Illustrissimi
Principis Roberti
Dudlæj Legati
Serenissimæ Reginae &c.
Vltraiectum.

⁴ Hor. Sat. i. l. 121.



225.

SIR FRANCIS WALSYNGHAM¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

The Court, Thursday, 14 July 1586 [O.S.].

§ 1. *The Earl of Leicester and the States' Council, considering it necessary to provide greater forces for the better resisting the enemy and defending themselves, have already levied more men, but also contracted with Captain Alexander Dyar for another regiment, promising to furnish him with a loan of about eight hundred pounds for transport, which he has not yet received. 2. I, therefore, request you to find some way of furnishing him with the said sum, and also wish to let you understand that Her Majesty, and my Lords of the Council...are surprised that, since she took upon her the defence of the Low Countries, you have made no offer of contributing for that purpose. 3. I hope that, in order to remove this bad opinion, you will be ready to comply with this request, especially as you are only asked to lend this money, which will be repaid to you, within four months, out of the general contributions.*

After my hartie commendations. Whereas of late my verie good Lord the Erle of Leceister² hir maiestis Lieutenant generall in the lowe Contries with the aduise of the Councell of Estate there have fownd it most necessarie to provide some greater forces for the better withstanding the enemy and de-

¹ See Letter No. 174, note 11.

² On the Earl of Leicester's expedition to the Low Countries in aid of the United Provinces, see Motley, *History of the United Netherlands*. See also above Letter No. 216, note 4, and below the Letters Nos. 226, 227, 228, 229, 231, 233.

fence of them selves, having to that effect written & sent their Commission hither vnto diverse gentlemen to levie more men, wherof a great part is allreadie sent over, and amongst other vnto Mr Alexander Dyar³ with whome the States them selves in respect of some service done by him vnto them have contracted for a nother Regiment & promised to furnishe him of certaine prest money, in regard of the transport, amountyng to viij^c *† sterling* or thereabouts, which nowe in this their necessitie and for the aduancement of the enterprize taken in hand in Flanders is with farre greater sommes employed that waye: Notwithstanding by the Lord Lieutenant Generals *lettere* vnto the sayd Dyar it appeareth playnly that vppon the arrivall of the sayd Regiment there shalbee present and readie satisfaction made, so that to the aduancement of the sayd regiment there wantethe nothing but the imprest money aforesayd which the gentleman of him selfe is not able to furnishe vppon suche a sodayne: J have therfore thought good, as one ² that wisheth well to the cawse, to move you of the Churches to devise some way howe the gentleman may bee furnished of the sayd somme: & withall to lett you vnderstand that not only hir Majestie and my Lords of the Councell but all others well affected in this realme doe fynd it straunge that as well in respect of the cawse it selfe as of the great favour that you of the Churches doe receave within this realme have not sythence hir Majestie tooke vppon hir the defence of the lowe Contries made an offer of contribution for the defence of the sayd cawse. I hope therfore for the removing of this hard conceipt agaynst ³ you, that yow will shewe your selves bothe carefull & readie to accomplishe this request, & the rather for that the motion is only for a loane of the sayd somme for a tyme, which shall at the farthest bee repayd vnto you⁴ within theise fower monethes owt of the generall contributions: whereof I can assure you the Lord Lieutenant generall will have an especiall care according to the contents of his *Lordships lettere*. And so I com- ⁴

³ An Alexander Dyer wrote to Sir Francis Walsyngham on 1 December 1583 excusing himself from attending on him in person, being in danger of his liberty &c.: see *Calendar of State Papers, Domestic Series, 1581—1590*, p. 134. See also the following four Letters.

⁴ MS. *them*, but crossed out and *you* written above it.

mitt you to the protection of God. From the Court the xiiijth
of Julye .1586.

Your assured loving frend :

Fra : Walsyngham

The Dutch Church
in London

Addressed :

5

To my verie loving frends
the Ministers Aincients
and others of the Dutche
Church in London &
to everie of them as it
may appertaine.

Endorsed :

6

S^r Franc. Walsingham
14 July. voor 800th
van M^r Alex. diar.



226.

The MINISTERS and ELDERS of the DUTCH CHURCH,¹
LONDON,
to SIR FRANCIS WALSYNGHAM².

London, Tuesday, 19 July 1586 [O.S.].

§ 1. *Just when we were discussing the collecting of money for the equipment of some Dutch soldiers under the command of Captain James Hennebert by commission of the Earl of Leicester, we received your letter of the 14th inst. for the furnishing of eight hundred pounds to Captain Alexander Dyar. 2. Considering the small number of those who belong to the Dutch Church and the many burdens which they have to bear already, we pray you to excuse us as regards these eight hundred pounds. 3. But as Her Majesty has undertaken the defence of the Low Countries, and employs in this cause her men and substance, we will endeavour to collect the money required for the equipment of the Dutch soldiers under captain Hennebert.*

Ryght honorable, after our most hartie commendacions¹ and duetie remembred, This is for to advertishe your honor, That whereas wee were assembled together for to take some order for the collecting of some monney for the furnishing and setting forth of some Dutche soldiours, with a captayne called James Hennebert by commission of the Ryght honorable Earle of Leycester³, her Majesties Liefテナント generall of the vnited Lowe countrees here in this Reaulme of Englande doethe take vpp, for the sarvice of thesame countrees: wee receyved your honors *Lettere* bearing date the xiiijth daye of this instaunt moneth of Iuly, for the furnishinge of eyght houndreth poundes to an other Captayne called M^r Alexander dyar⁴. But ryght² honorable considering the small nomber & slender abilitie⁵ of those that are of the Dutche church, and that they otherwyse are greatly charged, as well with the intertainement of

¹ With this Letter compare Letter No. 216, note 4; the preceeding Letter, and below the Letters Nos. 227, 228, 229, 231, 233.

² See Letter No. 174, note 11.

⁴ See the preceding Letter, § 1.

³ See the preceding Letter, note 2.

⁵ Added above the line.

dyvers ministers, and a great number of poore, as well within this Reaulme of Englande, as beyonde the seaes, and allso otherwyse, Maie it please your honnor to have vs exeused as concerning thesaid eyght houndreth poundes, The rather considering that manny seing the great charges wherewith they are oftentimes charged withall, and that those that are not of the Dutche churche goo free, are lyke to retyre from our church and to goo to their parishe churches, But seing that the Queenes³ Majestie hathe taken the protection of the said Lowe countrees in hannde, and therein doeth employe her menn and substaunce (wherefore wee doo gyve her hyghnes most harty thanks, and shall praye for her hyghnes prosperows succes) wee will doo our endeavor towards the collecting of the said monney which shalbe necessary for the furnishing and setting forthe of the said Dutche Soldiours vnder the said captayne James Hennebart, having browght with him a good commission of my Lorde of Leycester, and goodly commendacions of notabell persons, that are good protestantes. And thus ending wee committe⁴ your honnor to the tuicion of allmighty God, From London the xixth daye of July anno 1586.

Your honnors humble servauntes to commande the
Ministers and Elders of the Dutche church in London.

To the ryght honorable Syr Fraunces Walsingham knyght⁵
Chief Secretary to the Queenes Majestie and one of her hyghnes⁶ most honorable privie counsell.

Endorsed:

5

Copie der Antwoorde an Sir Frans
Walsingham, gheexhibeert
den 20 Julij 1586.

⁶ MS. *Majesties* after *hyghnes*, but crossed out.



227.

SIR FRANCIS WALSYNGHAM¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.

The Court, Wednesday, 20 July 1586 [O.S.].

§ 1. *I have received your letter of yesterday in which you ask to be excused concerning the eight hundred pounds for Captain Dyer &c., on account of your poverty. 2. As you enjoy such peace under Her Majesty's protection, that for one penny that you contribute here you should be charged four in other places, and the present action is undertaken for the defence of your own country, I think that you should not have given me so cold an answer to such a reasonable request, which will cause me to show myself as cold in furthering any request hereafter that may concern you.*

After my hartly commendacions I haue receauid your letters in aunswer to my former towching the eight hundreth poundes requirid at your handes towards the setting fourth of Mr Dyer² and his Companyes, by which your aunswer I fynd that you do pleade pouerty and want of hability to perfourme the sayd disbursement, albeyt in deede yt be not meant to be requierd at³ your³ handes³ otherwyes then by way of Loane with assuraunce of due repayment of the sayd soume within three monethes ymmediatly following, you alleadge besides that you fynd your selues ouerburthenid with such lyke chardges wherof dyuers of your congregacion⁴ growe weary, but² yf you do well consider the ease and benefitt of peace that you enioy vnder the winges of her majestis protection you

¹ See Letters No. 174, note 11, No. 216, note 4; the two preceding Letters, and below the Letters Nos. 228, 229, 231, 233.

² See Letters No. 225, § 1 and No. 226, § 1, and the two following Letters.

³ Adled above the line.

⁴ MS. *congracion*.

shall fynd that for one penny that you contribute here you should be chardgid with fower in other places, the due consideration wherof, and of the necessity of the present action which is vndertaken for the defence safety and preseruacion of *your owne* Countrye wherein euery one of you is in nature and conscience so deeply interestid, ought me thirckes haue mouid you not to haue yeldid me so could an answer to so reasonable a request, which will geue me cause to shewe me self as could lykwyys for myne own part in furthering any request hereafter that may concerne you, and so I commit you to god. At the Courte the xxth of July 1586.

Your Loving frend

Fra : Walsyngham.

Addressed :

3

To his loving frendes the
Preachers, Elders and
Deacons of the Dutch
Church at London.

Endorsed :

4

St. Fr. Walsingham voor den
Capitein Alex. diar.



228.

ALEXANDER DYER¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

London, Thursday, 21 July 1586 [O.S.].

§ 1. *In his (enclosed) second letter Sir Francis Walsingham writes again about the transport money for a regiment of soldiers towards the service of your native country, which the Earl of Leicester has promised shall be repaid upon the arrival of the soldiers. 2. I for my part do not wish to enrich myself, but will take care that the whole shall be repaid to you on my arrival yonder. 3. I hope that you will not refuse the Secretary's reasonable request, and will give no cause for moving Her Majesty about it. 4. If you wish any further conference with me, I will meet you in any place you please.*

Ryght Worshippfull Sires, your Worshippes shall by this second letter of the ryght Honorable M^r Secretarie², vnderstand onse againe such as his Honor, writethe in the behalfe of the transport monye for a regemente of Soldiers, Towards the service of your one native Countrie, the more in consideration that my lord the Erlle of Lester hathe sent expresslye worde pat no faulte shalbe for the repaymente therof, there, but that by his Honor he will presentlie see it satisfied againe, as likewise it is a matter knowen to all mene that the transport monie. is presentlie vppon the arrivall of the Soldiers repaid, in so muche that the leste doughte is not to be had theirof. I for my parte do not desire to enriche my selffe theirwith, but onlie as a simpell impreste for the sinere and faythefull service of God and your Countrie, and will be sufficientlie bounde, to see you repaide the said impreste-monie againe, vppon my arrivalle theire withe out that for my parte there for charges or otherwise, I desire to reseue one pennie before you here,

¹ See above the Letters No. 216, note 4, Nos. 225—227, and below the Letters Nos. 229, 231, 233.

² Sir Francis Walsyngham.

or suche as it shall please you to that effecte to appoynt
their, shall be fully satisfied againe, in so muche that by this
you *your* selves maie perseue my ryght vealinge and that in
nowise you ar to be losers but rather Avauners of this ser- 3
vice, In theis takinge my leve with my verie hartie com-
mendations I leue you vnto Godes holie protexion, wishinge
with all my hart that it please you, better to consider then
to veine M^r Secretaries so resonable requeste herein, and to
geue no cause þat her Magestie here selfe muste be moved about
it. London this xxjth of Julie 1586.

Your worships lovinge
frinde to doe you
sarvice.

Alex : Dyer.

If it please *your* Worships to haue 4
anie further conference with me about
it, I will verie willinglie meet with
you in suche place, where it shalle
please you to appoynt.

Addressed : 5

To the Worshipfull
his verie loving frindes
the ministers Elders &
Deacons of the Dutche
Churche at London.

Endorsed : 6

M^r : Alexander diar. versoeck
van 800 lb. by press



229.

The CONSISTORY of the DUTCH CHURCH, LONDON¹,
to SIR FRANCIS WALSYNGHAM².

London, Monday, 25 July 1586 [O.S.].

§ 1. *On receipt of your Letter of the 20th inst. we have duly considered it with some principal members of our congregation; 2. and as we are now about to collect money for the equipment of the Dutch soldiers under Captain James Hennebert, in accordance with the Earl of Leicester's wishes, we trust that you will excuse us concerning the loan of the eight hundred pounds, as the equipment is as much, nay more than we can do.*

Ryght honorable Syr, after our most hartly commendacions, and dueties remembred, Maie it please your Honnor to vnderstaunde, That wee vppon the receyte of your Honnors *Lettere* bearing date the xxth of this instant moneth of July, have assembled some of the principall of our congregacion, and openly readde the same *Lettere*, and having all duely considered the contentes thereof, are of opinion and doo trust That seing wee goo nowe abowte the collecting of monney for the furnishing and setting forth of the Dutche Soldiours vnder Captayne James Hennebert, according as the ryght Honorable Earle of Leycester willed vs, wherein wee will doo our endeavour as muche as in vs is, your honnor will have vs excused concerning the loane

¹ With this Letter compare the Letters printed above as Nos. 216, 225, 226, 227, 228 and below Nos. 231, 233.

² See Letter No. 174, note 11.

of þe eyght honndreth poundes, the rather considering the reasons by vs in our former *Lettere* alledged, and that the furnishing of thesame Dutche Soldiours is asmuche, yea more then wee are abell to doo. Beseching your honnor therefore 3 to have vs excused, and to remayne our good Frinde, and wee shall praye for your honnors godly and prosperows succes longe to continue. From London the xxvth daye of July anno 1586.

Your honnors humble servauntes to
commande the Ministers and Elders
of the Dutche church in London.

To the ryght honorable Syr Fraunces Wal-
singham knyght, Chief Secretary to the Queenes
Majestie, and one of her Hyghnes most honnora-
ble privie counsell.

4

Endorsed:

5

Copie der Antwoord opden
ijⁿ brief an Myn Heer
den *Secretaris* Walsingham.



230.

BERNH[ERUS] VEZEKIUS¹,
to Dr JOHN JAMES².

Deventer, Sunday, 25 September 1586 [O. S.]³.

§ 1. *I regret to hear of Sir Philip Sidney being wounded and not out of danger. But as thereby you are unable to return to us, and yet exhort us to let no occasion slip by to conduct the matter well, we should like to hear from you whether we are to proceed on the old lines, and in what way and by whom. Nor do we know how far the business has been brought by you. Meantime we must, before His Excellency's departure, so provide for this city that it be not exposed to the former dangers. 2. I send you the writings which Gerobulus left with me, who also told me to procure from his Excellency permission to export five rats of butter and five hundred pounds of cheese for the ten ministers at Bremen; 3. and to see that the debt, caused by his own journey and that of Peter Dathenus to the last National Synod at the Hague, be paid: Jeremias Bastingius will send the account. 4. The controversy raised by our three brethren against the church has been settled. Please inform De la Fontaine of this.*

S. Reuerende et Clarissime Domine Doctor, rumor de vul-
nere Illustris et Generosi Domini Sidnæii⁴ nos plurimum con-
sternauit, neque carere etiam periculo ex tuis intelligo: Oramus
autem Deum, vt eins Generositatem pristinæ sanitati restituat,
nobisque et Ecclesijs nostris diu incolumem seruet. Quia autem
propterea necdum ad nos redire poteris, atque interim mones,
ne sinamus occasionem rei bene gerendæ nobis e manibus elabi,
rogamus te quam officiosissime vt breuiter nos admoneas, an
prioribus vestigijs et conceptis initijs insistendum putes, idque
qua ratione et via et per quos, cum vtriusque vestrum consilio
nunc vti non possimus: Ignoramus etiam quousque negotium

¹ See Letter No. 195, note 1.

² See Letter No. 218, note 2.

³ This Letter must have been dated according to the Old Style, as Sir Philip Sidney was wounded on 2 October 1586, N.S., at the battle of Zutphen: see Motley, *History of the United Netherlands*, Chapter ix.

⁴ See Motley, *History of the United Netherlands* (index).

apud vos perductum sit. Interea autem hoc omnino statuendum est, nullo modo hanc occasionem esse prætermittendam, quin ante suæ Excellentie discessum ita huic civitati consulendum sit, vt prioribus periculis denuo non exponatur, quod si fiat, omnino perierimus. Mitto scripta quæ Dominus Gerobulus² apud me reliquit. Quin etiam discedens mihi in mandatis dedit hæc duo tuæ dignitati in memoriam reuocanda, nimirum de procuranda apud suam Excellentiam licentia et immunitate euehendi et exportandi annonam ac commeatum pro ministerio Bremensi, quinque scilicet vasa butijri, et quingentas libras casei, sunt enim ministri decem : et deinde de curanda solutione istius³ summæ pecuniariæ in itinere ipsius et hoc postremo conuentu Hagensi propter Datheni⁶ causam indicto, insumtæ, cuius rationem Doctor Jeremias Bastingius⁷ transmissurus est. Controuersia vero omnis, quæ hic iampridem mota fuit a tribus nostris fratribus aduersus Ecclesiam, tota iam benignitate Dei sopita est et composita. Atque hæc si dabitur occasio Domino Fontano⁸ significari cupio, cui alias. Vale plurimum reuerende et Clarissime Domine Doctor.

Dauentriæ, Anno 86. 25 Septemb.

Tuæ Dignitatis

Studiosissimus

Bernh. Vezekius.

Addressed :

Reuerendo et Clarissimo viro Domino
Johanni James, Doctori Medico apud
suam Excellentiam Comitem Leycestræ,
etc. Domino suo plurimum colendo.
Arnhemæ.

² See Letter No. 135, notes 1 and 38.

⁷ See Letter No. 221, note 1.

⁶ See Letter No. 25, note 7.

⁸ See Letter No. 177, note 2.



231.

**SIR FRANCIS WALSYNGHAM¹,
to the CONSISTORIES of the WALLOON and
DUTCH CHURCHES.**

The Court, Saturday, 1 October 1586 [O.S.].

§ 1. *Her Majesty is satisfied with your explanations as to your inability of contributing towards the equipment of Captain Ramsy with certain companies of footmen. 2. But as he has been at expense before in lerying about eighty men in hopes of your contribution, she expects you to furnish at least the said number, and I advise you to make no difficulty.*

After my harty commendacions I haue acquaintid the Queenes Majestie with your want of hability and the reasons which in your behalf haue ben alleadgid vnto me why you cannot yeld to the contribucion that is required at your handes for the setting furth of Captain Ramsy with certen companyes of footmen who resteth well satisfied with the same, and yet neuertheles because the gentleman was at chardges before with making a leauy of some fowre score persons in hope of the sayd contribucion, doth looke for at your handes that you shall at the least stretch your selues to furnish the sayd number wherein I cannot but aduise you that you make no difficulty. and so I commit you to God. At the Courte the first of October 1586.

Your very loving frind
Fra: Walsyngham

Addressed:

To his very loving frindes
the Ministers, Elders
and Deacons of the Wallon
and Dutch Churches in
London.

3

¹ See Letter No. 174, note 11. With the present Letter compare also the Letters printed above as Nos. 216, 225, 226, 227, 228, 229, and below document No. 233.

232.

ADRIANUS SARAVIA¹,
to Dr JOANNES JACOBUS².

[Leiden], Friday, 28 October 1586 [O.S.].

§ 1. *The young man who will hand you this letter has been my pupil, and as he understands the Flemish and French languages might be of great use to any nobleman. He is a nephew of the Taffins, who have always favoured our cause, and to whom I am personally much indebted. I hope that you will be able to procure this exile and fugitive some service with a nobleman. 2. His father belongs to our enemies, and, animated by a desire to recover his property, did not act very consistently in the pacification of Antwerp; but I believe that he erred more from distrust in our affairs than from malevolence towards the Church of Christ.*

Clarissimo viro Domino Doctori Joannj Jacobo
Adrianus Saravia S. P. D.

Adolescens qui tibi has literas reddet meus fuit aliquandiu¹ discipulus probus est et liberaliter institutus tenet Flandricam iuxta ac Gallicam linguam magno vsui cuius nobilj viro esse posset. Anunculos habet Taffinos quj huic causę fuere semper addictissimi ex quibus est Dominus Johannes Taffinus³ Evangelij minister vir tum pietate tum eruditione insignis; ipsis omnibus ob graues et iustas causas plurimum me debere fateor. Quare ego tibi hunc Ingenuum Adolescentem exulem et profugum quantum possum commendo vt si quem nosti nobilem quj eius famulatu vti velit et honesto habere loco⁴ vt eius conditio postulat te (quod polliceri audeo) nunquam tuę commendationis penitebit nec quj receperit in suam familiam admisisse. Sed quod neque² adolescenti vitio verti debet neque mihi fraudi esse Patrem eum habere inter hostes te celare nolo. is cupiditate suas possessiones recuperandj non ita se fortiter gessit in pacificatione Antuerpiana vt virum constantem decuit sed quicquid in ea

¹ See Letter No. 160, note 3.

² Dr John James; see Letter No. 218, note 2.

³ See Letter No. 56, note 13.

⁴ MS. *inter fami*, but crossed out and *loco* written over it.

re peccatum est magis diffidentia de rebus nostris factum arbitrator quam in ecclesiam Christi malevolentia. Quicquid fauoris et benevolentię ei impenderis tanquam meo nato factum in rationes beneficiorum tuorum referam. Vale 5^{to} Calend. Nouembris 1586.

Tui amantissimus qui supra
Adr. Sarauia.



233¹.

EXPENSES of the FLEMISH CHURCH of LONDON.

[1586].

§ 1. *Ordinary; 2. extraordinary expenses of the Flemish Church; 3. which are all borne by a small number of people, as several strangers, who speak our language and are well able to pay, by not joining the Church, exempt themselves from all its charges. And of those who join the Church a great number are poor and in want of succour, and artisans who have few or no means. 4. And as to those who have means many of them are ill-disposed towards such extraordinary expenses, and the authorities of the Church cannot approach them except by remonstrances and requests.*

L'Estat des Charges ordinaires et extraordinaires de
L'Eglise Flamende a Londres.

Les ordinaires.

1. L'Entretienement de cinq Ministres, et de deux vefues des Ministres trespassez.
2. L'Entretienement des paoures qui chasque mois porte environ xliij Liures
3. L'assistance pour l'entretienement du Ministere a Doure et a Maidston.
4. Les despens de trois escoliers estudians en LVniuersité de Cambrigs

¹ With the present document compare those printed above as Nos. 216, 225, 226, 227, 229, 231.

Charges extraordinaires sur la dite Eglise depuis
enuiron deux ans en ça. 2

Vne contribution pour la Compagnie du Ca-
pitaine Morgen montant a la somme de
cinq cens vingt Liures sterlings 520 0 0

Depuis sont faites deux collectes pour les
paoures d'Anuers². a la somme de deux
cens Liures 200 0 0

Certaine collecte faite pour Monsieur Zuder-
man³ Capitaine d'Ostende enuiron soixante
liures 60 0 0

Autre pour le Capitaine Vander Cruce de
nonante deux liures ou enuiron 92 0 0

Pour le Capitaine Hennibert⁴ enuiron deux
cens Liures. 200 0 0

Outre ce ladite Eglise ayant receu de let-
tres d'Ostende⁵ dont ils entendent la pao-
ureté de ladite Ville, ont promis de faire
autre collecte pour les secourir.

Toutes ces charges sont portées d'un petit nombre de gens. 3
Car il est à considerer que plusieurs estrangers de la langue,
et bien qualifiez, à cause que ils ne sont ranges à ladite Eglise,
s'exemptent de toutes charges d'icelle. Or de ceux qui se sont
rangez vne grand' partie consiste de paoures qui ont besoin de
subuention, et de gens mechaniques, qui ont nul ou peu de
moyen. Et quant à ceux qui ont la faculté et moyen, y en a 4
beaucoup de laches et mal affectionnez à telles charges extraor-
dinaires, A l'endroit desquels les gouuerneurs de L'Eglise ne
peuuent user que de remonstrances et requestes pour les in-
duire. De sortes que toutes lesdites charges redondent sur
vn petit nombre de volontaires, qui se prennent a descourager et
retirer en d'autres quartiers, ce qui tend a la diminution et
destruction de Ladite Eglise.

² See Mertens and Torf, *Geschiedenis van Antwerpen*, v. 242, 243; and above Letters No. 196, 199.

³ See Letter No. 216, § 1, where he is called Suderman.

⁴ See Letter No. 226, § 1.

⁵ See Letter No. 212, §§ 1—3.

234.

Dr JOANNES WIERUS¹,
to [Dr JOHN JAMES, &c.²].

[], Tuesday, 4 November [1586], N. S.

§ 1. *The thanks which I owe you for all that you have done for me, I hope to acknowledge in the edition of my writings.* 2. *I now send you the promised method of extracting juniper-oil and water.* 3. *I add a cure for a gunshot wound, which I will not conceal from (the Earl of Leicester), whom I advise moreover moderation in his mode of living.* 4. *An exact knowledge and cure of the case in question may be derived from Aetius, Guido de Cauliaco &c.* 5. *I have not yet received my "Observationes" from Frankfurt, but expect them daily, and will send you a copy.* 6. *I should have sent the juniper-water, but for its being adulterated.* 7. *I shall not cease to pray for the happiness of the Earl of Leicester.* 8. *Salute Dr Stephanus Lezir (?), Goodrich the surgeon, and Secretary Junius.*

Saluete plurimum in eo qui nos suo redemit sanguine precioso quotquot cum vera nostri ipsius abnegatione sedulò eisdem vestigia sectamur, viri Clarissimi. Gratias me vobis debere immortales pro quocumque officii genere mihi coram præstito et collatis in me beneficiis præter meum vllum meritum, libenter agnosco et agnoscam quoad vixero, Quum verò nullam rependendi occasionem etiamnum animo concipere queam, in meis scriptis publicis, si vitam Deus concesserit, eam mihi suppeditatum iri sperare volo. Adhæc promissum olei et aque iuni-²

¹ Joannes Wier or Wierus, born at Grave in 1515, received his first education at Cologne, afterwards travelled in France and in 1534 took his degree as Doctor of Medicine at Orleans. On his further travels he visited the coasts of Africa and the isle of Crete. After having practised for some time at Arnhem, Wilhelm, the Duke of Cleve, appointed him in 1550 his house-physician, which position he held till his death in 1588: Van der Aa, *Biographisch Woordenboek*; Meyers *Conversations-Lexicon* &c. His *Opera* were published at Amsterdam in 1660.

² On Dr James see Letter No. 218, note 2. From §§ 4—6 of the present Letter it may be concluded that it was addressed to him, but from its beginning it would seem that Dr Wier addressed more than one person.

perine extrahende modum mitto, idque maturius a me factum fuisset, nisi exactissime preparatam illam aquam expectassem, quod propter baccarum iuniperi penuriam in hisce motibus bellicis, aqua confectis succedaneis adulteratur.

Addo curationem vulneris ex spherulę bombardicę ictu, 3 quam ex felici successu secreto loco semper habui, eamque si excellentias vestras in hisce potissimum bellicis furiis celarem; tam preclare de me breui meritas, nefas profecto ducerem. Erit hec communis M. Godricho Chirurgo. Hoc preterea in illustrissimi Principis affectu denuð repetendum candide existimavi summum studium in victus moderati eiusdemque calidi et ferri ratione ponendum esse, vt id humoris quod in parte affecta collectum est vel adhuc possit affluere, aut minuatür vel saltem non augeatur, tum etiam si vel ad incisionem sit deueniendum, maiori tunc commodo vbi minor fuerit collectio, illa perficietur, prouidebiturque potissimum ne ab incisione renascatur eiusmodi humor et consuetam repetat sedem. Huc et facient plurimum reiterate euacuationes hydragogę et aqueos humores educentes, tum et frequens diureticorum vsus. Interim quoque fascia stricta sustineatur coerceaturque pondus. A fotu adhęc, si videbitur, posset etiam emplastrum ex farina fabarum et lupinorum et cumini in lixiuio coctum cum oleo laurino applicari.

Attendendum insuper ne ex diuturniore illius alieni humoris circa testiculum collecti mora alteratio aut corruptio tandem accedat. A sectione item facta emplastrum constrictiuum inguini esse applicandum et fascia stringendum, vt nouo humoris affluxui via omnino precludatur.

Addam hic ad propositi casus exactam dinotionem cura- 4 tionemque haud parum facere caput 21 lib. 14 Aetii de ramice aquoso ex Leonida, vbi et meminit insignis emplastri psitacii, cuius descriptionem vsunque libro sequenti, cap. 14. explicat. nec pretermittendus hic Guido de Cauliaco vti et Valesius lib. 6. cap. 8 ac Celsus. Ignoscent huic meę libertati ingenue pro sua humanitate Excellentissimi domini doctores quòd de his obiter admoneam quę a vestra humanitate haud perfunctorie cum exactiori censura ad perpendiculum esse expensa dubitem minime. Renatas adhęc auctasque Obseruationes meas Medicas 5 nondum Francofurto accepi ob itinera a milite vtrinque obsessa.

interim has tamen exspecto quotidie, eisdemque mihi traditis vt participes reddamini, fideliter quocunque modo curabo. Aquam 6 porro iuniperi misissem in vsum vestre Humanitati non incognitum: sed ob eius adulterationem reliqui. Suo spiritu vestram Humanitatem gubernare et ab omni malo conseruare ex gratia in sue voluntatis obsequium, dignetur omnipotens et misericors Deus.

Illustrissimo principi Comiti Licestrie etc. fidelissimo Belgie 7 administratori nomine Majestatis serenissimæ regine Anglie etc. felicitatem in Christo Jesu perpetuam ex animo precari non desinam.

Saluto perquam officiosè piissimum sacre Theologie docto- 8 rem mihi reuerenter colendum et Dominum Stephanum Leziram³ Commissarium³ et secretarium³, item Magistrum Godrichium chirurgum exercitatissimum virum optimum tum etiam Iunium⁴ Secretarium ex patre nobili insignis pietatis et doctrine viro mihi que charissimo ortum, 4 Nouemb. styli noui.

Vestre humanitati

addictissimus Joan. Wierus Med.

Quo minus scripserim maturius, negotia impedierunt multa.

³ It is doubtful whether these words are properly deciphered.

⁴ Perhaps Johan Junius; see Van der Aa, *Biographisch Woordenboek*, ix. 245.



235.

**HERMANNUS SCHERFF and BERNHERUS VEZEKIUS¹,
to [Dr JOHN JAMES]².**

Kampen in Overijssel, Monday, 20 February 1587 [O.S.].

§ 1. *As we feel sure that the Earl of Leicester, the other English chiefs and yourself rejoiced when Deventer was protected against those faithless persons who endeavoured to hand it over to the enemy, so we cannot doubt that you must have learned with sorrow that it was betrayed by the very person to whom the Earl had entrusted it. 2. This surrender, so fatal to the town and the flourishing church of Deventer, chiefly affects those whose duty it was to rule and defend them. Since most of them were able to escape from the grip of the enemy they have considered it their duty to inform her Majesty and the Earl of all that has happened from the moment that Stanley entered the town with his soldiery till he surrendered it. 3. They have been obliged to leave behind all that they possessed and to flee destitute, incurring all the more the hatred of the enemy the more they had endeavoured to preserve the town and church from hostile snares, as they have already experienced in their property. 4. Hence we send from among those exiles the bearers of this letter, Councillor Johannes Heijngius and Johannes Gerobulus, minister, to her Majesty and the Earl, to explain everything and to ask for the necessities of life on behalf of the exiles from Deventer. 5. As we know your influence with the Earl and your goodwill towards us, we request you to recommend us and our cause to his Excellency.*

S. P. Reuerende vir, et Clarissime Domine Doctor, quem admodum non dubitamus suam Excellentiam³ reliquosque proceres vestrae nationis, adeoque tuam dignitatem omni animi gaudio perfusos fuisse, cum Reipublicae Dauentriensi⁴ prospectum

¹ See Letter No. 195, note 1.

² A Letter to Dr James, dated 3 February 1586-7, is printed above as No. 218 (q. v.). In a strictly chronological sequence, according to New Style, it would be placed between the present and the preceding Letter.

³ The Earl of Leicester.

⁴ On the gaining of Deventer, on 21 October 1586, for the English and Protestant party, and its treacherous surrender to the Spaniards by Sir William Stanley on 29 January (N. S.) 1587, see Motley, *History of the United Netherlands*, Chapter xiii.

esset contra illos perfidos, qui eam hosti tradere, omni suo studio agebant: ita e contra *Serenissimam Maiestatem*, *Excellentiam* suam nosque omnes summo horrore, animique perturbatione perculsos esse, non minus ambigimus, postquam de amissione eiusdem vrbis, per traditionem illius, a quo id minime omnium fieri oportuit, et cui ea potissimum a sua *Excellentia* commissa erat, nuncium allatum fuit. Ex hac traditione, cum ² inclitæ *Reipublicæ* adeoque *Ecclesiæ* florentissimæ *Dauentriensi* incomparabile damnum illatum sit, inprimis illud attingit eos, qui in specula constituti fuerunt, quibusque *Respublica* gubernanda et contra hostilia consilia asserenda, et *Ecclesia* administranda demandata fuit. Qui quoniam plerique omnes singulari Dei providentia, pro ipsorum conseruatione vigilantis, ex hostium faucibus erepti sunt, eorumque manus euaserunt, existimarunt sui maxime officij esse *Serenissimæ Regiæ Maiestati* et suæ *Excellentiæ* ea omnia, quæ ab initio, quo *Stenlius* cum suo milite *Ciuitatem* ingressus est, vsque dum eam hosti traderet, acciderunt, particularius et apertius demonstrare. Deinde ³ cum illi ipsi nudi omnibusque suis relictis aufugere coacti sunt, atque in eo maiorem hostium, maxime autem abdicati Magistratus (cui *Respublica* gubernanda ab hoste, occupata vrbe, demandata fuit, ijs vicissim remotis, qui suæ *Excellentiæ* nomine constituti erant), indignationem et odium incurrerunt, quo *Reipublicæ* et *Ecclesiæ* ipsis commissæ contra hostiles insidias conseruandæ et asserendæ studiosius incubuerunt, id quod in bonis suis iam experti sunt, quibus prædictus *Senatus* ab eo tempore, quo sibi triumphare visus est, quacunque ratione potuit, incommodare non destitit. Visum itaque est ex illorum ⁴ exsulum medio, ad *Serenissimam Regiam Maiestatem* suamque *Excellentiam* *Dominum Joannem Heijngium Consulem* et *Dominum Joannem Gerobulum*⁵ verbi ministrum, præsentium exhibitores ablegare, qui *Regiæ Maiestati* et suæ *Excellentiæ* ea omnia exponant, quique etiam freti singulari elementia et benignitate *Serenissimæ Regiæ Maiestatis* et suæ *Excellentiæ* aduersus afflictos Religionis ergo in hoc Belgico, qua decet humilitate vitæ subsidium petant, ad sustentationem publicarum

⁵ See Letter No. 135, notes 1 and 38.

personarum Dauentria exsulantium, vt postquam media viuendi impetrarint, sua deinceps officia Regiæ Maiestati suæ Excellentie et vnitis Prouincijs deferant. Qua in re cum apud suam 5 Excellentiam tuam auctoritatem plurimum posse nobis omnino persuadeamus, neque etiam de bona tua erga nos voluntate, ne tantillum quidem dubitemus, te quoque obnixè rogatum voluimus, vt placeat nos exsules eorumque causam apud suam Excellentiam commendatam habere. Quod superest Reuerende vir et Clarissime Domine Doctor, cum cetera omnia prædicti nostri deputati tuæ Dignitati copiosius exposituri sint, oramus Deum patrem Domini nostri Jesu Christi vt te hisce nostris afflictis Ecclesijs patronum diu incolumem seruet. Campis Transisulaniæ 6 10 Cal. Martij. Anno reparatæ salutis 1587.

Tuæ Dignitati

Addictissimi

Hermannus Scherff.

Bernherus Vezekius iam dissipatæ Ecclesiæ Dauentriensis verbi minister.

No address.



236.

**The PRIVY COUNCIL,
to the ELDERS of the FRENCH and DUTCH CHURCHES
in LONDON.**

The Court at Greenwich, Sunday, 24 March 1587-8 [O.S.].¹

- § 1. *Her Majesty having been informed of the great preparations in foreign parts intended against this realm has ordered ten thousand men to be levied within the city of London.*
 2. *As there are several wealthy merchants of your nation living in the city, for the defence of which those forces are levied, we think it reasonable that they should contribute towards the charge of the said soldiers, wherefore we require you to appoint some of the chiefs of your congregation to confer with the Lord Mayor on that behalf.* 3. *Those of small means need not contribute, but we are sure that the wealthy will do so willingly, considering that our adversaries bear us malice for the profession of true religion and harbouring such of other nations as retired hither to avoid persecution.*

After ower hartie Commendacions whereas the Quens Ma-¹
 jestie vnderstanding by deuly aduertisementes the great prepa-
 racions in forraine partes pretending to attempt some thing
 against this Realme and having a princely care too the presar-
 vacion of the same did thincke it verie convenient too prepare
 all thinges necessary for defence and too haue the forces of
 this Realm² in a Redinnes Too whiche end order was geauen
 by her maiesties appointment that the number of tenn Thow-
 sand men shoulde bee levelid within the Cittie of London. For²
 as much as theare ar divers Marchauntes and others of thear
 trade and calling of good abillite and wealth amongst youe that
 dothe inhabit within the said Cittie Itt is thought good in
 soo muche as those forces are leived only for the defence of
 the wholle Cittie that suche of your Nation as ar of good
 behavie and ar dwelling in the saide Cittie shoulde Contribute
 in some Reasonable sorte towards the charge of the saide
 Souldiers These ar thearefore too Require you too appoynt somme
 of the Cheife of that Congregacion too repaire vnto the Lord
 Maior^{3a} too conferre with him in that behalfe whoo hathe re-

¹ In a chronological sequence according to New Style, the present Letter should follow after Letter No. 238.

² MS. *sea*, but altered into *Rea*.

^{3a} Sir George Bond, see John Stow's *Survey of London and Westminster*, ed. John Strype, 2nd Vol., Bk. v., p. 138.

ceaved ample direction for the leaving training and disposing of the said Souldiers.

Whearin as it is not ment theareby that anny suche as 3
ar retired heither for conscience sacke and ar of smalle habil-
lite shoulde beare anny part of this burden Soo we dowt not
but others of good habillite and wealthe will willinglie Con-
tribut and sheowe them seelves forwarde in searvice Consider-
ing that the Cheife pretense her Majesties Aduersaries dothe
ground their mallice vppon is for the profession of trewe reli-
gion and geving favorable succor too such of other Nations
as retired them seelves heither too avoyde persecution. Whearein
allsoo your forwardnes shall geue great occasion to her Majes-
tie too thincke well of youe when they shall see youe soo wil-
linglie contribute too the publique defence of the Realme.
Soo we byde youe hartelly farewell Frome the Court at Green- 4
wich the 24 of Marche 1587.

Your verye loving freindes

L. Caunterbury³
L. Chaunselour⁴
L. Hie steward⁵
L. Admirall⁶

Sr. Fra. Knowlles⁷
Sr. Thomas Hennage⁸
Sr. Fra. Walsingham⁹.

Ex^m per me
Wyl Waad¹⁰

To the Auntientes and others
of the French and Duche
Churches.

5

Endorsed :

6

A letter of the Majesties Counseil
concerning the contribution
of Soldiers. 24 Marche 1587.

³ John Whitgift, Archbishop of Canterbury.

⁴ Sir Christ. Hatton, see Lord John Campbell, *Lives of the Lord Chancellors*.

⁵ The Earl of Leicester.

⁶ Charles Howard, baron of Effingham, afterwards Earl of Nottingham; see Lord John Campbell's *Lives of the Admirals*, i. 477.

⁷ Sir Francis Knowlles or Knollys; see Cooper's *Athenae Cantabrigienses*, ii. 209.

⁸ On Sir Thomas Heneage, see Cooper's *Athenae Cant.*, ii. 192.

⁹ See Letter No. 174, note 11.

¹⁰ William Waad, Clerk of the Couneil; see *Calendar of State Papers, Domestic*, 1581-1590 (Index).

237.

ADRIANUS SARAVIA¹,
to [Dr JOHN JAMES²].

[Leiden], Tuesday, 1 September 1587 [N.S.].

§§ 1—4. *The writer refers to the current rumours of peace, and is of opinion that no peace should be concluded with the papists. 5. If he knew that the Earl of Leicester would not be offended, he would ask his discharge from the curators (of the University) and spend the winter in England. If his Excellency visited the towns of Holland he would greatly comfort the people.*

Salutem tibi precor plurimam et alteras mitto literas quibus 1
intelligas rumorem hic spargi de pacificatione, quj tametsi nihil
me conturbat commouentur tamen multi vehementius idque
varijs de causis vt quisque affectus est. solis papistis gratus
accidit quibus certe ignosco. suadet religionis aut supersti[ti]onis
potius suę amor pacificationem expetere quę ipsis libertatem
adferet: tametsi nulli sit futura tuta. persuasum tamen habent
nihil ipsis in ea fore periculi aut si quod prouident. contemnunt
et illud subire malunt quam desiderata priuari superstitione.
Dulce pacis nomen et gratum bello fessis esse deberet. si 2
in pace nullę laterent insidię iniquissimam pacem iustissimo
bello anteferendam censet Tullius³ modo illa nihil habeat insi-
diarum. Quis credat cum pontificijs certam posse pacem iniri?
an non nos docent Gallorum toties iteratę pacificationes et per
summam perfidiam in ipso pacis pignore violato federis et omnis
societatis ciuilis ruptum esse vinculum? Cum illis hominibus 3

¹ See Letter No. 160, note 3.

² See Letter No. 218, note 2.

³ Cic. ep. fam. vi. 6. 5.

qui⁴ in hoc pestilenti versantur errore quod seruanda non sit fides hereticis aut episcopum Romanum tantam habere potestatem vt de⁴ votis sacramentis promissis pactis iuratis dispensare possit propter maius bonum nulla⁵ possunt constare foedera⁵; quis fidere potest ejs qui talem authoritatem agnoscunt et ad eam confugiunt quoties lubitum erit? Tota Romani episcopi⁴ Synagoga et quotquot meretricem illam babilonicam adorant sunt ex illo hominum genere quos *Diuus* Paulus ad Romanos primo capitulo⁶ dicit ἀσπόνδους sed frustra vt tibi hoc persuadeam verba fundo. Hoc tantum volo, nulla foedera cum Romanis aut Romanistis iniri⁴ posse⁴. vt Rex maxime seruare fidem volet, non seruabunt ecclesiasticj, non seruabit papa qui hoc bello in primis petitur. vereor in hoc rumor quoque suspiciones et diffidentiam augeat. bene vertat Deus quicquid est. Si scirem *Excellentiam*⁷ 5 non offensum iri, a nostris curatoribus dimissionem peterem et⁸ me ad hyemandum in Anglia pararem. Si Hollandiæ ciuitates sua *Excellentia*⁷ visitauerit, multorum simul et oculos et animos recreabit confirmabitque et populi in primis. Calend. Septemb. 1587 stilo Antichristi.

Tui obseruantissimus

Adrianus Sarauia.

⁴ Added above the line.

⁵ *nulla—foedera* added in the margin.

⁶ v. 31.

⁷ The Earl of Leicester.

⁸ MS. *ego*, but crossed out and *et* written above it.



238.

JOHANNES DORRIUS¹,
to [Dr JOHN JAMES²].

Amsterdam, Sunday, 4 October 1587.

§ 1. *To give you an account of my case would be improper in me and tedious to you, and I only desire to warn you not to believe the slanders of my detractors readily, as I know that my case has been wrongly reported to you. 2. I have heard that another prater has spread sinister rumours about me, but I have privately given an account of them to some gentlemen and to secretary Gilpin. I rely upon my innocence. They wish to have another in my place, and I myself desire it, provided I can obtain an honourable discharge from the Earl of Leicester, which I request you to procure for me. 3. I do not know why they grudge me this office, except on account of the two thousand florins connected with it, while now they think that they must add to my misfortunes by depriving me of his Excellency's favour. 4. But of this more after your return to the Hague. 5. Please tell (Dan.) Burchgraaf of the affair, whom these slanders seem to have alienated still more from me.*

S. Diuinando nescio, an in somnis (iocari siquidem libet),¹ vir ornatissime, intellexerim, superioribus diebus exemplum litterarum, quæ Dauentria ad me nuper partim germanico, partim latino, partim etiam per cijfras scriptæ fuerunt, porrectum esse. Et licet hoc tempore prolixius, quo pacto sese res habeat explicare, neque integrum sit mihi, et tibi, vtpote alijs negotijs magis arduis occupato, tædiosum, tamen operæ pretium facturum me existimaui si te, saltem vt non faciliè obtrectatorum meorum calumnijs fidem adhibeas, neque inauditum me temerè condemnes admonerem. Res enim ista iampridem in consilio ordinum ventilata est³ longèque aliter se habet quam tibi sig-

¹ Johan Dorre, or Dorrius, was born at Deventer in 1547 and early in life began to labour in behalf of the freedom of his native country. He was always consulted in the most weighty affairs and frequently employed in important missions. In 1581 he was appointed burgomaster of Amsterdam, but in 1586 resigned that position to serve the Earl of Leicester as member of the Council of State. He afterwards resided at Kampen in Overijssel: Van der Aa, *Biographisch Woordenboek*.

² See Letter No. 218, note 2.

³ Added above the line.

nificatum esse probè scio. Intellexi et alium quendam blatteronem, vel potius sijcophantam Capellæ nomine, sinistri aliquid et me indignum sparsisse, cuius ego tamen iamdudum rationem Dominis quibusdam, et Secretario Gulpijn⁴ priuatim reddidi. Hæc res etsi permolesta est mihi, vtcunque tamen fero patienter, fretus Dei benignitate, et mea innocentia. Quorsum ea res tendat non me clam est: alium nimirum in hanc meam functionem mihi surrogatum cupiunt, id quod ego omnibus votis opto, dummodo honestam possim obtinere missionem, quam vt a sua Excellentia⁵ impetrem tu rogo des operam. Interim caussas³ cur mihi hoc onus inuideant non habent iustas, nisi forte propter bolum 2000 florenorum, ipsis ex faucibus exemptum, dum iurijurando quod suæ Excellentia⁵ et ordinibus præstiti, satis facere cupio, irritati, hoc meis⁶ calamitatibus addendum putent, nimirum vt mihi, qui cum paucis in tabulas proscriptionum apud hostem (vti quidem paulo ante discessum meum Campis sparsum fuit) relatus sum, quique apud ordines præsertim Hollandiæ, et factionem istam, propter caussam suæ Excellentia⁵ iustissimam sijncerè, vehementerque hactenus defensam, malè audio, Excellentia⁵ suæ insuper³ gratiam, quæ mihi sola superest, per calumnias et mendacia extorqueant. Sed de his cum primum⁴ Hagam redieris, quod breui futurum spero, latius. Vale, et si⁵ placet cum Domino Burchgrauio⁷, quem intellexi alieniorem, quoque, propter istorum calumnias a me factum esse, ne imprudens labore præiudicijs communices. Datæ raptim⁸ sub discessum meum Amsterodami 4 Octob: 87.

Tuus sine fraude

Jo: Dorrius D.

⁴ George Gilpin, the Secretary of the Earl of Leicester, probably the same to whom reference is made in note 3 to Letter No. 107, and note 8 to Letter No. 121; see Motley, *History of the United Netherlands* (Index).

⁵ The Earl of Leicester.

⁶ MS. *calumniij* after *meis*, but crossed out and subpuncted.

⁷ Daniel de Burchgrave, or de Burggraaf, was a Flemish mechanic, who by the exertion of much energy and talent had risen to the post of procurator-general of Flanders. He resided first at Ghent, but when this town surrendered to Parma de Burchgrave settled at Utrecht where he zealously worked in behalf of the Earl of Leicester whose private secretary he was: Van der Aa, *Biographisch Woordenboek*; Motley, *History of the United Netherlands* (Index).

⁸ MS. *raptum*.

239.

**SIR FRANCIS WALSYNGHAM¹,
to the MINISTERS and ELDERS of the STRANGERS'
CHURCHES in ENGLAND.**

The Court at St James's, Saturday, 12 October 1588 [O.S.]².

§ 1. *You have excused yourselves, on account of your poverty, from furnishing five hundred soldiers for the relief of the town of Bergen op Zoom; 2. and her Majesty having been acquainted with your reasons, could hardly believe that they were true, as she had been informed that the strangers residing in this realm were grown to great wealth. 3. But seeing the earnestness with which you protest the inability of your churches, she will accept your excuse. 4. Since, however, Mr Meetkerk was sent over for the purpose, and has conducted the cause at his own expense, her Majesty thinks that he should be rewarded with the sum of one hundred pounds to be levied by common contribution.*

After my hartie commendations. Whereas you haue of late vnderstood aswell by lettres from the lords Thresurers and me, as also by speaches deliuered in hir majestis name by Mr Harbert that hir pleasure was that you should by a contribution to be made among you furnish the number of v^c soldiors for the relieving of the Town of Berghen op Zome³ whereof you haue excused yourselfes alleaging the pouerty of those of whom the Churches doe consist: Hir majestie hath been made acquainted with your aunswares and though she could not easely be perswaded pat the same were true having been informed that the Strangers abiding in this realme were grown to great wealth being free from the great burdens of taxes and contributions which their Cuntrymen on the other side of the sea doe susteyn, And pat seing the motion tended

¹ See Letter No. 174, note 11.

² In a strictly chronological sequence according to New Style, Letter No. 236 should be placed before the present and after the preceding Letter.

³ On the siege of this town by the Duke of Parma, which was raised on 13 November, see Motley, *History of the United Netherlands*.

onely to the benefitt of their own Cuntry they ought to haue
been forward to relieve them according to their abillities. Yet ³
having seen both by *your* answeares made in writing and by
Mr Harbertis report with what earnestnes you doe protest
the pouuerty and disabillity of the said churches She hath
been pleased to accept of the same as a iust excuse and so
to desist from further vrging the motion for furnishing of the
said five hundred men. Notwithstanding for asmuch as this ⁴
gent: Mons^r. Medkerk⁴ hath been sent ouer expressly for this
purpose and followed the cause here vppon his o'vn purse vppon
hope he had to bring the matter to some good passe for his
Cuntries sake which hath been to his great charges, Hir
Majestie doth thinke it reasonable and so hath willed me to
signify vnto you *pat* he should be rewarded with the somme
of one hundred poundes to [be] lewyed by common contribu-
tion, whereunto I doubt not but you will haue *pat* due regard
pat appertayneth considering the great fauour hir majestie
sheweth you in forbearing to vrge you to the former contri-
bution. And so god keepe you. From the Court at St James
the xijth of October 1588.

Your louing frend

Fra: Walsyngham.

Ministers and Ancients
of the strangers Churches

⁴ In the Letter following he is called Captain Metkirk. Reference is made to Nicolas van Meetkercke, Captain and Lientenant-Colonel in the army of the States of Holland, and the son of Adolf van Meetkercke, a statesman who had favoured the Leicester party at Leiden and fled in 1587 to London, where he died in 1591 (see a Letter of Jnstus Lipsius, dated 3 December 1591, in the first volume of the *Archives of the Dutch Church, London*), and was buried in St Paul's. The son Nicolas was, in July 1588, sent by the States and town of Utrecht with Letters to Queen Elizabeth and the Earl of Leicester, to request the assistance of English troops, and to sound her Majesty as to her willingness to accept the sovereignty over the United Provinces: see Bor, *Nederlandsche Oorlogen*, Boek xxiv, p. 301 sqq. (ed. of 1681). He was Commander of a regiment of Dutche soldiers, who joined the English fleet under Sir John Norris and Sir Francis Drake in December 1588 against Spain: Bor, *l. c.* p. 432. He was killed during the siege of Deventer 11 June 1591; Van der Aa, *Biographisch Woordenboek*; Motley, *History of the United Netherlands*, III. 107.



240.

SIR FRANCIS WALSYNGHAM¹,
to the **MINISTERS** of the **STRANGERS' CHURCHES.**

The Court at St James's, Saturday, 19 October 1588 [O.S.].

He asks for an answer to his Letter of last week touching Captain Metkirk.

After my hartie commendations. My Lords of the Councell doe finde it strange pat you haue not made aunsweare to the letters written to you touching Captain Metkirk² considering the request was so small and so great fauour shewed you as by the said letters you may perceauie And because the Gentleman is to depart with speed in some seruice for hir majestie I haue been directed by their Lordships to calle vppon you for your aunsweare to thend they may know what to looke for from you And so praying you not to fayle to make speedy aunsweare thereunto I byd you hartely farewell. From the Court at St James the xixth of October 1588.

Your very loving frend

Fra : Walsyngham.

Ministers of the Strangers
Churches.

¹ See Letter No. 174, note 11.

² See the preceding Letter § 4.



241.

[FRANÇOIS] DUJON¹,
to [ROBERT] DE LA FONTAINE².

Heidelberg, Wednesday, 22 March 1589.

§ 1. *Some time ago I received a letter from you in which you mentioned your son, who came here last year and has now, I believe, returned to you. May God give him skill to everything good and your satisfaction. 2. I thank you and the other people about you for their good opinion of my writings. I always deplore my folly in having ever written anything, and that ill-advised people collect my lectures and that, thereby, opinions can be ascribed to me which I never held. 3. But as long as I am in the University I must, of two evils, choose the least. I hope that I may soon receive the cure of some small church and no longer be heard in any University. All the profit that I see result from my writings is that the printers devour each other. 4. I have nothing now in hand but an exposition of the Prophet Ezekiel, the last eight chapters of which I hope to finish during the time that I have to remain in this University. When that is finished I will relieve myself of the trouble of writing and others of that of reading my writings. 5. I thank your printers for their offer to print my books, and should accept it if I were with you. 6. I have already informed you and (Thomas) Cartwright of the arrival of John Hopkinson in this town, hoping to hear something from you about his affairs. As it was not advisable for him to remain here any longer, I and others thought it better to recommend him to you, so that he may be charitably assisted in his affairs. 7. I hope and trust that England, which supported him when he was a hypocrite, will not forsake him now that he is an honest man. He has a testimonial of my Rector and University, which should have more weight than my own. 8. (Guillaume) Delaune will receive his son back as Doctor of this University. He has left some debts here for which I became surety to the merchant, whom I hope that he will pay shortly.*

Monsieur et treshonore frere Il y a quelque temps que j'ay receu letres de vous esuelles vous me faisiez mention de Vostre fils qui s'en veint pardeca l'annee passee. Je croi que maintenant il sera retourne par deuers uous, et espere que Dieu par sa grace et au moyen de l'experience qu'il a faicte en son voyage luy donnera adresse a tout bien et a vostre contentement. Quant a cela donques dont vous m'escriuez puis apres, je vous remercie et les gens de bien pardela pour la

¹ Otherwise called Franciscus Junius, see Letter No. 172, note 12.

² See Letter No. 177, note 2.

bonne opinion qui est conceue de mes escripts. Desquels tant s'en faut que j'estime quelque chose qu'au contraire je deplore tous les jours ma folle d'auoir mis jamais la plume au vent, desire voir le tout plus tost supprimé qu'imprimé, et me commande a moy mesme silence. N'estoit que je voi vn grand malheur qui me poursuit a mon tresgrand regret: c'est que des gens mal auisez font recueillir mes lecons ainsi qu'ainsi, et que par ce moyen l'on me pourroit attribuer (*comme il a desia esté faict*) ce que je ne pensay jamais, je demeureroye opiniasté en ceste resolution. Mais cependant que je suis en ³ Vniuersité, de deux maux il me faut choisir le moindre. J'espere qu'en brief nostre bon Dieu me fera misericorde, et donnera telle ouuerture que j'auray *affaire* a quelque petite Eglise, et ne seray plus ouy en aucune Vniuersité. Et puis aussi tout le profit que je voi quasi de mes escripts est que les imprimeurs s'entremangent: brief qu'il n'est pas tant en moy d'auancer la verité que d'empescher et aneantir la charite pour la fantasie des hommes desquels je suis aucunement ministre en escriuant. Vous ne prendrez point de mauuaise part si je vien a espandre ceste veritable *complainte* en *vostre* sein: mais certes il me fait mal au cœur que je voi ces effects s'ensuiure du tout contraires a mon intention et mal respondans a la charite et honnestete Chrestienne, a laquelle il me faut seruir selon Dieu et deuant luy, autant qu'il m'est possible. Il me reste ⁴ encores vne piece en main laquelle j'espere acheuer moyennant la grace de Dieu durant le temps legitime que je doi necessairement accomplir en ceste Vniuersité selon l'obligation que j'ay aux loix d'icelle: mais apres ce temps là je m'en desferay du tout Dieu aidant, et feray reposer ma plume, pour seruir a Dieu en quelque Eglise a meilleur loisir et liberte. Cest trop porte de buschettes au bois³. La piece que je di auoir encores en main c'est l'exposition du Prophete Ezechiel: en laquelle je me suis employe les annees passees en ceste Vniuersite et dont encores huit chapitres me restent a exposer. Cela faict je me propose de serrer boutique tout doucement, et me retirer et les autres de pene: moy dije de la pene d'escrire, et les autres de la pene de lire mes escrits en place de

³ Prov.: in silvam ligna ferre (=to carry coals to Newcastle), Hor. S. 1, 10, 34.

meilleurs. Quant a ce que vos imprimeurs me printent, je les 5
 en remercie : Ce seroit autre chose si j'estoye pardela : mais pen-
 dant que nous sommes si eloignez les vns des autres, je ne
 voi point quel moyen on pourroit bonnement tenir s'il y auoit
 a faire quelque conuention. Mais pour changer vne fois propos, 6
 je vous ay desia auerti du passe, comme aussi M. Cartwright⁴,
 de la venue de M. Jean Hopkinson⁵ en ceste ville, esperant
 que nous entendrions quelque chose de vos quartiers touchant
 ses affaires par dela. Or d'autant que ses affaires ne permet-
 tent pas et nous aussi ne luy conseillons pas de demeurer
 plus long temps icy il m'a semble bon et a autres gens de
 bien de le vous recommander afin que la main de charite luy
 soit prestee, en ses affaires. Il se reconnoist estre sorti et
 auoir demeure hors Angleterre outre le temps legitime de son
 conge. Mais si la cause des estudes et de la conscience est
 fauorable, il me semble vrayement qu'il sera besoin d'user de
 faueur enuers luy, consideré qu'il a si bien icy employe son
 temps l'espace qu'il y a este. Il n'y a quasi eu jour au com-
 mencement qu'il n'ayt communique avec moy des poincts de
 la religion et diligemment remarque toutes les solutions que
 je luy ay donnees. Depuis estant auerti par aucuns qu'il me
 supportast en la diuersite de mes occupations il m'a visite par
 fois amassant ensemble quelques poincts de consultation. Ja-
 mais ma porte ne luy a este fermee, jamais rien espargné de
 ce que j'ay ou que je say : car mon desir a este de vincre le
 mal (qu'il m'a confesse franchement) par le bien que je luy
 ay tresuolontiers communique et qu'il a saintement et dili-
 gemment compris pour son edification. J'espere et m'assure 7
 que l'Angleterre qui l'a supporte en estat d'hypocrite ne le de-
 boutera ny ne vomira pas maintenant qu'il tient chemin d'hom-
 me de bien. Je vous en escri vn peu au long afin que (s'il
 est besoin) mes lettres seruent de tesmoignage tant enuers vous
 comme enuers les autres gens de bien ou il apartiendra. Com-

⁴ Thomas Cartwright, see Letter No. 121, note 4.

⁵ The particulars which Dujon gives in §§ 6 and 7 are perhaps not applicable to John Hopkinson, who was Professor of Oriental languages in London in the 16th century, and who wrote *Descriptio Paradisi*, which was published at Leiden in 1593, in 4° by John Jonson, who speaks of him in his preface as being dead and as having taught the Oriental languages for twenty-two years.

bien que je say qu'il est garni du tesmoignage de mon Recteur et Vniuersite: de laquelle le tesmoignage public doit estre de plus grand poix que le mien. Monsieur de Laune⁶ (que je ⁸ vous pryé saluer en mon nom) receura son fils passe docteur n'aguères en ceste Vniuersite, lequel je pryé Dieu d'adresser en tout bien selon la vocation *commune* des Chrestiens et sa profession. Il a icy laisse quelque reste de detes pour lequel je me suis offert de respondre au marchand. J'espere que de brief il fera le *contentement* d'iceluy. En ceste endroit faisant fin par mes tresaffectueuses recommandations a vostre bonne grace et de tous nos freres et amis au *Seigneur*,

Monsieur et frere je prieray mon bon Dieu et pere qu'il ⁹ vous garde de mal augmente en tout bien et adresse a sa gloire et edification du corps de Christ. De Heydelberg ce Mercredy xxij^e Mars 1589

Vostre entier frere et seruiable amy
F Dujon.

Addressed:

10

Monsieur et treshonore frere
Monsieur de la Fontaine fidele
seruiteur de Dieu en l'Eglise
Francoise
A Londres.

Endorsed:

11

[Epistola] Franc. Junij
recommandatoria pro
Hopkinson

⁶ See Letters No. 177, § 6 and No. 183, note 2.



242.

THEODORE DE BESZE¹ and A. SADEEL,
to [the **CONSISTORIES** of the **FOREIGN CHURCHES,**
LONDON].

Geneva, Sunday, 14 September 1589 [O.S.].

§ 1. *You have no doubt heard of the success of the war which our republic was constrained to wage since the beginning of last April. And although in the midst of this terrible scourge we have had occasion to rejoice, yet God has unbridled the rage of the enemy to such an extent that our poor city is surrounded and invested on all sides and almost reduced to the last extremity. 2. Hence our authorities are obliged to ask for help from other churches, and have deputed M. Lect, one of their counsellors, with the enclosed letter. 3. As your churches lack no means and assisted us, eight or nine years ago, we have provided the said M. Lect with this letter asking you to have sympathy with our afflictions, and to assist us with a fraternal and charitable gift and contribution. 4. M. Lect will explain our necessities more at length.*

Messieurs et Treshonorez freres Nous estimons qu'auez i entendu ci deuant quelques nouuelles assez bonnes touchant le succes de la guerre, ou fut attirée par necessité ceste Republique des l'entrée du mois d'Apuril². Et certainement parmi les grandes miseres et calamitez, qui accompagnent ordinairement ce terrible fleau, nous auons eu cependant occasion de nous resiouyr et consoler. Mais Dieu iustement irrité par nos pechez, qui ont arresté le cours de ses benedictions, ou voulant exercer et esprouuer nostre patience par la croix, ha despuis tellement laché la bride à la rage de l'ennemi que ceste pauvre ville et Eglise se trouue à present enuironnée et inuestie de toutes parts, et comme reduite à l'extremité. Sur quoy nos 2

¹ See Letter No. 39, note 11.

² On the war, to which allusion is made here, see Ersch and Gruber's *Encyklopädie*, 58^{er} Theil, p. 29. The *Calendar of State Papers*, Domestic Series, 1581—1590, p. 646, states that Vol. ccxxx. contains, under 1 February 1590, the "Names of noblemen to contribute to the relief of Geneva."

Seigneurs presque espuisez par les grandes charges et despenses soustenues par si long temps, et auant et despuis la guerre, joint le grand nombre de leurs pauvres et la necessité de viures, sont contrains ietter les yeulx vers les Eglises plus signalées et affectionnées à leur bien et conseruation, ayans à ceste fin deputè Monsieur Lect present porteur, l'un de leurs Conseillers³. Et dautant que vos Eglises par la grace de Dieu ³ sont des principales en ce rang et ne manquent de bons moyens et commoditez moins de zele et charité Chrestiene, comme nous l'auons experimentè il y a de huict à neuf ans, dont nous vous remercions bien humblement, nous auons bien voulu accompagner le dit Sieur Lect de la presente pour vous prier affectueusement, vouloir comme membres d'un mesme corps, participer encor maintenant plus que iamais, à nos afflictions, assistant de deniers ce pauvre estat et Eglise, vn chacun selon son pouuoir, par don et contribution fraternele et charitable. Ce sera Messieurs vne offrande et sacrifice de bonne odeur deuant Dieu, outre l'obligation, qu'acquerrez sur ceste Republique et Eglise, laquelle taschera le deseruir à toutes occasions, quand il aura pleu à Dieu nous faire luire son œil debonnaire, apres tant d'orages et tempestes. Le Sieur Lect present por- ⁴ teur vous representera plus au long nos necessitez. Ce qui nous fera clorre la presente par nos affectionnées recommandations à vos graces et saintes prieres tant particulieres que publiques Prians Dieu

Messieurs et Treshonorés freres, vous enrichir de ses saintes benedictions de plus en plus. De Geneue. Ce 14 Septembre 1589

Vos treshumbles et tresaffectionnez freres
Theodore de Besze. A. Sadeel
au nom de toute nostre compaignie et Eglise.

No address.

³ The Letter of the Syndics and Council of Geneva, of which M. Lect was the bearer, follows after the present Letter.



243.

**The SYNDICS and COUNCIL of GENEVA¹,
to the MINISTERS and DEACONS of the FOREIGN
CHURCHES of ENGLAND.**

Geneva, Sunday, 14 September 1589 [O.S.].

§ 1. *You will have heard how our republic has been compelled, for six months past, to withstand not only the army of the Duke of Savoy, but also the forces of the King of Spain, the princes of Italy and the leaguers of France. 2. Though God has hitherto preserved us marvellously, yet we are now exposed to great trials, the enemy surrounding us on all sides, while our funds are exhausted, without which we cannot victual our city, nor feed our poor. 3. Having tried all other means, we are at last constrained to address ourselves to the English churches in general and to you in particular and pray you to come to our assistance. 4. M. Lect, our deputy and brother counsellor, will explain our necessity and intention at greater length.*

Messieurs

Nous estimons qu'aurez ci deuant entendu que la conspiration des ligueurs s'estendant bien loin, n'a oublié ceste pour Ville et Eglise, desia beaucoup atténuee de longue main, plustost la s'est proposée en bute avec vne furie desesperée, l'ayant attiré a vne guerre vrayement defensiue et necessaire laquelle nous auons sur les bras depuis enuiron six mois, ayans a resister non seulement a l'armée du duc de Sauoye², mais aux forces

¹ With the present Letter compare the preceding Letter of the Church of Geneva.

² Duke Charles Emmanuel who was married to Catherine of Austria, daughter of king Philip II. of Spain.

du Roy d'Espagne, des Princes d'Italie et des ligueurs de la France. Or Dieu nous ayant iusques ici, plus par moyens : miraculeux qu'aultrement conserué parmi nostre petitesse et plusieurs miseres et dangers en ceste guerre, il luy plaist toutesfois a present nous mettre en merueilleuses espreuues, tant au regard de la puissance de l'ennemj qui nous tient presque du tout bloquéz, comme acause de la necessité de deniers qui sont les nerfs de la guerre, et sans lesquels aussi nous ne pouuons auictuailler nostre ville, moins nourrir gratuitement comme il est necessaire vn grand nombre de pources personnes Chrestiennes, vefues, orphelins, et menu peuple, lequel aultrement ne peult subsister, quand bien mesmes la presente guerre prendroict fin. Sur quoy apres auoir essayé tous aultres moyens, 3 nous sommes en fin contraints nous adresser tant aux Eglises d'Angleterre en general, qu'aux vostres en particulier. Lesquelles nous prions en Vos personnes qu'en vigueur du tresetroit et sacré lien de religion, et selon l'amour et zele, qu'elles portent a la gloire de Dieu, de laquelle il s'agist, en nos calamitéz, et souffrances, et de peur que la ruine de ceste ville, et Eglise, n'ouure la bouche aux ennemis pour blasphemer son nom, et s'esleuer avec dautant plus de furie, et insolence, contre les autres Estats Euangeliques, Jl leur plaise nous assister au plus tost, de toute la subuention que requiert vne affaire tant importante, et fauorable, tant pour le soustenement de ceste guerre, comme pour la nourriture de nostre peuple. Ce que nous vous prions vouloir prendre a coeur, et auancer tant par vos saintes exhortations, que toutes autres voyes que iugerez estre conuenables. Si ferés seruice plaisant a Dieu, et obligerez grandement ce pource Estat, lequel taschera le recognoistre a toutes occasions quand il aura pleu a Dieu nous releuer, comme nous l'esperons de sa bonte tant esprouuee. La faueur de la cause et la cognoissance de la singuliere affection que vous y auéz ne nous permet d'user de plus longue recommandation en vostre endroit. Le Sieur Lect aussi nostre bien 4 aimé frere Conseiller par nous pour les fins susdites député, vous representera plus au long nos necessitez, et ce qui est de nostre intention. Lequel nous vous prions croire comme nous mesmes. A tant finissons par nos affectueuses recom- 5

mendations a vos bonnes graces et prieres, comme nous prions Dieu

Messieurs vous auoir en sa sainte garde. De Geneue ce 14 Septemb. 1589.

Par Messeigneurs Sindiques
et Conseil de Geneue.

Addressed:

6

A Messieurs
Messieurs les ministres et
Diacres des Eglises estrangeres
recueillies en Engleterre.



244.

The
**REFORMED NETHERLANDISH CHURCH at DANTZIC,
to the DUTCH CHURCH, LONDON.**

Dantzic, Wednesday, 12 December 1590, N.S.

§ 1. You will have heard that the strangers of our nation from the Netherlands, residing here secretly as were it under the cross, had been provided with a minister, first Peter Janssen, now appointed at Delft, afterwards Josua Lago, who left us a little more than five years ago, 2. since which time the church has been without a minister, to the great injury and loss of the poor sheep, who cannot understand the ministers of this town who speak High German, and are moreover unable to feel satisfied with their ministry, as some of them, though preaching the pure doctrine, are yet polluted, in the use of certain ceremonies, with the remnants of popery, whereby some are alienated from Christ and His word, while others join sects, especially the Anabaptists, who are here in great numbers. 3. For this reason the heads of the Dutch secret church have secretly charged

us, the undersigned minister, elders and deacons, by election, with the service of the Word and the Church, which has been progressing all last summer till now, we doing what we could to reconstruct the ruined house of the Lord. 4. But as we hold our meetings and conduct our services secretly and in great danger of the ignorant and furious people (as we have no consent from the Council) we are trying to get permission to do so openly in a chapel, hospital, or warehouse, or in an old shed with Christ at Bethlehem, in order the better to edify and increase the Church of Christ by public assembling and to escape the fury of the people, who might easily disturb and molest us strangers, as some two or three years ago they pursued their own ministers, who desired a true reformation, with stones, choppers and hatchets, in the churches and afterwards in their own houses, breaking their windows, although they were protected by ten or twelve policemen, so that the Council had to send away the preacher, to avoid greater trouble; and if this happened to us, we should receive no protection from the Council, without whose consent we act. 5. Therefore, if we continue the secret exercise of our reformed religion without their consent, we should be a prey to the fury of the people and run the risk of being wounded, murdered, robbed or otherwise maltreated with wife and children, all which we are willing to suffer if it happen according to the word of the Lord, Matth. v. &c. 6. Some think that it is permitted not only to be baptized and married by the ministers of this tongue and the inhabitants of this country, but also to take the Lord's Supper with them, wherefore they consider such secret meetings without the permission of the Council to be a separation from God's Church. 7. Their reasons are: first that in the writings of John Calvin and Theodore Beza it is said that the brethren are free to have their children baptized by the Lutherans including the confession of their Faith, and still more to marry, as then no ceremonies take place which savour of popery; 7^a. that all this we do already not only on account of what Calvin and Beza tell us, but because in this town no one may be a citizen or member of a guild without proving where he was married or his children were baptized; so that we dare not give testimonials as to such actions having been performed among us secretly, in order not to betray and thereby to endanger the community; 7^b. all the more as there are five or six, nay more pious and learned ministers in this city whose teaching is pure and sound in all the articles of the reformed religion, and who strive after a proper reformation; 7^c. who also gradually abolish in their churches all popish ceremonies, and have as yet retained nothing except the surplice, and altars, on which sometimes images are seen, or not seen if the doors are shut, and sometimes lighted candles; while they use unleavened bread or wafers with a crucifix on it, receiving it kneeling. 7^d. And if our people do not like this, those ministers offer to and actually do baptize their children in their own houses in the presence of some brethren, as is done in the reformed churches; 7^e. they also marry our people, 7^f. and offer to admit our people in houses where sick people are, to break the Lord's bread, without using the aforesaid ceremonies. 7^g. We also had here some elders of the reformed Churches of Amsterdam, who told some of us that we were free to break the bread of the Lord with the preachers of this town in their congregations, with such ceremonies as they had. 7^h. All these reasonings they derive from the writings of the aforesaid Calvin and Beza, who agree that it is allowed to partake with those of the Sacraments, and who argue that their opinion is confirmed by the examples of godly men of the Old and New Testament. 7ⁱ. Add to this that if we continue the secret exercise of the reformed religion and hold our meetings without the consent of the magistrate, we not only expose ourselves to the perils alluded to above, but we shall also be unable to escape the blame and reproach that we suffer for an unrighteous cause as schismatics from the church of Christ. 7^k. Not to say that many might think that we by our action have caused these good beginnings of a good reformation among the orthodox ministers of this town to be subverted and impeded, and that in consequence we are not only ourselves expelled from hence and dispersed, 7^l. but the other churches, as those of Wesel, Aix-la-Chapelle &c., which are still tottering, might suffer by such dispersion, and be similarly disturbed and dispersed, or at least impeded in their good beginnings. 8. On the other hand it would greatly vex us if we had to discontinue our meetings, while

there are so many of our pious people who do not understand the High German of those ministers, and are therefore like sheep straying hither and thither without shepherd, a prey to sects and conspiracies, of which there are so many here. 9. As we expect no good, but rather the reverse, from petitioning the Council, we think that the best means of preserving this poor community from temporal as well as spiritual perils, would be the intercession of some potentate with the king of Poland (Sigismund III.). 10. We and others think that if we requested the Queen of England to write to the king, she in her fidelity to, and love for God's House would not refuse. And we feel the more induced to request her, as we have been informed that Her Majesty lately rendered a very great service and friendship to the king of Poland by her ambassador to the great Turk, by whose intercession the king obtained from the Turk such conditions of peace, that he and other pious chiefs could not have desired better. 11. Hence we and distinguished persons who favour us trust, that if her Majesty requests a public place for the poor strangers, at their expense, for the exercise of the reformed religion, his Majesty of Poland and the Council of this town will not refuse, but rather eagerly promote it. 12. Enclosed we send you an authentic copy of the document which, nine years ago, the bishop of this town granted to our people by virtue of which they publicly exercised their religion for about half a year in a house within the jurisdiction of the bishop, but it was soon clear that the expenses incurred on that account by our people were made in vain, as our opponents immediately prevented and prohibited our meetings. 13. Hence we have explained to you the only course open to you, and if you approve of it, we request you to acknowledge the receipt of this letter by way of Amsterdam, at the first opportunity, under cover of a private brother, 14. and that you will present a request to her Majesty (as we dare not do so ourselves, fearing more harm than advantage for our community), praying her to direct her ambassador (who is, we understand, about to return to his Polish Majesty) to ask the king to help us poor strangers out of this difficulty. 15. Knowing your zeal in the building up of the House of the Lord, we will use no arguments to persuade you to this work. You will always find us ready to do you any service in return. 16. Farewell. We have sent two letters of the same contents and signed as follows, in case the one or the other should not reach you.

Genaede ende vrede van Godt den Vader
door Jesum Christum. Amen &c.¹

Eerweerde seer Lieue mede dienaers inden Heere, Naer
hertelycke groetenisse tot v *Lieden* sal dit alleen dienen^a, dat
wy nyet^b twyffelen^c V *Lieden* ouer langhe sal verstaen hebben,

^a dijenen.

^b niet.

^c twyuelen.

¹ The Dutch Church, Austin Friars, London, possesses the two copies of the present document which, according to § 16 below, the Church of Dantzic sent to the London Dutch Church, to provide for the contingency that one of them might get lost. There is no difference between them except in the spelling of some of the words, which is pointed out in notes. To these may be added the general observation that the other differences between the two texts consist in the copy mentioned in the notes having usually *ghe* for *ge*; *s* for *z*; *so* for *sao*; *a* for *ae*; *wt* for *ruyt*; *kunnen* for *connen*; *voor* for *voir*, &c. It appears, however, from the first sentence in the document following that the present text is taken from the transcript which the Dantzic Consistory had made from their first draft.

dat de^d vremdelingen^e van onse natie vuyt^f onse^g vaderlandt die Nederlanden, alhier heymelyck als onder Teruijce, door haerlieder priuaete^h vorderinghe ende beroep zijn versienⁱ geweest met eenen^k dienaer des woorts, eerst Pieter Janssen² nv staende tot Delft, Daer naer met Josua Lago³, welcke nv wat bet als vijff Jaeren^m van hier is geweest, die kercke heijmelyck zoⁿ 2 langhe stille staende, sonder dienst^o tot grote^p schaede ende naerdeel^q vande arme schaepen^r die vremdelingen, die behaluen dat sy de^d tale deser predicanten sprekende hoochduijts^s nyet^b en verstaen, oick^t haerlieder nijet^b en^u cunnen^u schicken ende voegen^v totten dienst^o deser Predicanten, hoe wel sommige wel reyn ende suiuer leren, nochtans inde gebruyck sommiger^x ceremonien^y noch seer bezoetelt^z syn mettet⁴ ouerblyffsel des pausdoms, die sy als middel-maetighe dingen te syn nyet cunnen^{aa} verstaen, ende ouer zulcx zommighe^{bb} haerlieder vervremden^{cc} van Christo ende syn woort^{dd}, ende begheuen^{ee} haerlieder in ende totten loop des werelts, zommighe^{ff} tot secten ende rotten. Insonderheyt der wederdoperen, die hier in grote^{gg} getale sijn^{hh} dwelckⁱⁱ wel deerlyck^{kk} ende swaerlyck te beclaegen^{ll} is. Waerom de voorstanders der nederduytsche heymelijke kercke, 3 tot medelydicheyt^{mm} der armen verstroyden schaepen^r Christj, hebben so langhe gevondertⁿⁿ ende aengehouden tot dat sy den dienst des worts^{oo} ende der kercken^{pp} door verkysinghe^{qq} ons onder-

^d die.	^e vremdelingen.	^f wt.	^g ons.	^h priuate.
ⁱ versyn.	^k een.	^m jaren.	ⁿ so.	^o dyerst.
^q naedeel.	^r schapen.	^s hoochduytsch.	^t oock.	^u connen.
^v voeghen.	^x sommigher.	^y Coeremonijen.	^z bezuytelt.	
^{aa} connen.	^{bb} sommighe.	^{cc} vervremden.	^{dd} woordt.	^{ee} be-
geuen.	^{ff} sommighe.	^{gg} groet.	^{hh} zyn.	ⁱⁱ twelck.
lyck.	^{ll} beklaghen.	^{mm} medelidicheyt.	ⁿⁿ gevondert.	
^{oo} woordts.	^{pp} kercke.	^{qq} verkiesinghe.		

² A Pieter Janssen is mentioned in *Werken der Marnix-Vereeniging*, Serie III, Deel II and IV, but it does not appear that he is identical with the Dantzic minister.

³ His name is written Jagho in the other text. From *Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 250, it appears that in August 1581 Josua Lago was minister at Zutphen, in Gelderland, and was then recommended for the ministry at Dantzic, which he, however, refused at that time, though afterwards he accepted the appointment. See *ibid.*, p. 342. On the Evangelical Church at Dantzic see E. Schnaase, *Geschichte der Evangelischen Kirche Danzig's*, 1863.

⁴ *tet* added above the line.

schreuen dienaer^{rr} des Woordts, ouderlinghen ende Diakenen^{ss} wederom int heijmelyck hebben opgericht, Twelck nv desen sommer^{tt} tot nv toe vast geduert^{uu} heeft, arbeydende naer onse hoochste vermogen dat vervallen huys des Heeren wederom op te richten. Dan de wyle wij^s int heymelyck ende met groot peryckel van^{vv} het^{vv} onwetende ende furiose volck (hebbende gheen consent oft toelaetinghe vanden Erbaeren Raet^{xx}) onse tsaemencompsten^{yy} houden ende onsen dienst betreden, soecken wy alle middelen dat wy zulcx opentlijck in een Capelle, gasthuys, oft packhuys, oft in een vervallen schure^{zz} met Christo te bethleem^{ab} mochten doen. Omme^{ac} alsoo nicht^b alleen die kercke Christj mette openbaer^{ad} tsaemencompste^{yy} te beter te mogen stichten ende bouwen^{ae}, (die mette heymelycke byeencompst^{af} weenich^{ag} wasdom can becommen^{ab}), maer alsoo oick^t van onse halsen te weren de^d furie van^{ai} d'ongestuijmich^{ai} volck; die ons ende onse vremdelinghen^{ak} gantscher^{al} gemeynten soudentelyck verstoiren^{am}, ende alle geweld^{an}, ende moetwille aen doen. gelyck^{ao} sy wel met haer^{ap} eygen dienaers (staende naer een rechte reformatie) een Jaer 2 oft^{aq} 3 geleden, gedaen hebben. dyen sy (nyet^b teghenstaende dat sy met 10 oft 12 dienaers vande Justitie geassiteert^{ar} waeren) met Steenen, haumessen^{as} ende bylen inder kercken ende daer naer in haer^{ap} eygen huysen vervolght^{at} hebben, worpende^{au} haerlieders gelaesen^{av} vensters^{av} in, welcken predicker^{ax} den Erbaeren Raet^{xx} endtlyck^{ay} heeft moeten doen vertrecken omme^{ac} meerder swaericheyte te verhoeden, ende is zulcx aen^{az} een groen hout^{be} geschiet soo souden lichtelyck^{bd} aen^{az} een dorre^{sa} geschieden welcke^{be} (Godt verhoede) soo^{bf} het^{bf} gebeurde^{bg}, soudent^{bh} alsdan wy gheene be-

^{rr} dienaar. ^{ss} Diakenen. ^{tt} somer. ^{uu} geduyrt. ^{vv} vant. ^{xx} Raedt. ^{yy} tzaemencompsten. ^{zz} schuyre. ^{ab} bethlem. ^{ac} Om. ^{ad} openbare. ^{ae} bouwen. ^{af} byeencompste. ^{ag} weynich. ^{ah} becomen. ^{ai} vant ongestuymighe. ^{ak} vremdelinghen. ^{al} gantscher. ^{am} verstoren. ^{an} geweld. ^{ao} glyck. ^{ap} haerlieder. ^{aq} ofte. ^{ar} geassisteert. ^{as} houmessen. ^{at} vervolghet. ^{au} werpende. ^{av} glaesvensters. ^{ax} prediker. ^{ay} entlyck. ^{az} in. ^{be} houdt. ^{bd} lichtelycker. ^{be} twelck. ^{bf} soot. ^{bg} geboerde. ^{bh} so soudent.

^s Added above the line.^s Luke xxiii. 31.

- scherminghe hebben vanden Erbaeren Raet als zulcx^{bi} doende buyten haerlieder consent ende toelaetinghe, die lichtelycken^{bk} soudē segghen haddent^{bl} wy^{bl} buyten haerlieder consent begost wy mochtent oick^t vuytvoeren^{bm}. Ende also kunnen V 5 *Lieden*^{bn} lichtelyck verstaen, soo wy aldus met onse oeffeninghe ende exercitie der reformerde^{bo} Religie int heijmelyck buyten consent ende toelaetinghe vanden Erbaeren Raet voirt vaeren, dat wy staen tot eenen roof ende proey vande furie des volcx, het sy gewont, gedoot, gemoort, gepilieert⁶ oft andersints^{bp} deerlyck met vyff^{bq} ende kinderen getrackteert^{br} te zyn, alle welcke wy te verwachten ende te lyden, willich ende bereyt^{bs} waeren, so dat zelue mochte geschieden^{bt} naer het woirdt^{bu} des heeren Mat. 5. 10. 11. ende 1 Petri 4. 13. 14. 15. 16. Nu synder 6 die achten, met toestemminghe van hooghe geleerde vrome godtlycke^{bv} lerers^{bx} huyden ten^{by} onsen tijden die welcke achten dat nyet alleen georloft^{bz} sy die dope mette trouwe by dese predickers deser taele^{cd}, vanden inwoonders deses landts, maer oick wel te gebruycken, Tnachtmael des heeren, alsoo dat sy meynen een aftrenninghe^{ce} ende schoeringhe van Godts^{cf} kerck^{cg} te syn zulcke versaemlinghe^{ch} int heymelyck te houden, buyten wille consent ende toelaetinghe vanden Erbaeren Raet.
1. Die reden die haer lieder daertoe bewegen zyn dese Ten1^{en} 7 dat nyet alleen inde gedruckte briefuen^{ci} vfter^{ck} goeder memorien Joannis Caluinj ende Theodori Beze^{cl} maer oick in haerlieder schriften by haerlieder handen onderteeckent te vinden zy^{cm}, dat den^{cn} broederen vry sy by de Luterischen haere kinderen mette bekentenisse haerlieder Geloue te laeten dopen, veel meer te trouwen, daer gheen ceremonien en geschieden,
2. rieckende^{co} naer^{cp} den pausdom. 2. Dwelcke^{cq} wy oick alhier 7^a

^{bi} sulckes.^{bk} lichtelyck.^{bl} hadden wyt.^{bm} wtvoeren.^{bn} uwer Lieden.^{bo} reformeerde.^{bp} andersyns.^{bq} wyff.^{br} getrackteert.^{bs} bereet.^{bt} geschijen.^{bu} woordt.^{bv} Godzalighe.^{bx} lerars.^{by} te.^{bz} geoorloft.^{cd} tale.^{ce} aftrenninghe.^{cf} Godes.^{cg} kercke.^{ch} versammeling.^{ci} brieuen.^{ck} ter.^{cl} Beza.^{cm} syn.^{cn} de.^{co} ruyck-

kende.

^{cp} nae.^{cq} twelcke.⁶ Added above the line; *gepylieert* in A.

- by de Onse onderhouden^{er} nyet alleen om oirsaecken^{es} voorseid
maer oick dat hier in dese Stadt nyemandt mach Borger^{et} worden
ofte in eenighe Gulde syn, hy bewyse dan waer dat hy ge-
trout oft syne kinderen gedoopt syn. Nu derffuen^{eu} wy nie-
mandt getuygenisse gheuen zulcx hy ons int heymelycke gedaen
te syn omme de gemeynte nyet te ontbloten ende te openbaeren,
ende alsoo Ons zeluen ende die gemeynte ontdeckt synde int^{ev}
3. hoochste verderff te brengen. 3. Ende dit al te meer dat in 7^b
dese stadt vyff oft 6 jae meer vrome geleerde godtsaelighe die-
neers des woirdts gevonden wordden, die reijn ende suiuer in
alle puncten^{ex} ende stucken oft articulen der gereformeerde
religie^{ey} leren, Trachtende daegelycx met aller bequaemheyt beyde
4. met Leere ende Leuen naer een goede Reformatie, 4 Dewelcken 7^f
oick daegelycx in haerlieder kercken afbreken soo veel moghe-
lyck alle alzulcke Ceremonien vuyten pausdom ouergebleuen,
alsoo dat sy nyet voor alsnoch behouden hebben als het wit
cleet oft ouersloop, altaren, daer op somwylen belden^{ez} gesien,
somwylen de doren^{de} gesloten nyet gesien wordden, zomwylen
keersen daerop lichtende oft brandende, somwylen nijet, ge-
bruyckende ongesoert^{df} broot oft Auwelkens^{dg} met een crucifix
5. daer in met knielinghe^{dh} tzelue ontfangende. 5. Dwelcke zoot 7^d
den onsen nyet aen en staet presenteren sy haerlieder (dat sy
oick daetelyck bewysen) haerlieder kinderen in haerlieder huysen
in bywesen van een zeicker^{di} aental van Broederen ende Sus-
teren te dopen. gelyckt inde gereformeerde kercken geschiet.
6. 6. trauwen^{dk} oick die Onse suyuer ende reyn, 7. presenteren 7^f
7. oick de onse mede toe te laeten (inde huijsen der^{dl} crancken 7^f
syn) tottet broot des heeren te breken. Zonder de voorseiden
8. Ceremonien te gebruycken. 8. Alsoo oick dat hier eenighe vande 7⁵
ouderlinghen der gereformeerde kercken van Amsterdam geweest
sijn die teghen eenighe vanden onseren verclaert hebben haer-
lieder wel vry te staen, mette voorseiden predigers^{dm} deser stadt
in haere versaemelinghe inder kercken tbroot des Heeren te
breken. met alzulcke Ceremonien gelyck sy hier noch hebben,
^{er} onderhouden. ^{es} oorzaeke. ^{et} burgher. ^{eu} derven. ^{ev} inde.
^{ex} pointen. ^{ey} relligie. ^{ez} beelden. ^{de} doeren.
^{df} ongezuurd. ^{dg} Oewelkens. ^{dh} knylinghe. ^{di} zeeker.
^{dk} trouwen. ^{dl} daer. ^{dm} predikers.

9. 9. Alle welcke haerlieder reden *ende* fundament^{dn} nemen vuyte 7^h schriffen der vrome geleerde Godtsaelighe mannen *voorseid* toestemmende dattet wel vry zij met alzulcke als de dese inde Sacramenten te communiceren onder ander segghende aldus, Huic nostrę sententię videntur suffragari Exempla piorum veteris et Noui Testamenti. Quis enim ignorat que fuerit obliuio et deprauatio doctrine de Messia, eius Regno, et omnibus religionis partibus in populo Israelitico, ante, et sub aduentum Christi? Ab ipso fundamento discesserant pontifices, Pharisei, et Zadducei, Ita vt maxima pars populi, in quo sparsa et oppressa erat ecclesia, quo ab Ethnicis^{do} differret, nihil præter titulum populj deij haberet. Nec tamen peccabant sancti vtentes ministerio, ac per manus impiorum, et de fundamento errantium sacerdotum et leuitarum sacrificantes, quandoquidem ea seruabant quę iusserat deus fieri, Idque per tales ministros, quales tunc deus dabat. Quod si igitur ista res non alienabat pios ab Ecclesia, neque jam accusandi sunt qui ministerio non hostium, sed fratrum ac ciuium ecclesię vtuntur, si modò rationem eandem quam illj sequantur, *videlicet*, vt ea tantum faciant, quę diuinitus ad piorum vsum et salutem instituta sunt. Quę vero cum his non congruunt, ea nec seruent, nec approbent, sed suo loco apertè et constanter reprehendant. Neque verò est quod quisquam obijciat illos ad Mosaicos^{dp} ritus fuisse alligatos, in Nouo autem Testamento non parem esse Ceremonijs vtendi necessitatem: Idem enim noui Testamenti exemplis confirmatur; grauissimi erant Neui^{ea} ecclesię Corinthię ipsius Pauli temporibus, tam in doctrina, quam in moribus, corruptus etiam vsus Dominicę Cene, nec tamen ideo vel ecclesia Christi à Paulo non dicuntur Corinthij, vel ab ipsis discedere iubebantur ab apostolo, vel discedebant pij, vel excidebant ecclesiâ Christi,
10. cum ipsis communicantes. 10. Hiertoe compt dat aldermeest is soo 7ⁱ wy heymelyck aldus sonder bewilliginghe des magistraets metter exercitie der reformeerden religie voortvaeren *ende* onse tsaemencompsten houden, dat wy *niet* alleen ons stellen *ende* werpen inde peryckelen bouen een weenich angeroert⁷, maer dat wy

^{dn} fundament.

^{do} Ethnicis.

^{dp} Mosaios.

^{ea} A; *neui*, both for *naevi*.

⁷ MS. *ingeroert*, but the *i* crossed out and a written above it.

- de blaem ende laster als leden^s wy om een ongerechtiche saecke als^{da} aftreninghe ende schoermaeckers vande kercke Christi (die hier also als geseyt verdrachlyck is) nyet^{dr} sullen cunnen ont-
 11. gaen. 11. Wy swygen nv dat wy by velen sullen moghen 7^k geacht wordden dat wy met dese onse doen^{ds} souden oirsaecke gegheuen hebben (zoot soo quaeme dat Godt verhoede) dat nyet alleen dese goede beghinselen van een goede reformatie (die byde dienaers die hier reijn ende suiuer leren) souden omme gestoten ende verhindert wordden, maer datse met ons van allentghene dat sy noch recht ende wel hebben souden moghen verstoirt, ende wy vrembdelingen nyet alleen van hier ver-
 12. dreuen ende verstroyt wordden. 12. Maer souden oick andere 7^l kercken als tot Wesel, tot Aecken^{dt} ende dergelycken, die noch wat wanckelbaer staen, door zulcke verstroynghe moghen te lyden crygen, dat Sijlieden op gelycker maeten ofte souden mogen mede^s verstoirt ende verstroyt, ofte ten minsten in haerliedder goede beginselen verhindert wordden, desen ende derygelycke reden bezwaeren ons seer dat wy aldus (gelyck wy nv een tydt lanck begost hebben) int heijmelyck onse versaemelinghe te houden sonder toelaetinghe ende consent van onse ouericheyt zoudn voortvaeren, Ghelyck wederom aende andere 8
 1. zyde ons nyet weenigh soude beswaeren zoo wy nv stille soudn staen, met onse versaemelinghen te houden, terwylen datter soo vele vrome godtsaelighe herten syn van onse vrembdelingen die welcke de tale (daer in dat dese dieneers predicken in hoochduytschen gelyck inde scholen daer vuyt sy commen, 2. gebruyckt woirdt,) nyet en verstaen, ende soo als dolende schaeppen hen ende heer sonder herder tot rooff ende proyt wordden der secten, ende rotten, (dier Godt betert hier veel gevonden wordden) alles tot grooten naerdeel ende verderff der sielen^{du} die Christo onsen heere soo dier ingecocht^{dv} staen, daerom hebben wij gedacht op middelen dat die arme gemeynthe in beyder wegen zoo wel in aensien der tydtlijcke als der geestelycke peryckelen voorseid mochte gepreserueert ende bewaert syn,

^{da} ende als.^{dr} ende nyet.^{ds} doent.^{dt} Aken.^{du} zijelen.^{dv} ingecoft.^s MS. *deden*, but crossed out and *leden* written above it.

Onder welke remedien wij die beste ende sonderlinchste bevinden, dewyl wy met requesten aenden Eerbaeren Raet omme de verscheydenheyt der humeuren^{dx} ende gesindtheyt nyet en sien iet te verweruen, ja meer te verderuen dat wy nv hebben, (maeckende alsmen seyt slaepende honden wacker^{dx}) dat zulex door voorbede ende voorschrift van eenighe potentiaet aende *Majesteit* van Polen geschiede. Soo hebben wy gedacht ¹⁰ op haere *Majesteit* van Engelandt (welcke^{dy} oick eenighe naemhaftighe persoonen nyet ongeraeden vinden) dat haere *Majesteit* belieuen wilde te schryuen aen syne *Majesteit* van Polen, nyet twyffelende so wy zulex aen haere *Majesteit* versoecken, haere *Majesteits* getrouwicheyt ende liefde tot Godts huys te helpen bouwen ende voirderen als een getrouwe voestervrouwe ende beschermersse des geloefs zulex nyet weygeren sal, Om welke te versoecken ons oick seer beweeght dat wy alhier geloofweerdich bericht syn, hoedaenigen grooten dienst ende vriendtscap^{dz} haere *Majesteit* aen syne^{ef} *Majesteit* van Polen (onlanx geleden^{es}) bewesen heeft, door haeren Legaet oft gesandten aenden grooten torck^{eh}, door wyens intercessie syne *Majesteit* van Polen vercregen heeft vanden Torck^{eh} zodanighen conditien van vrede, jae zoo wy verstaen een eewighe vrede, die syne *Majesteit* van Polen met alle vrome supposten nyet anders soude wunschen oft begheeren. Alsoo dat wy ende andere ¹¹ naemhaftighe personen die ons^{ei} toegedaen syn, dat vertrouwen hebben beyde van syne *Majesteit* van Polen, ende den Eerbaeren Raet alhier, dat syne *Majesteit* van Polen, haere *Majesteit* van Engelandt tzelue voor de arme vremdelinghen versoeckende, om een openbaer plaetse tot haere costen om de exercitie vande gereformeerde Religie, nyet weygeren en sal, dat oick den Eerbaeren Raet verstaende syne *Majesteit* van Polen daerin haere *Majesteit* van Engelandt te belieuen, nyet en sal onthoiren, jae veel meer (die wijle daer veel vrome onder syn) hebbende eenen cleynen voet van sijne *Majesteit*, tzelue willich ende geeren^{ek} voirderen sal^{el}, ende opdat V Lieden nyet ¹²

^{dx} humoren.^{dy} twelck.^{dz} vryntschap.^{ef} dese zyn.^{es} omitted in A.^{eh} Turck.^{ei} A adds: gunstich ende.^{ek} gheern.^{el} sullen.^{sa} See Harrebomée, *Spreekwoorden*, 1. 321.

meynen soudt, dat wy oft die onse daerin gesloyert^{em} hebben, wetende dat daer aen gelegen is, senden wy V *Lieden* ouer hier in gesloten Copye^{en} autentyck van tghene, die onse ouer neghen jaeren vanden biscop alhier is vergunt geweest, door welcke cracht die onse ontrent een halff jaer in een huys opentlyc inde jurisdictie vanden Biscop, dexercitie vande religie hebben gehadt, maer de wyle dattet nyet en was als een lijn sonder cnoep^{eo}, gelyck V *Lieden* sien connen, ende dat hem haest openbaerde dat spreekwoirdt, die nyet met ons en is, die is teghen ons, ende dat men van dystelen quaelyck vygen plucken can, is haest gevolght dat die oncosten daerom by de onse gedaen onnut ende vergheefs syn geweest, onse wederstryders ende die tzelve behoirt hadden voeren te staen, de onse zulex terstondt verhinderende ende verbiedende. Alsoo dat wy nu voort^{ep} 13 anders gheen Raet en weten, als nu alrede V *Lieden* voorgeslaegen is, die welcke zoo V *Lieden*, als wy hopen ende vertrouwen, mede zulex^{eq} goet vinden, zouden wy wel ernstelyck hen begeeren, ende om Christj willen bidden, dat V *Lieden* ons metten eersten wildet ouer Amsterdam, oft haestigher, waert moghelyck, antwoirden, oft V *Lieden* desen wel sal ontfangen hebben, ons met een Couvert van een priuaete broeder wildet aduerteren, ende dat V *Lieden* liefue wt medelydieheit van ons, om reden der peryckelen bouen verhaelt, by desen daer toe ernstelyck⁹ ende in Christj naeme versocht synde, een requeste aen haere Majesteit ouer te ghenen, (dat wy zelfs met requeste aen haere Majesteit nyet derffuen doen, vresende meer schaede als voordeel voor de gemeynte alhier) versoeckende 14 zulcken voorschrift van haere Majesteit door haeren Legaet die wy verstaen haest aen syne Majesteit van Polen weder keeren sal, oft is hy alrede verreyt, dat haere Majesteit liefue^{er} aen haeren Legaet zulex naer te schryuen, omme te voorderen aen Syne Majesteit van Polen, daarmede wy arme vrendelighen vuyt desen noot bouen vertoocht mochten geholpen worden ende die zelve die te^{es} taele nyet en verstaen ende ouer zulex als schaepen syn zonder herder totten rooff ende proy

^{em} gesloeyert.^{en} Copie.^{eo} knoop.^{ep} voortaan.^{eq} zullet.^{er} gelieue.^{es} de.

der secten ende rotten nyet gestelt en wordden. Weerde *Lieue* 15
 Broeders ende mededienaers inden wercke des heeren, wetende
 V *Lieder* iuer tot het huys des heeren te bauwen, ende wat
 deene^{et} Lidtmaet den anderen (in noot synde) schuldich is te be-
 wysen, willen wy gheen reden, ende argumenten gebruycken omme
 V *Lieden* daer toe te persuaderen, om hier in V *Lieder* hoochste
 vlyt ende neersticheyt aen te wenden, Twelck wy V *Lieden*
 betrouwen gelyck oftet voor V *Lieden* zelfs eygen waere, Ende
 waer wy wederom V *Lieden* eenighe vriendtschap ende dienst
 connen doen, zullen V *Lieden* ons altyt willich ende bereyt
 vinden, doch dat alles buyten V *Lieder* costen oft schaede die
 wy eerlyck V *Lieden* wederom willen doen vuytrichten ende
 betaelen. Vaert eewich wel in Christo die V *Lieden* allen 16
 verleene het volvueren V *Lieder* heylighe gebeden, wy hebben
 deser briefuen twee eenes inhoudts¹⁰ met onderteekeninghe als
 volght V *Lieden* gesonden oft deen oft dander nyet^{eu} ouer
 en quaeme^{ev}, vuyt Dansick den xj^{en} Decembris 1590 Stilo nouo,
 oick onder onsen Kercken zegel &c.

V *Lieder* dienstwillighe Mededienaers^{ex} de
 Dienaer des Woirdes Ouderlingen ende Diakenen
 der Nederlantsche^{ey} Kercke int heymelyck.

[*The Copy of which the spellings have been indicated in 17
 notes is signed*]:

Isbrandus Balkius¹¹ Reynhardus Frisius

Ouderlingen	{	Arendt Vander Biest
		Thomas Vphoogen
		Cornelis Janson Coster
		Goijuart Wijnman
Diaconen	{	Jan Lucassn
		Niclaes van Cuelen
		Nicolas Bonnenuiet
		Herman Hooftman

^{et} het een. ^{eu} niet wel. ^{ev} A *adds*: met onderteekeninghe als volgt.

^{ex} A *adds*: inden wercke des Heeren. ^{ey} Nederduytsen.

¹⁰ See above note 1.

¹¹ Also called Isbrandus Trabijs: see Letters No. 101, note 1; No. 175; No. 186, note 2. He does not seem to have called himself, or to have been called by others by the additional name Reynhardus anywhere else; nor can any explanation of this name be found anywhere. See also § 6 of the Letter following.

245.

The
REFORMED NETHERLANDISH CHURCH at DANTZIC,
 to the **CONSISTORY of the DUTCH CHURCH, LONDON.**

Dantzic, Saturday, 29 December 1590, N.S.

§ 1. *After we had despatched our former letter to you, it came to pass that on 24 December, the day after we had, against our expectation, secretly celebrated the Lord's Supper, our minister (Isbrand) Trabijs was called before the Burgomaster, who asked his name, where he had been parson before, who had appointed him here, in whose house he resided, and whether he had secretly celebrated the Lord's Supper. 2. Our minister informed him as became a Christian, without mentioning any of the community, or saying anything that might injure them. Whereupon the Burgomaster said that the Council had directed him to tell our minister that they forbade our people to hold any further secret meetings or preaching, on pain of their indignation and punishment, till further consultation. 3. Our minister being unable to resist, called those together who might, if the brethren thought fit, represent at length our prayers to the Council. 4. Having heard this from our minister we first spoke to all well-disposed persons who favoured our cause, asking them to promote our just cause, so that we might be allowed to exercise the pure reformed religion publicly in the town of Dantzic. We do not know whether we shall succeed; some good-natured people inspire us with hope. Anyhow we considered it advisable to send you this letter (together with the first) and to ask you to do what we requested in our former letter. 5. So doing you will render us poor strangers and the community of Christ a great service, and we doubt not that your request to the Queen of England will assist us in obtaining free exercise of our religion, if Her Majesty would write to the Council of this town and to the king of Poland, and declare that it would give her great pleasure, in behalf of the poor Christians expelled from the Netherlands, and if the Council consents there will be no necessity for requesting royal indulgences, which we hope to obtain if the Council refuses.*

Eerweerde Lieue Broeders, wanneer wy nu d'eerste¹ deses inhoudts aen V Lieden afgeveerdicht, ende desen wederom eenes inhoudts hadden doen expedieren ende gereet maecken, is ons (bouen onse verwachtinghe) voorgevallen dat wy den 23^{en} Decembris lestleden Stilo nouo des Heeren Heiligen Auentmael met alle stillicheynt int heymelyck (gelyck wy anders nyet en connen) gehouden hebbende, is onse weerde Lieue Broeder ende Dieneer Trabijs² den 24^{en} decembris des zelfs nieuwe Stils,

¹ The present document is written on the same sheet of paper as, and follows immediately, the preceding Letter.

² Or Isbrandus Balkius, see Letters No. 101, note 1; No. 175; No. 186, note 2, and the preceding Letter, note 11.

voor myn Heer den borgemeester ontboden geweest, die hem wel neerstich van zynen naem, ende waer hy te voren gestaen hadde, wie hem hier geoirdert, waer, ende tot wyens huysen hy int heymelyck, ende oft hy het Nachtmæl des Heeren daer vuytgericht hadde ondervraeght³ heeft³. Daerop hy Christelyck ² bericht van onsen Broeder ende dienaer voorseid ontfangen hebbende, dat nyemandt vande gemeynte in syn antwoirt gemeldet, oft eenighe schaede daer door toegevoeght conde wordden, heeft de Borgemeester eyndelyck hem tot een afscheyt gegheuen, dat den Eerbaeren Raet hem belast hadde onsen dienaer voorseid aen te segghen, dat sy nyet en wilden dat voortaan eenighe versaemelinghe oft predicatie int heymelyck van ons gehouden wordde, op haer hoochste indignatie ende straffe, ende dat alles tot wyder aduies, welcke onse dienaer voorseid verstanden hebbende, heeft ³ sich daerteghen nyet weten oft cunnen stellen, dan alleen hen te beroepen tot smeecken ende bidden, die met requeste (zoet de broederen (dat is ons) alsoo zoude moghen goetduncken) den Eerbaeren Raet soude int langhe moghen vertooght wordden, Twelcke wij alsoo van onsen dienaar voorseid verstanden heb- ⁴ bende, hebben wy goet gevonden eerst alle goetgunstighe goede heeren (die saecke toegedaen synde) te begroeten ende aen te voirderen tot behulp van onse gerechtiche saecke, op dat wy totte opentlycke exertitie der reynere suyver reformeerde Leer ende religie mochten in dese Stadt van Dansick geholpen ende gevoirdert wordden, Twelcke oft wy verweruen zullen, cunnen wy nyet weten, altyt wordt ons van eenighe goether- tighe goede hope gegheuen, om metter tydt daer toe geholpen te wordden, Doch oft wy ijert vruchtbaerlijcx daer af daetelyck sullen genieten, staen wy in hopen ende duchten. Also dat wy euenwel goet gevonden hebben⁴ desen (den 2^{en} eenes inhoudts metten 1^{en} ende vorigen aen V Lieden van dese saecke geschreuen) aen V Lieden afteveerdighen, V Lieden seer ernstlyck ende broederlyck biddende, V Lieden willen met aller neersticheyt voirt vaeren ende behertighen dat wy V Lieden in desen breeder gemeldet hebben. Twelck doende zullen V Lieden ⁵ ons arme vremdelinghen ende die gemeynte Christj alhier groote vruntschap ende dienst doen, ende twyffelen nyet V Lieder

³ Added in the margin.⁴ Added above the line.

versoeck ende ernstlyck aenhouden aen haere *Majesteit* van Engelandt zal ons helpen (dat nv op goeden weghe schynt te wesen) totte opentlycke vryicheyt der exertitie onser religie, doch also dat haere *Majesteit* zo wel met eenen brief aenden *Eerbaeren* Raet deser stadt, als oick aen syne *Majesteit* van Polen zulcx versoecke, verclarende dat haere *Majesteit* daer aen groot welgevallen (ten proffycete vande arme verdreuen Christenen wte Nederlanden) sal geschieden, ende soo zulcx vanden *Eerbaeren* Raet verworuen wordt, zal zulcx tallen tyden in genaden by haere *Majesteit* teghen den *Eerbaeren* Raet alhier gedacht worden, dat gheen noot zyn sal ten Konincklycke houe by Syne *Majesteit* van Polen door Konincklycke Indultien te versoecken, dwelck wy hopen te vercrygen zoo ons by den *Eerbaeren* Raet zulcx afgeslaeghen wordt. Vaert eewich wel 6 in Christo. Vuyt Dansick desen 29^{en} December 1590 Stilo nouo. By V *Lieder* alle goetwillighe mededienars als bouen

J. B.² Reynhardus Frisius

Verbi Dei minister

Ouderlinghen	{ Arendt vander Biest Cornelis ianson Coster Thomas Vphoogen Gouart Wijumans }	7
Diaconen	{ Jan Lucassn Nielaes van Cuelen Herman Hooftman Nicolaes Bonnenuict }	8

Addressed : 9

Den Eerweerdighen
Vromen Godsalighen
onsen *Lieuen* Mededieners,
de Dienaers des Worts
ende den Broederen des
kecrckenraets der
Nederduitsche
Ghemeente tot
Londen

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The **MINISTERS** and **ELDERS** of the **DUTCH CHURCH**,
LONDON,
to the **LORD HIGH TREASURER**¹.

[London, April 1591.]

§ 1. *The ministers and elders inform the Lord Treasurer of the letter which they have lately received from the Dutch refugees at Dantzic, who experience great difficulty and incur great danger in holding religious meetings. 2. And as they think that no religious freedom will be granted to them, unless the King of Poland intercedes in their behalf, they pray Her Majesty to ask this favour from the Polish King. 3. In return the supplicants will pray for Her Majesty and promise to inform her of any plot of the Spaniards or other enemies against England or the United Provinces.*

Honoratissimo Domino Domino Thesaurario
cum Reginali Majestate, si ipsius Dominationi
videbitur, communicandum.

1

Supplices indicant Ministri et Seniores Ecclesiæ Londino-germanicæ se nuper Dantisco à fratribus è Belgio profugis literas² accepisse: ex quibus intelligunt ecclesiam ibidem peregrinantem non sine difficultate et periculo conuentus suos et pietatis exercitia agere posse, propter quosdam puræ Religionis infestis indigenas, qui peregrinorum cœtus iam aliquoties turbare, et seditionis accusare non dubitarunt. Quoniam autem dicti peregrini,² qui liberum et apertum in vernaculo sermone Religionis exercitium requirunt non facile sibi locum idoneum intra vel extra urbem à Magistratu concessum iri sentiunt, nisi superioris ali-

¹ Sir John Fortescue, chancellor of the exchequer.

² See the two preceding documents.

cuius præsertim verò Regis Poloniæ, illius ciuitatis protectoris intercesserit autoritas: Demissè rogant ut ad alia in illud Regnum collata beneficia serenissima *Reginalis Majestas* pro sua erga pios omnes et afflictos peregrinos benevolentia, apud ipsam Poloniæ *Regiam Majestatem* belgicis quoque peregrinis eam ad rem aliquid favoris conciliare clementer velit. Unde non solùm³ obstringentur, ut pro *Reginalis Majestatis* diutina vita, et prospera gubernatione preces assiduas apud Deum fundant, sed etiam ut se gratos præbentes fidelem huic Regno unitisque Provincijs operam et officium præstent, in ijs quæ de Hispanorum, aut aliorum hostium conatibus et consilijs intellexerint, sedulò perscribendis.

Honoratissimæ *Vestrae* Dominationi addicti
Ministri et Seniores Ecclesiæ
Londino-Germanicæ.

Endorsed:

4

Exemplar. sup. lib. pro
Ecclesia Dantiscana.



247.

**QUEEN ELIZABETH,
to SIGISMUND III. KING OF POLAND.**

The Court, Greenwich, Friday, 16 April 1591 [O.S.].

§ 1. *Queen Elizabeth [having regard to the three preceding documents] reminds the king of Poland and all other Princes of the Christian world how she had been persuaded to help the States of the Netherlands, against the tyranny of Spain, after she had in vain tried to procure equitable conditions of peace for them. 2. Three causes have induced her to lend this assistance. 3. Many inhabitants of those regions have migrated to several towns in Prussia, where they fear that they will not be allowed to exercise their religion freely in their own language. 4. But as they do not belong to those Dutchmen who endeavour to overthrow legitimate magistrates, to introduce anarchy and profess an impious error. the Queen cannot help recommending them to His Polish Majesty and requesting him to intercede in their behalf with the magistracy of Dantzic and others, that they may be allowed to hold their religious meetings in peace.*

ELIZABETH Dej gratia Angliæ, Franciæ et Hiberniæ Regina, fidej defensor &c. Serenissimo Principi ac Domino Sigismundo, Dej gratia Regi Poloniæ, Magno Duci Lituaniæ &c. Fratri et consanguineo nostro charissimo. Non dubitamus quin Serenitas vestra, et cæteri omnes Christiani orbis Principes bene intelligant, qualiter pertractæ fuerimus ad subveniendum statibus inferioris Germaniæ, iam pene ab Hispanorum tyrannide oppressis: cùm antea crebris nostris, et in Hispaniam, et ad Belgij Gubernatores legationibus et intercessionibus nullas æquas pacis conditiones poteramus illis procurare. Tria autem sunt, quæ nos maximè ad id faciendum permouerunt. Primum causa purioris Religionis, quam ipsi nobiscum profitebantur. Deinde vetera cum vicina gente iura commerciorum et confœderationum. Ac demum multa et aperta indicia, quæ declararunt ijs subiugatis, in nos et alios Principes eandem Religionem profitentes, eosdem hostes arma sua conversuros, ut Monarchiæ, quam iniuste affectant, limites possent extendere. Sic evenit ut multi earum Regionum incolæ in diversas Provincias coacti sint commigrare; et inter alias in nonnullas Prussiæ civitates, quæ Serenitati vestræ sunt subiectæ: In quibus multi nunc verentur, ne propter aliquam in quibusdam articulis Religionis discrepan-

tiam non sint tali immunitate, ac Religionis exercitio fruituri¹, quæ convenire possit ipsorum linguæ, ac prioribus ritibus in quibus instituti hactenus fuerunt. Cum autem certiores factæ + simus, non esse illos Belgas, qui vel in civitate Gedanensi, vel in alijs maritimis Prussiæ urbibus inhabitant, ex eo hominum genere, qui quærant legitimum Magistratum subvertere, et anarchiam introducere, vel aliquem hæreticum aut impium errorem profiteantur, Non potuimus quin pro nostra erga totam nationem affectione eos Serenitati Vestræ comendaremus. Rogantes Serenitatem Vestram, ut cum Regium planè sit bene mereri de ijs qui propter eiuscemodi honestas causas exules sint, Serenitas Vestra velit pro sua autoritate intercedere cum Magistratibus Dantiscanis et alijs (si opus fuerit) ut qui isthuc ex Belgio commigrarunt, ap[ud] eos possint absque ulla difficultate, aut periculo eiuscemodj cœtus reformatæ Religionis continuare, prout in patria consueuerunt, atque ijs aliquandiu in illis urbibus fuit indultum, neque patiatur ullam iniuriam ijs inferri, quandiu se honestè ibidem gesserint. Nam propter nonnullorum malevolentiam peregrinos exigere, et iura hospitalitatis miseris denegare, neque Serenitati vestræ neque ipsis urbibus poterit esse vel utile, vel honorificum. Proinde obnixè à Serenitate vestra petimus, ut illud beneficium in eos velit nostra de causa conferre. Quod nos pro summa benevolentia à Vestra Serenitate acceptabimus. Et erga eos qui a Serenitate Vestra nobis commendabuntur, vicissim rependemus, ubi occasio aliqua se obtulerit. Sicque Serenitati Vestræ ac suo Regno precamur à Deo Optimo Maximo omnia fœlicissima. Ex Regia nostra Grenouicj. 16 Aprilis. [1591]².

Endorsed :

5

Exemplar literarum à *Reginali*
Majestate Angliæ ad Regem
Poloniæ, in favorem
Ecclesiæ peregrinorum Dantisci
commorantium.
Receptum 16 Aprilis 1591.

¹ MS. *fruituræ*.

² The year has been added by another hand.

248.

The CONSISTORY of the DUTCH CHURCH, LONDON,
to the
REFORMED NETHERLANDISH CHURCH at DANTZIC¹.

London, Sunday, 18 April 1591 [O.S.].

§ 1. *On the fifth of last month we wrote to you what we had done in the matter which you requested us to promote for the welfare of the Dutch community in your region. We now inform you that the matter was brought before her Majesty, and that (with her usual graciousness and special favour towards the dispersed believers) she consented at our desire to write a letter to the king of Poland in behalf of your community, which we enclose, together with a copy of it, that you may acquaint yourselves with its contents. 2. In obtaining and soliciting this letter we have laid out no more than five shillings, but it would, in our opinion, have cost us more, were it not for the great help of a devout man, who favours the strangers much, and by whose diligence and good advice we mainly obtained the letter. Therefore, we should consider it suitable and advisable if your community were willing and able to offer him some courtesy and homage, though we wished to do or to promise nothing ourselves without your special order. 3. Finally it will be your duty to acknowledge your obligations towards her Majesty and her council, and to warn them faithfully, through us or anyone else, if, by means of the vessels which arrive in your town from Spain or elsewhere, you should hear of any secret designs, practices or treason of the enemy against her or the welfare of this state. 4. Which you will please to do all the more readily in future and when occasion may arise, as we have promised this in our request at the advice of the person who assisted us in this matter.*

Ersaeme, Discrete, Wyse ende seer beminde broeders inden ¹ Heere. Wy hebben V Liedén op den 5. Martij leestleden door onse schryuen laeten verstaen wat wy hadden gevoordert ende wtgericht inde saecke die V Liedén tot welstant der Nederlandischer ghemeynte aldaer, van ons haddet begheert dat wy alhier soudén willen veruooorderen. Desen sal dan dienen om V Liedén te verwittighen hoe dat de saecke haere Majesteit is voorgehouden ende aengedient geweest, de welcke (nae haere gewoonlycke goedertierentheyte ende sonderlinge ionste tegen de verstroyde geloouighen) verwillicht heeft, naer onse hope ende

¹ With this Letter compare the four preceding documents.

wenschen, eenen brief te schryuen aen syne Majesteit van Polen in faueur ende tot vertroostinghe van V Lieder gemeynthe aldaer. Welcken brief wy V Lieden ingesloten hier ouerseynden waer by oock gevoecht is de cotype vanden seluen brief door welcke V Lieden sult het inhoud des selfs connen verstaen.

Int veruolghen ende solliciteren om desen brief en hebben ² wy als niet, te weten maer 5 shillings deses gelts verschoten, maer soudē onses achtens meer oncostet hebben moeten doen, ten hadde geweest door het sonderlinge addres ende groot behulp van een vroom man die den vreemdelinghen ionstich ende seer goet willich is, door wiens neersticheyt ende goet aduijs wy desen brief voornaemelyck hebben vercregen. Derhaluen soe het der gemeynthe aldaer beliefdē ende gelegen ware den voorsiden persoon eenige beleeftheyt ende vereeringe te laten aanbieden ende schencken, dat soudē wy achten wel voechgelyck ende niet ongeraden te syn: maer hier in en hebben wy niet willen doen noch ooc beloouē sonder V Lieder expres aduys ende ordre. Eeyndelyck geliefde ende weyrde broeders sal ³ V Lieder schuldige plicht wesen tot dancbaerheyt V Lieden tegen haere Maiesteyt en haeren raet verobligeert te bekennen, ende de selue getrouwelyck, t'sy door ons oft door ymant anders, te waerschouwen, soe daer eenige secrete aenslagen, practycken ofte verraderyen der vyanden tegen haere Conincklycke persoon oft den welstand deses ryckx, tot V Lieder kennisse soude mogen comen door schepen die van Spanien oft van elders aldaer aencomen. Dwelck V Lieden belieuen sal te ⁴ ernstiger in toecoemende tyt te gedencen ende ooc by occasie te vollbrengen om dat wy in onse vertooch alsulcke beloften wt V Lieder naeme hebben gedaen door sekeren raet ende goet vinden vanden persoon die ons hierin gevoordert heeft. Wy twyfelē niet oft sulcx en sal V Lieden ooc aengenaem en welgevallich syn. Hier mede, etc. In Londen, 18 April. 1591.

Endorsed:

Cotype vanden brief geschreuen
aende kercke van
Dansick. 18. April 1591.

249.

The

**REFORMED NETHERLANDISH CHURCH at DANTZIC¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

Dantzic, Saturday, 17 August 1591, N. S.

§ 1. *We have received your two letters in reply to the two from us, and thank you much for your diligence in behalf of our churches, which we shall never be able to repay as it deserves. 2. We had hoped and felt sure that the effect of your exertions would have been in accordance with our desire, if the bloodthirsty Jesuits had not perpetrated murder and incendiarism in Cracow, the royal capital of Poland, and in Wilna, the capital of the principality of Lithuania, just about the time that we received your letters, wherefore it was explained to us that the time for our letters and our request was inopportune. 3. We have since watched every opportunity to see whether we could do anything with your letters, but hitherto in vain, which is also the reason why we have hitherto not replied to you, as we hoped that some day we might gladden you by some result, and if we had obtained or should obtain any (which is not impossible, as the troubles in Poland and Lithuania are somewhat allayed), we should be glad to write the letter of thanks of which you speak, but now wish to be excused till we have some better result from an affair which has come to a standstill. 4. In case you have heard anything of some restless spirits among us who oppose the consistory (who live in peace among themselves) and might, by writing to somebody, have done some mischief, we should be glad if you informed us of it, and we shall satisfy you.*

Genaede ende vrede van God den Vader, door Jesum
Christum Amen.

Eerweerde, vrome, Godzalighe *Lieue* mede dienars inden
Here, wy anbieten ons met ganscher hertten tot *V*Lieden den
zeluen corttelycken tho erkennen gheuende, dat wy uwe twee
briuen opte onse twee, wel ontfanghen hebben. Bedanken
V Lieden aldereerst voorde goede debuoijs ende diligentie voor
ons inder zaecke der kercken so getrouwelyck bewesen, twelcke

¹ With the present Letter compare the five preceding documents.

wy nimmermeer naer verdienste, als wy wel gheern wilden, zullen conen verschulden, hoe wel dattet aen onsen goede wille nimmermeer sal gebreken. So veel d'effect aenghaet V *Lieder* ² bevorderinghe, hadden wy wel gehoept, ende oock niet daer aen getwijvelt, die soude naer onse wunsen ende begheerte geweest syn, hadden juyst niet opte baen geweest, die bloetsuyghende Jesuyten met har*lieder* moordt ende brandtstiftinghe die sy inde Conincklycke Hooft Stadt van Polen, Crakau, ende inde Hooft Stadt des groot Vorstendoms van Lithau, die Wilde genaempt, anrichten, omtrent die tydt als ons V *Lieder* briuen behandighet werden, waer door ons verclaert ende affgeraeden worde, gheen tyt te syn, ende ouersulcx stille te houden met die briuen, ende met onse Requeste te ouerantwoorden daer sulcx behoren soude. Waernae wy alle occasie waergenomen ³ hebben, om te syen², off wy iet goets daermede hadden conen wtrichten, dan ten heeft tot noch toe niet willen syn, twelck oock die cause is, waerom wy V *Lieden* tot noch toe opte uwe gheen Antwoordt geschreuen en hebben, verhopende altyt V *Lieden* te verblijden mette effecte van dijen, dwelcke so wy hadden conen genijeten, ofte konden noch doen (daerof dat wy niet en staen tenegaer buyten alle hope, die troublen in Polen ende Lithau wat gestilt zynde) wy souden die vereringhe (daeroff V *Lieden* op onse begheerte schryuen) gheern stellen, als wy oock noch doen tot V *Lieder* discretie, doch biddende dat V *Lieden* ons wat willen houden voor geexcuseert, tot dat wy wat beter wtcompste vande zaecke syen, die nu gansch stille staet, wt reden V *Lieden* te vooren ouer³ geschreuen, nietemin dat V *Lieden* ons schryuen voor ons wtgeleyt te hebben, wy bidden dat V *Lieden* ons willen aduerteeren aen wijen wy zulcx alhier sullen wtrichten, ende wy sullent gheern doen. Weerde *Lieue* broeders de Here sy met V *Lieden* ende seghene V *Lieder* arbeyt, ende gedenckt ons in V *Lieder* gebeden. So oock V *Lieden* iet aldaer soudt moghen verstanden ⁴ hebben, van eenighe onrustighe geesten, die haer*lieden* hier opwerpen teghen den ganschen kereken Raedt (die God loff wel eenich ende vreedzaam syn met malcanderen) ende aldaer

² MS. *syn*, with *e* written above the line.

³ Added above the line by the corrector.

met haere schryuen aen imant eenighe schaede mochten gedaen hebben, Wy bidden wilt ons daer van aduerteeren, ende wy sullen V *Lieden* ende een igelyck goede contentement gheuen. Vaert Ewich wel in Christo, wt Dansick desen 17^{en} Augusti anno 1591. stilo nouo.

In den name ende wt last des Kerckenraedts beyde oude ende nieuwe Dienaers der gereformeerde Kercke Christj der nederduytsche tael binnen Dantsigh: Toorconde onsen kerckensegel hier ondergedrukt, ende bij onsen medeouderlinck ende Scribam onderteeckent

Als volcht

Goijuart wýnmans.

Addressed:

5

++

Den Eerwerden, vromen
Godtsaligen onse Lieue mede-
Dienaers de Broeders des Ker-
ckenraedts, der Nederduytsche
gereformeerde Kercke Christj

Tot
Londen.

Endorsed:

6

Wt Danswyc 17^{en} Aug. 1591.



250.

THE CORPORATION OF HARDERWYK¹
GRANTS certain IMMUNITIES to DEALERS in DRAPERY.

Harderwyk, Wednesday, 11 July 1593 [O.S.].

§. 1. *We burgomaster, sheriffs... having learned that there are Netherlanders who desire to exercise some manufacture or drapery within this city if a suitable place were assigned to them for the purpose, and some immunities were granted to them over and above those of the ordinary citizens; 2. we have considered the matter carefully, and resolved to allow all such persons to be free, and subject to no dominion or any servitude. 3. They will be burgesses of this town, and enjoy, therefore, the same freedom from tolls on the Rhine, and all other streams, and ports, and in all alleys and streets of the Hanseatic towns, as the burgesses of this town, for themselves and their children, as long as they behave honestly and like good citizens, excepting only the common of the town, which the said persons will not be allowed to use. 4. Apart from the immunity and freedom which the burgesses of this town enjoy, they will be free from watch-duty, municipal excheises, billeting of soldiers, service money, for a period of four years, during which time they will also be provided with free dwellings on condition of keeping them in repair at their own expense, which the corporation will repay at the expiration of the four years or a further period of occupation will be granted to them instead, provided they produce an account and proof of such expenses. 5. And if, after their arrival in this town, they should require a fulling-mill the magistracy will provide them with one, on condition of receiving such profits from all goods prepared by means of this mill, as may be agreed upon. For the washing and rinsing of such wares good water will be supplied to them. All this on condition that the Magistracy of this town receive, from each piece of stuff manufactured or prepared in this place, the same profits and emoluments as the magistracies of Leiden and Haarlem receive from each piece of the same manufacture.*

Wy burgem[eeste]ren Schepenen ende Raidt der Stadt Harderwyck doen kondt ende laeten weten eenen iegelicken die desen sullen sien ende horen lesen Alsoe wij in eruaringe comen dat enige personen vandie Nederlantsche Natie lust ende begeerte hebben solden binnen desen Stede enige manufacture oft drappenijringe te exereeren indienmen hun daertoe enige

¹ In the province of Gelderland, Netherlands.

bequaeme ende gelegene plaetse, wysen *ende* enige immunity-
ten buyten andere burgeren vergunnen *ende* toe staen wilde.
So is dat wy nae ouerweginge deser zaecke *ende* rype deliberatie ²
met onse gemeensluyden geresoluiert zyn alsodanige personen
die zich de voorseyde Manufacture alhyr te exerceren onder-
staen mochten *ende* deselue gene hoericheijt *ende* seruituyt
onderworpen maer vrye luijden wezen te accorderen *ende* te
vergunnen. Inden eersten deser Stadt burgerschap *ende* daer ³
door alsodanige vrij *ende* gerechticheyt van Toll wechgelt opten
Rhy *ende* alle andere stroemen wateren haeuen *ende* inde
Vrijehanse Steden stegen *ende* straten als deser Stadt burgeren
opte *voorseiden* plaetsen te genieten *ende* te gebruijcken gepri-
uilegeert zyn. Ende dit voor oer *ende* oeren kinderen bisch
ende solange sy sich eerlick *ende* vrom *ende* wie goede bur-
gern betaempt werden holden *ende* dragen. Voorbeholden dir
Stadt Koeyweyde die de *voornoemde* personen nyet en sullen
hebben te genieten. Hyerbenefens zullen de *voorseide* per- ⁴
sonen buyten andere onses Stadts burgeren immunityt *ende*
vryheijt van wacht tocht Stadt accyse billetteronge van solda-
ten *ende* seruijs gelden voor den tyt van vier jaer eerst coe-
mende vrij zyn. Voorwelcke tyt van vier jaeren men den voor-
schreuen persoonen oock leueren *ende* indoen sall vrye woeninge
met den anhanck dat zy de reparatie die daer inne van noden
wesen muchte met voorweten van schepenen op haeren costen
doen sullen, welcke costen hunluyden mits daer van pertinente
anteyckeninge *ende* bewys vertoene*nde* nae expiratie vande
voorseide vier jaeren by enen Eersaemen Raidt gerestitueert
zullen worden oft die jaeren vandie woeninge nae discretie
ende billicheyte daer voor geprolongeert oft verlengeret zullen
worden. Vnde soe wanneer die *voorseide* personen hyer an- ⁵
gecoemen sullen syn *ende* nodich vonden een Vollemoele van-
doen thebben willen die vande Magistraet haerluyden daer oock
mede gerieuen mits vandie waeren die daerop bereyt zullen
worden te genieten als men alsdan ouercoemen *ende* verdragen
sall cunnen. Tot welcke waeren te wasschen *ende* spoelen men
henluyden oock goet water leueren sall. Ende dit alles mit
dem bescheyde dat die Magistraet deser Stadt van ieder stuck
wercks dat hyr gemaect oft bereyt sall worden hebben *ende*

trecken sullen alsodanige prouffytē ende emolumenten als die vande steden Leyden ende Haerlem van elck stuck vande selue Manufacture genietende zyn. In kennisse der waerheyt hebben wy onser Stadt Secreet Segel² onder opt spatium deses doen drucken int jaer ons Heeren xv^e xciii³ opden xj^{en} Julij.—

Endorsed:

6

1593. Vryheyt te
Harderwyck.

² The seal is gone.

³ The c has been added above the line.



251.

THEODORE DE BESZE¹,
to [ROBERT] DE LA FONTAINE² and [JEAN] CASTOL³.

Geneva, Wednesday, 27 August 1595 [O.S.].

§ 1. *In reply to your last letter concerning your affair with Scarron, he is resolved not to stir from hence, and has no intention to come over to you, but will send you the money which he owes you.* 2. *We still enjoy a prolongation of our truce, and hope that the king, who has arrived at Lyons, will provide for our wants, and for those of our poor school.* 3. *A few days ago we received a letter from our brethren of Gergueau, complaining that they were not assisted by their former pastors, naming more especially you, M. De la Fontaine, for as regards M. De Beaumont, they have given up all hope.* 4. *Having, at the invitation of the National Synod of Montauban, turned the Canticles into verse and set them to music, I send you herewith twelve copies, of which you will keep two for yourselves, and present the others to any you please; I only suggest to give one to the wife of Lord Chancellor Bacon; one to her son Edward and one to the young Lord Hastings.* 5. *I feel sure that Saravia and others boast of having closed my mouth, but they are*

¹ See Letter No. 39, note 11.

² See Letter No. 177, note 2.

³ See Letter No. 217, note 3.

mistaken, and the moment you tell me that my silence would do more harm than good, my answer will be ready at once. 6. Although I suffer occasionally from the gout, yet the Lord allows me not to be wholly useless in my office.

Treschers et honorés freres, pour response à vos dernieres 1
concernant l'affaire que vous auez avec Scarron, il s'est de plus
en plus resolu à ne bouger d'icy, et prenant l'alternatiue que
lui auez offerte, assauoir ou de vous aller trouuer, ou de vous
faire tenir ce dont il vous est redeuable, il nous a finalement
asseurés qu'il y auoit obeij, et vous enuoyeroit l'argent à ceste
foire, comme ie croi que lui mesme vous escrit et⁴ nostre com-
pagnie aussi⁴. Au surplus, quant à nostre estat, nous iouijssons 2
encores du respit de nos treues avec esperance, que le Roy⁵
maintenant arriué à Lion, pouruoirà à nostre necessité, plus
grande que ie ne vous sçauroy escrire, au grand interest
sur tout de nostre pauvre escole, s'abbaissant fort et tresmal
à propos, pour tant de pauvres Eglises Françoises destituées
d'ouuriers. Entre les autres ces iours passés nous auons receu 3
lettres de nos freres de Gergneau, se plaignants grandement de
n'estre assistés de leurs anciens Pasteurs et nommément de
vous, Monsieur de la Fontaine. Car quant à Mons^r de Beau-
mont, sachant ce qu'il est, et ce qu'il fait au lieu ou il est,
ils en ont perdu l'esperance, et à la verité ce seroit ruiner vn
tresgrand et beau Palais pour rebastir vne petite maison. Le
Seigneur Dieu par sa grande misericorde vueille pouruoir par
les moyens que lui seul cognoistra repaistre et abbruuer ceux,
ausquels il fait la grace d'auoir faim et soif, qui ne sont pas,
à ce que nous entendons tous les iours en petit nombre, sans
qu'il nous soit par deça aucunement possible d'y pouruoir. Au 4
surplus, Dieu m'ayant fait ceste faueur de mettre en rime et
en Musique les saintes Cantiques de la Bible⁶ le moins mal
que i'ay peu, comme ien ai esté requis par le Synode national
de Montauban, ie vous en enuoye avec les presentes douze

⁴ *et—aussi*, added in the margin.

⁵ Henry IV.

⁶ *Les saints cantiques recueillis tant du V. que du N.T., traduits en François et mis en rime françoise*, Gen., 1595, in 8°; 1598, in 8° ("Entrepris à la demande du synode national de Montauban, ce requiel fut présenté à celui de Saumur, et adopté pour le culte domestique par celui de Montpellier." Haag, *La France Protestante*, 1st and 2nd edition).

exemplaires, desquels ayant retenu deux pour vous, vous ferez des autres ce qu'il vous plaira, estant le liure si petit, que l'auroy honte d'en faire present à autres qu'à mes priues amis: toutefois vous auiserez, s'il vous plaist, s'il seroit à propos d'en offrir en mon nom vn à Madame la Chanceliere Bacon⁷, vn^s autre^s à Monsieur Edouart⁹ son fils et vn^s troisieme^s au ieune Seigneur de Hasteing, avec¹⁰ mes treshumbles recommandacions¹⁰, si vous pensez que ma memoire leur vinst à gré. Je ne doute point 5 que Sarauia¹¹ et autres ne se vantent de m'auoir fermé la bouche, en quoi ils se trompent, non pas que ie me soucie en sorte quelconques de mon particulier: mais pource que (comme dit le sage^{12a}) il y a vn temps de silence, tandis que le temps de la puissance des tenebres dure. Et si d'auanture vous estimez que mon silence soit par delà plus dommageable que profitable, m'en aduertissant, la response (et le tout sans aigreur aucune), se trouuera tantost preste, estant puisée pour la plus part de leurs arguments mesmes. Sed nihil hîc prorsus temerè, et loué soit Dieu, du conuert qu'il donne cependant par delà à ses 6 pauvres enfans. Quant à mon particulier, Dieu me fait encores ceste grace par sa singuliere bonté, que ie ne suis du tout inutile en ma charge, menacé toutefois de l'une des maladies de vieillesse les plus fascheusses, assauoir de la goutte, laquelle au contraire, si elle m'assant à bon escient, ie menace de ne garder guieres puis qu'elle est venue si tard, estant entre au septante¹² septieme¹² an de ma pauvre course, pour le paracheuement de laquelle me recommandant tres affectueusement à vos prieres

Messieurs et treshonorés freres, ie supplie nostre bon Dieu et Pere, qu'il lui plaise vous conseruer et benir vos saincts trauaux en son oeuure avec toute vostre sainte assemblée, vous

⁷ Anne, daughter of Sir Anthony Cooke, the widow of Sir Nicholas Bacon, Lord Keeper and Chancellor from 1558 to 1579: Lord John Campbell, *Lives of the Lord Chancellors*.

⁸ Added above the line.

⁹ According to Burke's *History of the Dormant, Abeyant...Extinct Peerages* (article Bacon, Baron Verulam, Viscount St Alban's) Edward Bacon was a brother of the half-blood of the famous Chancellor, and was, therefore, the step-son of "Madame la Chanceliere."

¹⁰ avec—recommandacions, added in the margin.

¹¹ See Letter No. 160, note 3.

^{12a} Ecclesiastes iii. 7.

¹² MS. *septantieme*, but crossed out and *septante septieme* written above the line.

comblant de plus en plus de ses plus grandes graces. De Geneue ce 27 d'Aoust 1595.

Vostre humble et entier
frere au Seigneur
Th. de Besze.

Addressed :

7

Messieurs et treshonores Freres,
Monsieur De la Fontaine et
monsieur Castol, fideles Pasteurs
en l'Eglise Françoise de Londres.

A Londres.

Avec douze exemplaires
des Cantiques.



252.

**FRANCISCUS JUNIUS¹,
to JOANNES MARQUINUS².**

Leiden, Wednesday, 10 January 1596, N. S.

§ 1. *I have received your long expected letter. 2. You have done well in visiting your Universities, and it was very friendly of you to tell me that they praise my work, which I regard as an indication of what I ought to be. 3. I am glad that you have seen (John) Lloyd, and that I have an opportunity of replying. 4. I have spoken to Raphelengius about the tract of Barlaam, and he wishes to know what size the book will be. He does not expect great profits from small books. 5. The death of (William) Whitaker is a great blow to us all and to the church. 6. I write to (John) Lloyd. 7. We are going on here as usual; the climate does not suit me, but that is of no consequence, provided we serve God and His Son. 8. Farewell and salute the brethren and your colleagues.*

S. Literas tuas accepi, mi Marquine, easque (ne quid dicam amplius) diu expectatas. Mirabar tamdiu abs te nihil literarum. Vides quid sit: eo plus laboris habes in te excusando, quam fuisses habiturus in scribendo. Sed non est tibi res cum moroso atque aspero creditore: excusationem tuam accipio. Neque verò tam iniquus sum ut illam urbanitatem tuam qua multa a te mihi deberi prædicas inurbano officio compensem, multaque a te propterea repetam cum nihil aut parum debeas. Sed bene est: gratum animum recognosco tuum, et gratias de eo habeo. Quod Academias vestras inuisisti, factum bene: quòd meam operam in eis prædicari narras, factum amicè. Sed quo loco putas apud me has prædicationes esse? Ego aliorum prædicationes eas esse statuo, quæ hominem imprudentem probent, prudentem doceant quid præstare debeat, non quis sit, sed quem esse oporteat, pium verò atque studiosum ad officium magis capessendum acuant. Quicquid est tamen in me, id

¹ Also called François Dujon; see Letter No. 172, note 12.

² Joannes Marquinius, who had studied at Leiden at the expense of the Dutch Church, London, and was appointed Minister of that Church in 1594, died in London 1 December 1599 of consumption; see Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 154 sq.; Moens, *Registers of the Dutch Church, London*, p. 208, where the date of his appointment is given as 1597.

quia Christo, Ecclesiæ, et fratribus meis debeo, non desinam
facere quæ possum, et tibi ipsi, quum erit quod desideres in
illo nostro studiorum genere, commodare. *Dominum* Luidum³ a 3
te conuentum gaudeo, et mihi commoditatem oblatam rescribendi.
De Barlaami⁴ libello egi cum *Domino* Raphelengio⁵: nec recusat 4
conditionem, nec accipit: quæsiuit quantus liber esset, et alia eius-
modi, ad quæ respondere non potui. Vis dicam? fructum præsen-
tem cupit, quem ex paruulis libellis et nondum ita cognitis non
videt magnum. Cogitabit tamen. De *Domini* Whitakeri⁶ obitu 5
affecisti me, ac potius nos omnes et Ecclesiam suam graui vulnere
affecit Deus. Qui plagam imposuit, idem curaturus est. Tamen
a factionibus metuo. *Domino* Luido³ rescribo: curabis (si placet) 6
litteras prout te facturum recepisti. Nos hîc de <more>⁷ agimus, 7
et regionis ventos satis incommodè ferimus: sed quid ista, modò
seruiamus Deo et *Domino* nostro? Tu verò, mi Marquine, vale 8
in *Domino*, et reliquos fratres ac collegas tuos a me saluta
amantissime. Lugduno Batauorum die Mercurii x. Januarii 1596
stilo nouo

Tuus

Fr. Junius.

Addressed:

9

Reuerendo viro fratri charissimo
Domino Joanni Marquino, pio
et fideli seruo Dei
Londini.

³ John Lloyd, or Lhuyd, nearly related to Humph. Lhuyd, was born at Denbigh, educated in Wykeham's school, admitted perpetual fellow of New College, Oxford, in 1579, and became, in course of time, an eminent preacher, and in 1598 vicar of Writtle in Essex. He was the first that published *Barlaamus de Papæ principatu, Græcè et Latinè*, Oxon. 1592, which was afterwards published again by Cl. Saluasins. He died in 1603: Wood, *Athenæ Oxonienses*, i. 738.

⁴ A monk of the order of St Basil, who flourished in the 14th century; see Zedler's *Universal-Lexicon*.

⁵ Franciscus Raphelengius, the celebrated printer of Leiden; see Van der Aa, *Biographisch Woordenboek*.

⁶ William Whitaker, who died 4 December 1595: see Letter No. 179, note 5.

⁷ The Letter is injured here by the seal; an *m* and *r* are still visible.



253.

**PETRUS BERTIUS¹,
to JOANNES MARQUINUS².**

Leiden, Thursday, 18 January 1596.

- § 1. *There is a Polish nobleman in London, with whom I was on very friendly terms at Strassburg three years ago. As he informed me lately that he had settled in England, I wrote to him and asked you to deliver my letter. You will oblige me by delivering to him also the enclosed parcel and showing him and his household all possible courtesy. 2. His brother the Woiwod of Cujavia is a zealous champion of the pure religion in those places. 3. I was grieved to hear of the death of (William) Whitaker. 4. Please tell me the condition of your Church, and what is done in your country. In return I will write to you about our affairs. 5. Farewell and salute (Jacobus) de Koninck.*

Domine Marquine, amice et frater,

Absentem absens compello. Est apud vos Londini Gene-
rosus quidam Baro Polonus, quicum Argentorati magna mihi
ante triennium hoc ipsum, familiaritas intercessit. Is quum ad
me nuper scripsisset se in Anglia constituisse non potui com-
mittere quin ad ipsum litteras darem. Sed paratio opus erat;
qui inquireret, qui litteras ad ipsum deferret. Ergo ad te itur.

¹ Petrus de Bert, born at Beveren in Flanders, was brought over to England by his parents when, a few months after his birth, they took refuge in this country, to escape the religious persecutions in their native land. After having attended a school near London, he continued his studies at Leiden, and in 1582 became himself a teacher at Antwerp, Ostend, Middelburg, Goes and Leiden. In 1591 he accompanied Justus Lipsius to Germany and resided for some time at Heidelberg and Strassburg. In 1593 the University of Leiden appointed him under-regent of their theological college and afterwards librarian of their library. In 1606 he was appointed regent of the College, but being a follower of Arminius, he incurred the hatred of the Gomarists who compelled him to resign, and though the University appointed him Professor of Philosophy, he was soon discharged. Deprived of all means of existence he went to Paris. But the ministers of the French Protestant Church refused to admit him to their congregations. Having embraced Roman-Catholicism he was appointed professor of eloquentia in the College of Boncourt and in 1622 Royal Historian and Professor of Mathematics. He died 13 October 1629: Van der Aa, *Biographisch Woordenboek*.

² See the preceding Letter, note 2.

Facies autem mi Marquine rem amicitia nostra dignissimam si et fasciculum hunc ipsi inscriptum dederis, et quae praeterea humanitatis officia in peregrinum abs te poterunt proficisci³, ipsi et famulatio omni exhibueris. Fratrem habet Voiuodum siue 2 Palatinum Cuiouiensem Religionis purioris in illis locis propugnatorem acrem ac penè inter Magnates vnicum. Ipse egregiè doctus, humanus, comis, ad virtutem natus factusque. Si quid vicissim ego vlla in re tua possum, impera: Me vide, non Lubentia⁴ ipsa lubentius te iuuerit, quam ego. Dominum Whita- 3 kerum⁵ obijisse ex tuis ad Dominum Junium⁶ litteris intellexi, et, pro eo ac debui, dolui. Videtur omnipotens Deus nobis malum minitari, ob ingratitudinem securitatem et profanitatem nostram in corusca hac Euangelij luce. Charitas, pietas, Religio, parentum virtutes fuerunt; nunc plerisque ea in ore, paucis in penito⁷ pectore sita sunt. Tu mi Marquine scribe ad me de 4 Ecclesiarum vestrarum statu, quae suboles succrescat; quid in Republica vestra agitetur. Ego omni officio omnique studio contendam vt de rebus nostris te pariter faciam certiozem. Vale et 5 Dominum Regium⁸ virum doctum et bonum, quem aequè ac puer olim, nunc etiam obseruo et colo, officiosè a me saluere iube. Datum Lugduni Batauorum in Collegio Theologiae Illustrum Ordinum Hollandiae et Westphrisiae. xvii I Januarij cIdo Id xCvi.

Tuus si non excidit

P. Bertius.

Addressed:

6

Ornatissimo viro

Domino Joanni Marquino Ecclesiae

Christi Ministro fideli,

Londinum.

³ MS. *proficisci*.

⁴ Plaut. asin. ii. 2. 2.

⁵ See the preceding Letter, § 5 and Letter No. 179, note 5.

⁶ Franciscus Junius: see the preceding Letter and Letter No. 172, note 12.

⁷ Plaut. cist. i. 1. 65.

⁸ Jacobus Regius, see Letter No. 127, note 13.



254.

FRANCISCUS JUNIUS¹,
to JOHANNES MARQUINUS².

Leiden, Thursday, 5 December 1596.

§ 1. *Your affection for me causes you to attribute qualities to me which I do not but ought to possess. 2. I am glad that you forwarded my letters, and that Jonas has arrived safely; I write to him through this young man who starts for your town. 3. I now come to your question whether the Lord's Supper is to be administered to the children of believers just as to adults. You produce various arguments to prove the affirmative. In the paragraphs following I will demonstrate a negative with respect to infants unable as yet to answer for themselves.*

Salutem a Domino.

Pro amore tuo, mi Marquine, facis, non pro merito meo, ¹ quòd ita scribis ad me, et mihi tribuis quæ non sunt: doces nempe quæ inesse oporteret, et quæ in me desiderari et seio et gemo. Sed ignosco tibi in illo amore tuo, et facilè excuso memor illius dicti *Τυφλοῦται τὸ φιλοῦν περὶ τὸ φιλούμενον*³. Literas meas a te curatas esse bene est. Jonam incolumem ² venisse ad vos gaudeo: iam ipsi rescribo per hunc adolescentem, qui istuc proficiscitur. Ad problema tuum venio, ne tem- ³ pus frustra conteramus. Quæris an fidelium infantibus vt ipsis adultis sit ministranda Cœna Domini. Ad probandam affirmationem argumenta varia adfers, sed quæ tamen duobus concluduntur. Sed vt tibi per me, si fieri potest, satisfiat, singula eodem ordine persequar, et negationem de infantibus qui se ipsi probare nondum possunt confirmabo.

1. Ad quos pertinet nouum fedus aut testamentum per ⁴ sanguinem Christi. vt loquitur Apostolus 1. Cor. 11. ad eos pertinent et sacramenta eiusdem federis aut testamenti:

¹ See Letter No. 172, note 12.

² See Letter No. 252, note 2.

³ Plutarch de discern. adul. ab amico 1.

Ad fidelium infantes pertinet nouum fedus, etc. Ergo

Conceditur maior propositio, si rectè intelligatur, et tota 5 argumentatio. Sed verbum pertinere est æquiuiocum. Nam alia pertinent iure, alia vsu. Dum hæres est infans, pertinent ad ipsum bona, sed non vtitur eis tamen et disponit de eis⁴ arbitrato suo: pertinent ad eum iure, non autem vsu, donec ad vsum lege et instituto sit intromissus. Ad infantes autem paruos fedus quidem pertinet iure et vsu in Christo, sed sacramenta hæc iure, non vsu pertinent. Cur? inquires: nempe quia discernuntur lege atque instituto. Nam legis verba sunt, hoc facite in 6 memoriam mei. Hanc verò memoriam Apostolus circumscribit dicens, mortem Domini annunciabitis vsque quò venerit: item, exploret autem quisque seipsum, et ita de pane illo edat, etc. item, non discernens corpus Domini. Jubet ergo lex vt communicaturus exploret se, vtque communicans discernat corpus Domini, et annunciet mortem illius. Hoc infans non potest: donec possit, excluditur: dum potest, præcipitur. Jus habet simpliciter: ad vsum conditio ista requiritur. Consequens itaque syllogismi negatur, si ad infantes pertineant sacramenta, non esse deneganda: quia iure quidem pertinent ad eos semper, at non semper vsurpatione; cui sua conditio lege adtexta⁵ est.

2. Ad quos pertinet signatum, quod maius, ad eosdem 7 pertinet signum, quod minus est. Ad infantes fidelium pertinet signatum. Ergo.

Eadem planè cum præcedente ratio: quod tu ipse facile animaduertis. Et solutio eadem. Nihil amplius itaque sum additurus.

3. Quos Christus alit carne et sanguine suo, eosdem vult 8 ali pane et vino in cœna: Infantes fidelium alit carne et sanguine suo: Ergo.

Conceditur argumentatio tota, si bene intelligitur. Sed propositio indefinita est. Vniuersalem si feceris dicendo quoscunque Christus alit, etc. etiam concedi potest, sed cum distinctione legitima, nempe quando ex lege et instituto vult ali

⁴ Gerdes, who published the present Letter in his *Scrinium Antiquarium*, i. 272 sqq., prints *eis pro arbitrato suo*, but *pro* is not in the MS.

⁵ Gerdes *adtexta*, but wrongly.

pane et vino. Neque enim es nescius vulgaris illius dicti, præcepta negantia (vt Scholastici loquuntur) obligare ad semper, at præcepta affirmantia, non obligare ad semper, sed cui, quando, quomodo conuenit. Propterea Deus per interdictum proposuit Decalogum ferme⁶ totum. Exempli causa, Ne dicas falsum testimonium, semper obligat: et⁷ 'ad' semper⁷ nunquam enim licet falsum pro testimonio dicere. At testimonium ede veritati, semper quidem obligat, non tamen ad semper, quia et tempus est quum taceri oporteat. Quando igitur alendi sunt pane et vino Cœnæ qui aluntur carne et sanguine Christi? nempe quando tempus est secundum Ecclesiam ordine et tempore instituto, et secundum ipsos dispositione⁸ conueniente, nimirum ea quam præscripsit lex. Alioquin si semper sacramento alendi essent vt semper aluntur veritate, nunquam non essent percipienda sacramenta. Manet igitur hic quoque institutum diuinæ legis et conditio eius quam antè expressimus.

4. Quibus competit vnum sacramentum noui federis, iisdem 9 et aliud competit: nam idem in vtroque est signatum.

Infantibus vnum competit, nempe baptismus. Ergo.

Hic primum tollenda verbi 'competit' homonymia, vt de verbo 'pertinere' dictum. Deinde vbi de vsu agitur, neganda maior: et ratio est euidens: nam idem est quidem (vt ais) in vtroque signatum, at non eadem ratio, idemque modus. Ratione differunt: nam in Baptismo vita mortuo datur, in Cœna alitur viuens. Itaque et modo differunt: nam in baptismo Deus solus operatur ex promisso, in Cœna Deus agit et nos agimus ex condicto: harum verò partium infantes nondum sunt capaces.

5. In veteri testamento fidelium infantes vtriusque sacra- 10 menti facti sunt participes, circumcisionis et Paschatis: ergo in nouo testamento fidelium infantes debent participes fieri vtriusque sacramenti, baptismi et Cœnæ, quæ sacramentis illis successerunt. Antecedens negatur: nam lactabantur ordinariè infantes triennium⁹, vt omnes Hebræi ex historia Samuelis et aliis locis agnoscunt: saltem non solido cibo vtebantur, sed lacte aut pulte. Deinde Moses negat Deuter. 16. v. 5 et 6. quum Pascha non alibi quam Hierosolymis mactari iubet.

⁶ Gerdes *ferre*, but wrongly.

⁸ Gerdes omits *dispositione*.

⁷ Added above the line.

⁹ Gerdes prints *per triennium*; but *per* is not in the MS.

Huic enim mandato est ἀνάλογον, non alios comedisse quàm qui potuerunt iter facere, et de actionibus suis institutoque Dei saltem aliquatenus cognoscere. Atque hoc ipsum Samuelis exemplo confirmatur, quem domi detinuit mater donec factus esset per ætatem valentior, nec processit ad dies festos.

6. Qui insiti sunt in Ecclesia et in corpore Christi, debent etiam fieri participes communionis illius quæ est inter caput et membra ac inter membra inuicem, quod fit in Cœna Domini.

Fidelium infantes sunt insiti in Ecclesia et in corpore Christi : Ergo.

Conceditur maior addita salutari clausula (vt loquuntur) conditionis¹⁰, debent fieri participes communionis, nempe legitimè¹¹ ex institutione Christi et conditionibus illius quas antè ex verbo Dei ostendimus. Conclusio non amplius inferre potest.

7. Vtrumque probat Apostolus 1. Cor. 10. 16. 17. Panis fractus est communio corporis Christi. Poculum benedictionis est communio sanguinis Christi. Item, quia vnus panis est, qui panem hunc edunt vnum corpus sunt: et qui vnum corpus sunt, siue adulti siue infantes, ex vno illo pane participare possunt ac debent.

Loci Pauli de sacramento loquuntur in se, non de modo communicantium, et legitima constitutione ipsorum, quæ alibi describitur: hoc⁷ itaque nihil ad institutum facit. Quodd ad corollarium, ex⁷ parte⁷ conceditur si bene intelligitur, nempe communicare possunt ac debent quicumque legitimè dispositi et comparati sunt: sed infantes non sunt legitimè comparati: quum legitimè comparati sunt, tum possunt ac debent. Non valet consequentia (vt loquuntur) a non distributo ad distributum.

8. In Ecclesia Africana et Romana solent etiam infantibus ministrare Domini cœnam. Quod observatum est ab Apostolorum temporibus ad Papam Innocentium tertium anno 1215.

¹⁰ MS. *exceptionis*, but crossed out and *conditionis* written above it.

¹¹ Gerdes omits *legitimè*.

¹² Gerdes (l. e. 276) remarks: "Nota satis est de Eucharistia Infantibus olim data, Historia, quam ante paucos annos singulari commentario illustravit Petrus Zornius Berolin. 1736, 8^o. Fuit enim ea Infantum communio solennis tertio quartoque seculis, imò etiam sequentibus, docente Dallæo in libris *de Usu Patrum*, qui simul evineit, quam Patres ad unum ferè omnes necessitatem Eucharistiæ infantum docuerint, et quam ab iisdem inde à Cypriani ævo usque ad seculum duodecesimum Infantibus S. Cœna data fuerit....."

sub quo Pontifice in Concilio Laterano decretum est non ministrandam infantibus cœnam.

Propositio 1. particularis est: nam id Ecclesia vniuersa ¹⁴ minimè obseruauit. 2. falsa est de priscis temporibus Ecclesiæ primitiæ: nam id apertè ex Justino martyre constat Apolog. 2. et ex Irenæo, vbi conditiones antecedentes disertè apponuntur. 3. non antè infantibus fuit data, quam vbi opinio de simplice necessitate signi, et coniunctione eius cum re signata inualuit, vt apertè ex Augustino videmus de peccatorum meritis et remissionibus contra Pelagianos lib. 1. cap. 20. quod vitium est peruetus et falsa hypothesis. 4. ne omnibus quidem infantibus dabatur, sed iis qui percipere sermonem poterant aliquo modo, vt ex eodem constat lib. 3. de Trinit. cap. 10. et aliis locis consimilibus. Quod de Laterano Concilio dicitur non est disertè in actis Concilii, si bene obseruani: Sed ab historicis adducitur. Sit sanè: ergo particularis error tum correctus est. Est autem de hac ipsa quæstione in operibus Lutheri digna lectu epistola. Ego Pauli interpretationi et instituto Christi acquiescere nos puto oportere. Vale in Domino. Raptim Lugduno Batauorum die Jouis v. Decembris 1596.

Tuus
Fr. Junius.

Addressed:

15

Reuerendo viro, *Domino* et fratri charissimo
Domino Johanni Marquino pio
et fideli seruo Dei in
Ecclesia Belgica
Londini.

Endorsed:

16

An Infantibus Cœna danda.



255.

LUCAS TRELCATIUS¹,
to JOHANNES MARQUINUS².

Leiden, Sunday, 15 December 1596.

§ 1. *I thank you for your letters congratulating me on my church and my wife. 2. We are both well, and I expect to become a father. 3. I am serving in (the Dutch as well as in the French church), but wish that I could confine myself to the latter. 4. The condition of our University you will learn from (Jacobus) Regius.*

S. P. Tam gratæ mihi litteræ tuæ mi Marquine quam affectus tuus mihi gratus qui dictavit illas; Vtrisque respondere animus et officium, illis quidem hoc tempore, huic et nunc et in æternum. Quod gratularis mihi de Ecclesia et vxore, amicè facis, amanter etiam quod laudes³ admisces, amorem agnosco, non illas velim etiam a te mihi occasionem datam, officij vtriusque rependendi, illud arripiam quod datur; Ecclesiam in qua præes jure tibi gratulor quod celebris sit numero, et pietate auditorum, vno verbo, quod te digna: Cum laude maxima in ea doces, sic relatum est et sic credo, fidem faciunt, quæ de te hic nobis concepta spes et opinio et quæ spem nostram, multo superavit fama, gaudeo in Domino. Macte animo, Despondisti tibi Ecclesiam, maritum age. Præcipuum istud est, sed tamen subordinata non pugnant, quid si despondeas tibi ali-

¹ Lucas Trelcatius, Junior, was born 25 April 1573 in London, whither his father had been driven by the civil war in France. The son preached the Gospel already at the early age of seventeen. After having been minister to the Walloon community of Leiden for some time, the University of Leiden appointed him Professor of Theology in 1603. He died 12 September 1607. His father who died in 1602 had also been minister to the same community and professor of Theology in the same University of Leiden: Van der Aa. *Biographisch Woordenboek*.

² See Letter No. 252, note 2.

³ Added above the line.

quam e foeminino genere, et hic maritum ageres? Habes consilium amici, habes exemplum, eo^{que} si mihi credis (experto) non hærebis. Portus est vitæ nostræ et studiorum, matrimonium. Juventus mare est, nunquam quiescit quin suas habet tempestates et procellas, Periculum est illi³ a naufragio castitatis. terreo te? ne metue verba sunt quibus si credis, benest; si non, nec pejus erit. Cæterum de statu nostro hæc habe² Ego et costa mea valemus, De prole laboramus, vis secretum? Sum maritus in facto, pater in fieri, Quin amplius dicam, Parturiunt montes⁴. Sed ludicra omitto, seria habe, In vtraque³ Ecclesia hic laboro, vtinam tantum in Gallica, trahor ad noua onera, Deus misereatur, cui servio. De Academia intellexeris⁴ ex Regio⁵ quem saluto, Cæterum quod litterarum colloquium institui posthac si placet et Deus dederit, foueamus, gratum erit et officium amicum spondeo, Saluebis a patre, vxore et amicis. Raptim Lugduni Batauorum 15 Decembris 1596.

Tuus vt suus Lucas Treleatius
Filius

Addressed:

5

Reverendo in Christo fratri
Domino Johannj Marquino, Ecclesiæ
Anglo-Belgicæ, quæ est Londinj
Pastorj fidelissimo.
Londinum.

⁴ Hor. *ars poet.* 139.

⁵ Jacobus Regius, see Letter No. 127, note 13.



256.

JOSEPH SCALIGER¹,
to THOMAS OLIVERIUS².

[Leiden], Friday, 11 April 1597.

§ 1. *In your skirmishing with words, whereby you indicate what you consider to be my errors, I recognize your goodwill towards me, and am quite convinced that you desire to correct rather than reprove me. You have, however, been dreaming, and the observations with which you begin are so absurd that I do not think it worth my while either to refute you or to set you right. 2. I have never been able to see what you aim at. You will have to study the matter a little more carefully if you wish to teach me. If the person, with whom I am angry, as you say, has never yet once hit on the right thing, how could you, who admire him so much, hope to fare better? Have done with your wranglings; you will never get at the truth in this way. 3. What do you mean by saying that I am angry with him? I am not angry with anybody, and certainly not with an insignificant pedagogue. Nor are my feelings towards you altered. I mean to write frequently to you, and I hope that you will do the same. 4. I expect a copy of the book of Adrian Romanus, the mathematician, from himself. 5. Excuse my bad writing.*

Jos. Scaliger Doctissimo viro Thomæ Oliuerio s.

In tua illa uelitatione animum tuum in me propensum
agnosco, qui ea indicaris, quæ putabas a me errata. Neque enim

¹ Joseph Justus Scaliger, born at Agen in 1540, received his first education chiefly from his father, Julius Caesar Scaliger. In 1558 he proceeded to Paris and spent four years at the university there, and taught himself Greek. In 1563 he was introduced to Louis de Chastaigner, the young Lord of La Roche Pozay, in whose company he travelled to Rome and other parts of Italy, England and Scotland, and during these travels became a Protestant. He returned to France and remained there for some years till the massacre of St Bartholomew induced him with other Huguenots to retire to Geneva, where he was appointed a professor in the Academy. But hating lecturing and bored to death with the importunities of the fanatical preachers, he returned to France and made his home for the next twenty years in the chateaux of his friend the Lord of La Roche Pozay, devoting himself almost entirely to writing and publishing books which showed how far he was in advance of all his contemporaries as a scholar and a critic. When Lipsius retired from Leiden in 1590 the University endeavoured to obtain Scaliger as his successor. He declined at first, on account of his hatred for lecturing. But when a year later the offer was renewed, and the University pointed out that he would not be required to lecture, that they only wished for his presence, and that he would remain master of his time, he accepted it, and in the middle of 1593 he arrived at Leiden, where he passed the remaining years of his life, never returning to France. He died 21 January 1609. See *Encyclop. Britannica*; Van der Aa, *Biographisch Woordenboek*; his Life by Jacob Bernays, Berlin, 1855, 8°.

² He published: *De Sophismatum Praestigiis cavendis admonitio*; *De rectarum linearum parallelismo et concursu doctrina Geometrica*; *De missione sanguinis in pueris ante annum*

fecisse videris, nisi studio me corrigendi potius³ quam reprehendendi. Eo nomine tibi gratias ago, mi Oliueri. Sed scito valde te hallucinatum esse, neque semel verum dixisse. Quod si tempus, rem caram, perdere tanti facerem, nullum negotium esset et tua confutare, et, quod caput est, te in viam rectam reducere. Sed hæc tanti non sunt. Et præterea tam absurda erant ea, quæ initio posuisti, vt animus aut voluntas mihi defuerit reliqua persequendi. Quare abieci a manibus. Nihil enim inde neque quo melior fiam, neque quo doctior, depromi posse videtur. Cæterum quis fuit scopus tuus? quid vis tibi? ² Profecto ego nunquam capere potui. Sane, tibi serio dicam, mi Oliueri, oportet, vt ea diligentius tractes, si vis ea me docere. Si ille, cui tu me iratum esse dicis, ne semel quidem verum dixit, tu, qui illum tam admiraris, quid post illum melius te dicturum sperasti? Oro te abijce has uelitationes, et ἐριστικὰς σκιμαχίας. Nunquam ita verum erues. Video me tibi male notum esse, et de paralogismis futilibus totum me æstimari. Male, inquam, me nosti. Quid volebas, cum scribebas me illi ³ tuo iratum esse? Ego ne ulli iratus! et si cui iratus, ego ne vlli pædagogulo! Tam uerum, quam quæ in vltimis literis scribis, mihi animum mutatum ob uelitationem illam tuam. Neque meus amor in te hoc patitur, neque tuum erat tam præcise de me iudicare. Ego ne ob illam uelitationem, in qua nihil est, quod aduersus me faciat? Sed hæc hactenus. Scito et te mihi carissimum esse, et plurimum a me fieri, et nullam libertatem loquendi nec reprehendendi tantum apud me valituram, vt me de tua erga me voluntate sequius existimare cogat. Ego quam frequentissimas ad te potero mittam. Tu fac, oro, vt vicissim frequentes operam literarum. Expecto librum in me Adriani ⁴ Romani Mathematici⁴, quem puto ab ipsomet accipiam. Si ego

decimum quartum Diatribe Medica: De circuli quadratura Thesis Logica... 4^o Cantabr. 1601; Frankf. 1605. 8^o; *The new Handling of the Planisphere*, 1601. See Lowndes' *Bibliographer's Manual*.

³ Added above the line.

⁴ Adrianus Romanus, a physician and mathematician, was born at Louvain in 1561, studied at Cologne, visited Italy and, on his return to his native country, practised at Huy. In 1593 he was appointed teacher of medicine and mathematics at Würzburg, and afterwards in Poland. He travelled through Hungary, Germany and Bohemia and died at Maintz on 3 May 1615. The work to which Scaliger refers, and in which Romanus endeavours to refute him, is entitled: *Exercitationes cyclicæ*, and was published in 1597: Zedler's *Universal-Lexicon*.

hallucinatus sum, saltem non pœnitet me nobilia ingenia exci-
tasse. Vale, mi Oliueri, et me ama. 5
III Eid. Aprilis Julianas.
CIO . IO . XCVII. Ignosce pessimæ scripturæ. Instat enim Gallus
adolescens, qui has tibi allaturus est: neque patitur me com-
modius ad te scribere.

Addressed:

6

Doctissimo uiro Thomæ Oliuero
Medico
Suffolciam Angliæ Bureæ S^{ti} Edmundj.



257.

**FRANCISCUS JUNIUS¹,
to JOANNES MARQUINUS².**

Leiden, Wednesday, 7 May 1597.

§ 1. *I have received with thanks your letter and one from () De Vado, accompanied by his pamphlet. 2. It is kind of you to assent to my reply in accordance with the teaching of Christ and St Paul, and I am glad that you remind me of the urgency of others. Those who consider the relation of Baptism and the Lord's Supper analogous in their communication, err greatly. For in every sacrament some things are common, and some peculiar, and should not be confused. Communion with Christ is common to Baptism and the Lord's Supper, but yet it differs in its manner and condition. 3. Again, in baptism the only essential condition is a covenant; in the Lord's Supper also faith, according to Christ (Joh. vi).*

S. P. Literas tuas accepi, mi Marquine, et Domini de
Vado alteras cum libello eius. eius officii nomine gratias tibi et
illi (vt æquum est) habeo. Quod acquiescis responsioni meæ
ex Christi et Pauli (vt docti sentiunt) instituto, facis quod

¹ See Letter No. 172, note 12.

² See Letter No. 252, note 2.

æquum est: quòd instantiam aliorum adfers, facis quod gratum. Itaque sic habeto. Qui rationem Baptismi et Cœnæ in communicatione putant *ἀνάλογον*, ii falluntur plurimùm. Etenim in omni Sacramento alia communia sunt, alia singularia, et quidem inter se minimè confundenda. Communis est baptismo et Cœnæ, communio Christi: sed modo et conditione differens. In baptismo essentialis modus purè diuinus est introitus Christi in nos, qui nos in se et in Ecclesia inserit: in Cœna modus coniunctus est, a Christo, et nobis. nam Christus se tradit suis, et sui accipiunt et comedunt ipsum. Modus ergo³ est omnino differens. Tum in baptismo sola conditio essentialis est fedus: in Cœna, etiam fides, auctore Christo, Joan. 6. Quod autem adulti ad baptismum apportant fidem, etc. hæc non est conditio essentialis baptismi, sed subiecti accidentaria, nempe quia adultus est et rationis capax. Itaque in omnibus baptizandis requiritur fedus, non fides: in communicantibus Cœna et fedus et fides siue professio fidei. Quid plura? ipsa ratio analogica id docet: nam infantes inde a principio lauari possunt, solidum cibum capere non possunt. Lauantur baptismo etiam infantes: solido cibo non nisi grandiores pascimur. Nec verò Paschate pascebantur nisi grandiores, qui patres suos consulebant cur iste ritus fieret et quid sibi vellet Exodi 13. et alibi. Hæc tibi volui paucis indicata, vt si forte opus est tibi sit ad manum quod aliis subministres. Vale in Domino cum cæteris fratribus et collegis, et memento mei in tuis precibus. Lugduno Batauorum die Mercurii vn Maii 1597

Tuus
Fr. Junius

Addressed:

5

Pietate et doctrina instructissimo
Domino Joanni Marquino, pio et fideli
seruo Dei in Ecclesia Belgica
Londini.

³ Added above the line.



258.

The CONSISTORY of the DUTCH CHURCH, NORWICH¹,
to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Norwich, Saturday, 21 May 1597 [O.S.].

§ 1. *We could wish that the condition of our poor church were such that there would be no occasion for writing this letter to you, to request assistance from you. 2. But by a long spell of high prices, the continuous insignificant trade, the great and daily increasing number of the poor, while on the other hand the small number of wealthy persons decreases incessantly, our need is so great that we hardly see how to bear it any longer, without looking for help from other churches and communities, a state of things which perhaps you have heard of or learned by experience. 3. Therefore our need compels us to request you to show your liberality to our indigent community, as did the people of Macedonia and Achaia in the days of St Paul to the poor saints of Jerusalem. 4. We do not think it necessary to use many persuasions, as you know your duty from the Word of God, and have shown your readiness and liberality with respect to former petitions from other churches, which we trust you have not yet abandoned. 5. Hence we considered it better to inform you of our need, and to request your assistance, rather than try to bear any longer what we can suffer no further, and which may cause the dispersion of the community to the great grief of all devout members of Christ, and especially to the great pain, burden and desertion of the poor of this community, some of whom are old, others ill, lame, deaf, blind, or insane, others tormented by the devil, or troubled in their consciences, and many orphans. We trust, therefore, that the brethren will assist us. 6. Commending you to the protection of the Almighty...*

Ghenade ende vrede door Jesum Christum Amen

Eersaeme, jonstighe, *Lieue* ende beminde broeders, mede-
aerbeyders in den wercke des Heeren: wy hadden geerne ge-
wenscht dat den stant ende conditie onser aerner kercke alsoo
waere gheweest, als dat wy niet behoeft en hadden dese oor-
sake gheladht te hebben, om aen u *Lieden* te schryuen ende
met assistentie van u *Lieden* te versoecken, u *Lieden* lastich
te vallen, doch dewyle het alsoo is, dat in regard van den
langduerenden dieren tyt, de continuele cleyne neerynge, het
groot ghetal der aermen daghelicx toenemende, daerentegen het

¹ With this Letter compare also the Letter following.

cleyen ghetal der ghener die van vermoghen syn gheduerichlyck
afnemende ende verminderende, den noot hier soo groot is, als
dat wy het niet wel langer en sien te houden, sonder hulpe
ende assistentie van andere kercken ende ghemeynten te soecken:
als wy achten dat het u *Lieden* wel kenbaer wesen mach, niet
alleenlyck door hooren seggen, maer in sommiger respecten door
het gunne, dat ghy lieden in het gemeen met ons (ende dat
door *ervaertheit* ende *experientie* selue) beuynt waer te wesen.
Soo is het dan dat wy veroorsaect ende ghedwonghen syn (den 3
noot ons daer toe perssende) van u *Lieden* goede broeders
vriendelicken te begeeren ende te bidden u *Lieder* mildicheyt
aen onse schamele ghemeynte te willen betoogen, als die in
Macedonië ende Achaïe in de dagen Pauli des Apostels aen
de aerne heyiligen te Jerusalem bewesen hebben: Den welcken het
goet gedocht heeft de selue wat van het haere mede te deylen.
Rom. 15. 26. Vele redenen der perswasien tot beweginge, en 4
achten wy niet dat wy verder behoeven, aen onse Christelicke
medebroeders te ghebruycken: Die voor eerst ende voor al,
genoechsaemlick wt Godes woort onderwesen worden, ende daer
wt alreede wel geleert hebben, wat sy in desen deele behooren
te doene. Daer nae die oock in voorige tyden, wt ghelycke
petitien van andere kercken aen hen *Lieden* gedaen, haerlieder
breytheit, gewillicheit, ende mildicheit in de versamelinghe ende
Contributie der aermen bewesen hebben. Van de welleke (soo wy
ten dage vastelyck vertrouwen) sy in het minste niet afgegaen en
syn. Het welcke ons daerom oock als nu eensdeels beweecht heeft 5
lieuer aldus onsen noot de broederen te kennen te geuen, ende
haere hulpe ende assistentie te versoecken, dan dat wy met langer
wtstel te maecken, dat soecken wt te houden, tweleke wy *niet* en
connen. ende also ten lesten dit mochte gheschieden, datter
een verstroyinge der gemeynte alhier comen soude; ende dit
als tot het groot grýef aller vromen lidtmaten Christi. Soo voor-
nemelick tot de groote smerte, beswaeringe, ende verlatinge der
aermen deser gemeynte, waer van de sommige out, andere sieck,
andere lam, andere doof, andere blind, sommige sinneloos, sommige
van den Satan bestreden, Sommige inder Conscientie benaut, ende
in somma vele weeskinderen zyn. Wel, om de Broeders niet met
vele meer woorden lastich te vallen, Dit is het. dat wy de

broederen cortelyck voorder voordragen, Dat sylieden met dese onse petitie ons ter assistentie in desen onsen grooten noot jonnende te volbrengen, als den Heere een aenghenaemen dienst doen sullen, soo ons aen henlieden grootelicx ghehouden maken ende tot alle tyden waer in wy connen ofte mogen tot haeren dienst wederom bereyt ende gewillich verobligeren sullen. Hier- 6 mede dan

Onse goede, vrome, ende Christelicke Broeders de tuitie ende bewaeringe des Almachtigen Godts beuelende, bidden wy hem ootmoediclycken, als alle andere u *Lieder* heylige studien voorspoedich te willen maken, soo oock den aerbeyt welcke ghy lieden sult mogen doen tot voorderinge deser onser saecke. By laste ende wt den Name der drie Collegien, Norwich desen 7 21^{en} May Anno 1597.

Samuel van Asche dienaer des
godlicken woordts.

Pieter de Wilde Ouderlynck
Franchoys Michaelis Ouderlinck

Oliuier Dacket Diaken

Jan Willemsen Dyaken

Pieter Boudrij } pollijtijke
Pieter de Gokelape } mannen.

No address.



259.

The **CONSISTORY** of the **DUTCH CHURCH, NORWICH,**
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Norwich, Monday, 27 June 1597 [O.S.].

§ 1. *Our great need compelled us to make our previous letter one of lamentation, and a request for help from you; but now, having learned from your letter what our good, Christian, and benevolent brethren have contributed towards the assistance of our poor church, we write this second letter to you to evince our gratitude for this benevolence, first to the Lord who moved your hearts to it, secondly to you, whom He used as instruments of compassion and liberality.* 2. *We feel greatly obliged to our brethren and wish that we could express in writing the gratitude which we feel in our hearts. We dare not make any promises of compensation or recompense, as it is not in our power.* 3. *But there is a God who has promised, and who has the power and the will, to reward, and we will pray Him fervently not to leave your benevolence towards our poor community unrewarded.* 4. *If, at any time, you should require our service, we shall be ready to do all that is in our power.* 5. *May the Lord Jesus abundantly reward your great benevolence towards our poor community.*

Ghenade ende vrede door Christum.

Eerweerdighe, gheliefde, ende goethertige Broeders, waer als wy in regard van onsen grooten noot waeren ghedwongen, het Argument van onsen voorgaenden brief te maken van clagen, ende also consequentelick, van hulpe ende bystant van u *Lieden* te versoecken: wy nu u *Lieder* brief ontfangen hebbende, ende daer wt verstaende, wat onse goede, Christelicke, ende weldadige broeders, tot hulpe, ende assistentie van onse aarme kercke, gedaen ende ghecontribueert hebben, en connen niet nalaten desen tweedden brief aen u *Lieden* te schryuen: in haer sehuen veruaetende materie van dancbaerheyt voor de selue weldadicheyt. Als eerstelyck tot den Heere die u *Lieder* herten goedichlick daertoe ghemoveert heeft. Daerna tot u *Lieden* dien hy als instrumenten des metlydens, ende mildicheyts ghe-

bruyct heeft. Onse vriendelicke, ende goede broeders hebben ² ons hier mede grootelick aen hen *verbonden*: ende wy wenschen dat wy condon met schrijuen *verclaeren* de danckaerheyt, welcke wy met onse herten geuen. Dan hier mede contenten wy ons seluen, dat wy niet en twyffelen, ofte dat onse jonstige Broeders meer respecteren willen, de begeerte onser herten, om onsseluen danckaerlick aen te stellen, dan de woorden der monden, met welcke wy sulcx mochten *verclaeren*. Van recompensatie ofte *vergeldijng*e en derven wy geene belofte maken, want de macht by ons niet en es. Dan waerin wy te ³ kort comen, Daer is een Godt die belooft heeft, ende die oock de macht ende den wille heeft, als dat hy can, ende wil *vergeldyng*e doen: Den welcken wy dit belouen vierichlick te bidden, ende door gebeden van hem te solliciteren, dat hy dese u *Lieder* weldadicheyt aen onse aarme gemeynte bewesen, niet en wille (ende dat om Christi wille) onvergouden laten. Dan ⁴ dit (Alderliefste broeders) seggen ende *verclaeren* wy voorder dat soohet tot eenighen tyden gheuele, dat ghy *Lieden* ergens in onsen cleynen dienst van doene hebbende, ende den seluen van ons soudet begeeren, dat wy alsdan ons *nyet* en sullen weygeren, ofte te soecken maken, maer sullen bereyt *ende* gewillich wesen, om te doen wat wy voor u *Lieden* connen, naer gelegentheyt der saecke. Ende aldus cesserende om met langer ⁵ redenen de Broederen moeyelick te vallen, seggen wy tot een besluit:

de Heer Jesus wille uwe groote weldadicheyt ende mildicheyt aen onse aarme, schaemele, gemeente bewesen, ryckelyck vergelden, *ende* u *Lieden* in syne genaedige bewaerynge *ende* tuitie nemen, Amen. By laste *ende* wt den naeme der drie ⁶ Collegien, in Norwhich desen 27^{em} Juny 1597.

Samuel van Asche dienaer des
godlicken woordts.

Ouderlynghen
by laste, Jan Van Harlem.

Jan Cruso.

Diaconen { Jaques de Jonghe
 { Oliuier Dacket

Polytycke { Jacop Godscalek
 mannen { Jacob Sumerman

Addressed :

7

++

Den Eerweerdigen, seer discre-
ten, ende godsaligen Broederen
des Kercken raets der Neder-
duytscher gemeente,

Tot
Londen.

Endorsed :

Recepta. 30. Junij. 1597.



260.

**FRANCISCUS JUNIUS¹,
to JOANNES MARQUINUS².**

Leiden, Saturday, 9 May 1598.

§ 1. *I am glad to learn from your letter that my two letters of last year have reached you.*
2. *As regards the genealogy of Christ, He certainly took His origin from David, but I cannot agree with you that He also took His origin from Solomon, as Scripture, which says nothing of the latter, declares that He descended from Nathan.* 3. *You say that Scripture indicates descent from Solomon in 2 Sam. vii. 12, but I think otherwise.* 4. *Nor is a descent from Solomon proved by 1 Chron. xxii. and xxviii.* 5. *Two Evangelists narrate Christ's descent in different but not contradictory ways: Matthew*

¹ See Letter No. 172, note 13.

² See Letter No. 252, note 2.

explains the race of Joseph; Luke that of Mary; the former explains the legitimate succession to the Sovereignty; the latter the natural succession..... 6. May the Lord change the affairs of your countrymen for the better. We are here as usual.

S. Ex literis tuis, mi frater, cognoui binas³ meas literas 1
superiore anno ad te perlatas esse: Factum gaudeo, et vobis
satisfactum. Benedicat Deus studiis vestris, et nostris omnium.
Alteram quæstionem adfers de Christi genealogia. De ea paucis 2
dicam quod sentio, et positis fundamentis ex tuis ipsius verbis
ad ea quæ dubia aut controuersa sunt veniam. Primum quod
ais verum est: Christum ex Dauide ortum esse constat: deinde
aut ex Schelomone, aut ex Nathane. Statuis autem ex Sche-
lomone esse: mihi non videtur. Duplex igitur incidit contro-
uersia: vna, ex vtro sit Christus; altera, quomodo inter Euan-
gelistas conueniat. Non placet Christum ex Schelomone dici:
primum, quia nusquam Scriptura affirmat, secundo quia ex Na-
thane tradit esse. Affirmat ex Schelomone Scriptura, inquis, 3
2. Schemu. 7. 12. At mihi non videtur hoc Deus dicere, et
negant præcisè verba quæ adducis, Quando completis diebus
tuis occubueris cum patribus tuis, excitabo semen tuum post te,
etc. loquitur apertè Deus non de semine præsentè, aut quod
superstes David habiturus esset (habuit autem et Salomonem)
sed loquitur de semine pòst venturo Christo, et loquitur duobus
modis de eodem Christo, 1. vt persona singulari, versu 12 et
13. 2 vt capite cum corpore, versu 14. et sequentibus. Nec 4
alia etiam est ratio locorum quos insuper adducis 1. Chron. 22.
et 28. Neque igitur hi loci probant Christum de gente Sche-
lomonis esse. Gentem verò Schelomonis intercidissee in Joascho
(vt censes rectè) falsum est: sed in Jeconia et Sedechia inter-
cidisse, verum: nam Salathiel non fuit filius Jeconia (quem
Jeremias ἀτεκνον fore pronunciauerat) sed fuit ex gente Natha-
nis, vt optimè a Luca describitur. Atque hæc cùm in Paral-
lelis, tum in Scripturæ locos aliquot annotauimus. Quomodo 5
ergo conueniet inter Euangelistas duos γενεαλογούντας variè?
Conuenit certè, quia variè tradunt, at non contrariè. Matthæus
Iosephi gentem, Lucas Mariæ exponit: Matthæus successionem
legitimam in regnum, Lucas naturæ ordinem; Matthæus de-
stringit, Lucas accuratè persequitur. Atque eò pertinet illud

Lucæ, ὡς ἐνομίζετο⁴. Non enim sibi vult Lucas quod vulgus putat, nempe vt putabatur: sed recensione suæ Lucas testes appellat censuales libros qui Augusti mandato fuerant conscripti: tamquam si diceret, vt in legitima recensione fuerat perscriptum, in actis publicis: quæ acta suo tempore adhuc exstitisse narrat Tertullianus aduersus Judæos et aduersus Marcionem, itemque Chrysostomus κώδικας Græca voce nominans. In illis autem actis Joseph ita se patrem Christi professus erat, vt ad patrem Mariæ virginis statim transiretur: nempe Christum filium esse Joseph, filium Heli, etc. Res vestrates in melius vt magis 6 magisque commutentur faxit Dominus. Nos hîc de more agimus. Deus te et fratres omneis, et Ecclesiam seruet augeatque bonis ad gloriam suam. Lugduno Bataurum die Sabbathi ix. Maii 1598

Tuus

Fr. Junius.

Addressed:

7

Pietate et doctrina præstanti
Domino Joanni Marquino
pio et fideli seruo Dei
in Ecclesia Belgica
Londini

Endorsed:

8

Litteræ Francisci Junij
de Christi Genealogia.

⁴ Luke iii. 23.



261.

CONFESSION OF FAITH OF FREDERIC IV¹.[1599]¹.

§ 1. *I have not abandoned my father's religion, which rested on the writings of the Prophets and Apostles. 2. Like my father I detest the Arian, Nestorian...ravings. 3. Like him I detest also the Sacramentarian errors; 4. as well as Calvinism and Zwinglianism, at least that which is taught by the Ubiquitarians and Flaccians. But, more fortunate than my father, I have realized that, under the name of Calvinism, the orthodox truth of Religion is disgraced in Germany by restless and ambitious spirits; though he too would have learned it if God had granted him a longer life, just as the Electors of Saxony, Augustus and his son Christian have recognized it. 5. The writings of Luther I esteem no less than my father did.*

Brevis confessio fidei Electoris Palatini
Imperatori Ratisbonæ exhibita.
Fredericus quartus Palatinus
Rhemi, Elector.

A Religione Parentis¹ optimi non defeci, cujus Religio scriptis¹ Propheticis ac Apostolicis nitebatur, qui dum vixit non in Martinum: aut Iacobum: sed in Christum credidit, et in ejus invocatione expiravit. Illam in Christum fidem, idem² Symbolum, eadem fidei fundamenta, ego constanter tueor, et tuebor. Arianos: 2 Nestorianos: Eutichianos, Anabaptisticos furores detestatus est Pater, detestor et ego filius toto corde. Sacramentarios errores, 3 (quorum sunt duo genera, eorum qui ex Sacramentis idola faciunt, et signa ut rem signatam venerantur; nec Sacramentales locutiones agnoscunt: Item qui pro nudis signis ea habent) detestatus est Pater, detestor et ego filius. Progredior 4 longius. Calvinismum, et Zwinglianismum detestatus est Pater, detestarer et ego filius, si tale quippiam esset, quale Vbiqui-

¹ Born on 5 May 1574, he succeeded his father, Ludwig V, in 1583, under the regency of his uncle, Johann Casimir. In Zedler's *Universal-Lexicon*, Vol. ix, col. 1972, this Confession is said to have been written down in 1599, and it is printed in *Miscellanea Tigurina*. II. 675.

² MS. *item*.

tarij et Flacciani fingunt. Si scilicet vel veritas: vel ejus omnipotentia, vel omnis Christi in terris præsentia negaretur. Sed hoc nomine ego sum Patre beatior, quod agnoui sub nomine Caluinismi deformari ab inquietis, et ambitiosis per Germaniam veritatem Religionis Orthodoxam, quod ipsum procul dubio agnouisset optimus Elector et Pater meus, si eum diutius Deus superesse voluisset, quemadmodum illam fraudem agnoscere cœperunt, potentissimi duo Saxoniæ³ Electores Pater Augustus⁴, et filius Christianus⁵, magnanimi et magni Iudicij Principes: laude et memoria scriptorum dignissimi. Doctoris Lutheri autem scripta non minoris ego facio, quam Pater Laudatissimus, sed illos merito pro stolidis habeo, qui omnia, quæ aliquando illi ut homini exciderunt, tanquam aurum et gemmas osculantur.

³ So in MS.⁴ Augustus the Pious, who reigned from 1553 to 1586.⁵ Christian I, who reigned from 1586 to 1591.

262.

**FRANCISCUS JUNIUS¹,
to JOANNES MARQUINUS².**

Leiden, Sunday, 4 April 1599.

§ 1. *The Dutch Church of Cologne having asked us to look out for some devout young man who might serve their Church, we think that Arnold Verbeck, who is now in England, might be invited. Hence we wrote to his father at Amsterdam, and knowing his wish we write to Arnold, who now lives with his uncle at Bradbourn in Kent. 2. As this place or any fit occasion for sending letters to it are unknown to us, we thought it better to ask you to take charge of a letter to him.*

S. Postulavit a nobis, mi Marquine, Ecclesia Belgica quæ Coloniz est, vt sibi de aliquo iuvene pio qui Ecclesiæ inseruiat

¹ See Letter No. 172, note 12.² See Letter No. 252, note 2.

prospiceremus. De ea itaque re cum amicis³ nostris cogitantes duximus commodè ad eam rem vocari posse *Dominum* Arnoldum Verbequium, qui nunc in Anglia vestra peregrinatur. Ideoque ad patrem ipsius qui Amsterodami agit rescripsimus, et comperta eius voluntate istuc ad Verbequium literas dare statuimus. Nunc agit apud quemdam auunculum suum qui versatur in Bradborn in ditione Kent, vt literis suis significauit pater. Cum itaque nobis non sit notus locus aut transmittendis literis commoditas, visum est ad te de re eadem scribere et literas ad eum cures vt per te vtrumque curaretur, literas ipsi dari, et rem studio et religione vestra commendari. Te itaque rogamus, vt id non nostra sed Ecclesiæ illius causa cures, et operam des, siquidem eum tibi notum esse confidimus, vt quamprimùm certiores simus de re tota, quò et illi Ecclesiæ consulatur quod cupimus, et nos procuratione quæ nobis demandata est, defungamur. Non vtar multis apud te; quem scio habere hanc causam commendatissimam: Confidimus enim te supra quam petimus præstiturum pietatis et charitatis officio. Tu itaque bene vale et nobis, si quid desiderabis, vtere. Lugduno Batauorum die Dominico *uij* Aprilis 1599.

Tuus

Fr. Junius communi nomine.

Addressed:

Reuerendo viro, fratri charissimo
Domino Joanni Marquino, pio et
 fideli seruo Dei in Ecclesia
 Belgica

Londini.

³ MS. *animis*, but apparently altered to *amicis*.



263.

**PETITION of STRANGERS belonging to the DUTCH and
FRENCH CONGREGATIONS of LONDON,
to HER MAJESTY QUEEN ELIZABETH.**

[London, Sunday, 29 April 1599, O. S.]

§ 1. *Having fled hither for conscience sake, they have always quietly exercised their trades for the maintenance of their families; 2. till of late years several of them have been much molested by informers for keeping house and using their trades, although they always were allowed by your Majesty's command to continue as before. 3. But now the Lord Mayor of London has sent for many of them and requires them to enter into bond to forbear to work any more within the city on pain of imprisonment. 4. They have always paid double duties to your Majesty, and made no outward show of their trades or handicrafts, and as they have to decide before next Thursday or to leave their labours, they pray your Majesty to order the said Lord Mayor to stay such proceedings against them.*

To the Queenes moste Excellent Majestie.

The humble petition of all the poore straungers generally of seuerall trades and handie Craftes, being of the Dutch and French Congregacions in the Cittie of London.

Who beinge (longtyme since) fled heather for Conscience sake out of their native Country vnder the winges of the¹ most gracious *Queen Elizabeth* of happy memory and¹ your *Majesties* most gracious protection where (by your Highnes most princely permission) they have alwaies quietly vsed their saide trades to maynteyne their families.

Vntill of late yeares that diuerse of them have ben most² grieuouslye mollested by sondry informers, for keepinge house and vsing their seuerall trades, and not beinge borne vnder

¹ *the—and*, added in the margin. It seems clear from the present transcript that the same petition was also presented later on to king James I. Compare the next three documents. Sym. Ruytinek inserts the present petition in Dutch in his *Gheschiedenissen der Nederduytsche Natie in Engellant*, p. 159, under the year 1599.

your *Majesties* obeysaunce nor beinge free denysons of this Realme, yet alwaies from tyme to tyme vpon humble suite, by your *Majesties* expresse Comaundemente discharged of those vexacions and allowed to continue as before they had done.

Notwithstanding all this; and that diuers of your *Majes- 3*
ties poore supplicantes at this instaunce are many wayes mol-
 lested & sued still by informers: yet the Lord Maiour of the
 Cittie of London (for their more vexacion) hath very lately
 sent for many of them, and will enforce them either to enter
 into bonde to forbear to worke any more at all within the
 Cittie, or els Comitte them to prison.

In consideracion they have alwaies most willingly payd, all 4
 scott and lott, and duties double to your *Majestie*: And that
 they make no shoue of their trades or handiecraftes outwardes,
 but as meere forriners and straungers: and have nowe but till
 thursday next to resolute, or to leave their labours, They most
 humbly crave your *Majesties* most gracious & princely order
 to the sayde Lord Mayour for their relief, and presente staye of
 such kinde of proceedinges against them. And they (accord-
 inge to their bounden dueties) shall continually pray for your
 Highnes most prosperous Raigne.

Endorsed:

5

Copie van de supplicacie
 ande *Majesteit* den 29 april
 1599. voor de aerme
 Ambacht Luijden die getrobleert
 sijn.—



264.

THE PRIVY COUNCIL¹
to the LORD MAYOR OF LONDON.

The Court at Greenwich, Sunday, 29 April 1599, [O. S.].

§ 1. *Her Majesty having seen the (preceding) petition of the Dutch and French congregations of London, desires you not to carry out your intention. 2. And if there be any further matter, which induces you to take this strict course, pray let us know, and in the meantime let them use that liberty which they have hitherto enjoyed.*

After our hartie Comendacions to your Lordship. An humble ¹ petition hath ben exhibited vnto her Majestie by diuers poore straungers and handiecraftes men of the dutche and frenche Congregacion in the Cittye of London; Whereby they giue her Majestie to vnderstande that your Lordship will enforce them either to enter into Bonde to forbeare to worke at all within the Cittie, or elles to Committe them to prison. Her Majestie therefore vnderstandinge the Course you meane to take with them, hath willed vs to signifie vnto you that her pleasure is you should forbeare to goe forward in this your Intencion. And yf there be anny further matter knowne to ² your Lordship wherewith (as yet) we are vnacquaynted that doth make you to take this stricte Course, Then we pray you to certifye the same heather vnto vs, that wee may consider of the same, And in the meane season to suffer them to vse that favorable libertie which heatherto they have enjoyed.

¹ With this Letter compare the preceding and two following documents. It is printed in Sym. Raytinck's *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 160.

And so we bid your *Lordship* farewell. From the Courte at 3
Greenenwich the 29th of Aprill 1599.

Signed by the

Ex ^m p	Lord Archebishope of <i>Canterbury</i> ² :
	Lord Keeper ³ :
signed W. Waade ⁹	Lord Admirall ⁴ :
	Lord Northe ⁵ :
Directed from thier <i>Lord-</i>	Lord Buckhurst ⁶ :
<i>shippes</i> to Sir Stephen	M ^r Comptrouller ⁷ :
Soame Knyght Lord Mayor	M ^r Secretarye ⁸ :
of the Cittye of London.	M ^r Chauncellor of th' Exchequer:

Endorsed :

4

29th Aprill 1599
Copie of the *Lords* of þe Councelles
lettere to my Lord Mayor for
the handie Craftes men, of the
Dutch & French Congregacions
in London.

² John Whitgift.

³ Sir Thomas Egerton.

⁴ Charles, Lord Howard of Effingham, afterwards Earl of Nottingham.

⁵ Roger, Lord North, Treasurer of the household to Queen Elizabeth.

⁶ Thomas Sackville, Lord Buckhurst, Lord High Treasurer of England, elevated 13 March 1603-4, to an Earldom as Earl Dorset.

⁷ Sir William Knollys, afterwards Lord Knollys and Viscount Wallingford.

⁸ Sir Francis Walsyngham.

⁹ See Letter No. 236, note 10.



265.

The CONSISTORY of the DUTCH CHURCH, LONDON¹,
to the LORD MAYOR² and ALDERMEN of LONDON.

[London, Tuesday, 1 May 1599, O.S.]

§ 1. *The ministers and elders of the Dutch Church of London wish to represent to you how their community, received and maintained for many years by favour of Her Majesty, has lately been troubled on account of an order of Her Majesty's Council, whereby all strangers, who belong to no religion or community, are commanded to leave the country, and in some quarters even persons belonging to the church have been ordered to depart within a short time, in spite of their producing certificates that they belonged to the community and were of orthodox belief and honest conduct. 2. When the remonstrants brought their complaints before the Lord Mayor, and were told that this matter had to be remedied by Her Majesty's council, they addressed Sir Francis Walsyngham, the Secretary of the said Council, from whom they understood that the said order would not inconvenience the members of our church, and they received a letter to the Lord Mayor, which, they hoped, would show the intention of Her Majesty and Council, so that the persons who had fled for the sake of the Gospel under the protection of Her Majesty, would remain unmolested. 3. But as they have as yet not seen any effect of it, they pray you to see that your committee have regard to the pious Christians, and recognize the testimonials, written by the ministers and stamped with the seal of the Church, as worthy of credit. 4. Further that the members of the Church may be allowed to retain all members of their families who, on account of their youth, ignorance or for other reasons, cannot yet be admitted to the communion, and to have them instructed, till they can be admitted, after a confession of their faith in accordance with the precept of the churches. 5. You will please believe that we do not wish to be partial or to give a testimonial to anyone whose belief and good conduct is not sufficiently known to us. We pray....*

An de Eerweerde Heeren, Myn Heere den Maior ende
Aldermannen deser Stede van Londen.

Verthoonen in aller eerbiedinge de Ministers ende Ouder-
lingen der Nederduitsche Kerke deser Stede, hoe dat, also de
selue Gemeinte door de goetionsticheyt haerer genadige Majes-
teit nu vele jaren ontfangen ende onderhouden is geweest on-

¹ With this Letter compare the two preceding Letters and Nos. 266 and 268 printed below.

² Sir Stephen Soame, see the preceding Letter, § 3.

lanx wat beswaringe ouer de selue gecommen is, door dien dat wt oorsake van zeker beuel by den Raet van hare *Majesteit* wtgegeuen daer by allen vremdelingen die van gener Religie ofte *Gemeinte* zyn belast is wten lande te *vertrecken*, in sommige Quartieren oock sommigen persoonen vander kercke by zekeren bandt bevolen is binnen corten tyde te *vertrecken*, niet tegenstaende de certificaten by hen geexhibeert, datse vander *Gemeinte* waren van rechten gelooue ende eerlicke conuersatie, Also nu de Remonstranten hare doleancien an myn ² Heere den Maior te kennen gauen ende voor andwoorde ontvingen dat sulx by den Rade harer *Majesteit* moeste gheremediert worden, hebben hen gheadresseert an den Heere Walsingam³ Secretaris vanden voorseiden Rade, van wien sy verstaen hebben dat het voornoemde edict den Litmaten der kercke niet en beswaerde, ende is hen tot dien eynde eenen brief⁴ verleent an myn Heere den Maior, waer door sy hoopten dat de meeninge van hare *Majesteit* ende Rade wel verstaen zynde, de persoonen die om des Euangeliums wille onder de bescherminge harer *Majesteit* gevluht zyn souden onghemolesteert blyuen. Maer dewyle sy Remonstranten het effect van dien ³ noch niet wel en bevinden, So ist datse by desen myne Heeren ootmoedelick bidden daer in te voorsiene dat hare ghecommitteerde op de vrome christenen wilten acht nemen dat de attestacien ende ghetuignissen by den Ministeren gheschreuen, ende metten kerckensegel besegelt mogen als geloofweerdich bekent worden. Dat oock die vander kercke, hebbende eenige ⁴ in hare familie die door ioncheit, onwetenheit of andere oorsaken noch niet connen totter communie ontfangen worden, mogen de selue behouden ende doen onderwysen tot datse mette belidinge hares geloofs na de orden der kercken mogen ontfangen worden. Het belieue mynen heeren dit vande Supplianten ⁵ te gevoelen datse niemant willen voorspreken ende veel min getuignisse geuen, dan van die, van welcker gelooue ende goet leuen sy goede informatie hebben. Bidden hieromme de Remonstranten dat myne Heeren die oock willen hare gewonelicke ionste bewysen waer in sy den Heere Jesu Christo in syne

³ See Letter No. 174, note 11.⁴ See the preceding Letter.

verdreuene litmaten eenen angenamen dienst doen zullen, Ende de supplianten sullen te meer verbonden syn Godt almachtich voor tweluaren van myne Heeren te bidden.

Endorsed:

6

Copie vanden Requeste an My
Lord Mayor ende Alder-
mannen der stede van Londen.



266.

**THE LORD TREASURER¹,
to THE ATTORNEY GENERAL².**

Sackville House, Tuesday, 23 June 1601, [O.S.]

§ 1 *(The Dutch Agent) Sir Noel de Caron having requested Her Majesty to stay all proceedings, commenced against certain poor Candlemakers and others of the Dutch congregation (whose names he has mentioned in the enclosed document), by divers informers for exercising their several trades within the city of London, until their cases might be fully investigated; 2. Her Majesty has consented to stay these proceedings till next Michaelmas term, and that in the meantime their grievances be duly considered.*

Coppie of My Lord Thresorers³ Lettre.

To My very Lovinge Frende Edward Cooke esq.
her Majestie Attorney generall be thes Lettres.

After my very hertie Comendacions. Whereas Sir Noel de Caron⁴ knichte hath bin an humble suiter to hir Majestie

¹ Thomas Sackville, Lord Buckhurst, afterwards Earl of Dorset.

² Sir Edward Coke or Cooke.

³ With this Letter compare the three preceeding documents and document No. 268.

⁴ Noel de Caron, seigneur of Schonewal, a Flemish nobleman born at Bruges, won great reputation by his zeal for the Reformed religion. When Bruges went over to the Spaniards

in þe behalf of certaine poore Candlimakers and others of the Dutche congregacion whos names are onder his hand particularly mencioned in this inclose wrightinge⁵ that all suites and informacions comenced against them by divers informers vpon penall statutes for exercising their severall trades within þe Cittie of London mighte be staied and no further proceedinges to be therein had vntill the state of their Cases might be fully harde and vnderstoode by such of her highnes privie Concell as shée should be pleased to appointe and so to reporte the same vnto her Majestie accordinglie Whereupon idt hath pleased² her highnes to give direction vnto me that all suites and informacions now dependinghe against þe said straungers for the exercise of their seuerall trades should be staied and to be no forther proceeded in tontill Michaelmas terme next and in þe meane while their grevances to be duly harde & considered of as to justice shall appertaine. Thes are therefore to praie you accordinge to her Majestie good pleasure in that behalf signified to take such a Course as no proceedinges be had by you in anie of her Majesties Courtes at Westminster against the said straungers or annie of them for þe vsing of their severall trades vntill the time before expressed shalbe expired. And so I wishe you hartly well to ffare. From Sackuile house this 23 of June 1601.

Signed

Your very Lovinge ffrend T Burhuret⁶

Caron took up his residence in the northern Netherlands, and became a warm adherent of Prince William of Orange, who employed him in many affairs of importance. In 1584 he was one of the commissioners despatched by the Netherlands to Henry III king of France to offer him the Sovereignty over their country, and when this mission failed, Caron and other messengers were sent in the same year to Queen Elizabeth to offer her the Sovereignty. In 1590 he was appointed Agent, and in 1604 Ambassador, of the States of Holland to the English Court. According to Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 162, he lived at Clapham, and died in London in December 1624. See Ruytinck, *l.c.* (index); Van der Aa, *Biographisch Woordenboek*; *Calendar of State Papers*, Domestic Series.

⁵ For these names see Letter No. 268.

⁶ So distinctly in MS.

267.

[PHILIPPE DE MORNAY SEIGNEUR]
 DU PLESSIS[-MARLY]¹,
 to [ROBERT] DE LA FONTAINE².

Saumur, Friday, 6 July 1601.

§ 1. *I have received your letter of 30 June last. I feared that you had already crossed the sea. I certainly thought that you would with difficulty abandon England after this great disaster. 2. I am obliged to you for having endeavoured to make the king speak about me. 3. We have had here printed the Index Expurgatorius of Spain, and I send one copy for you and another for Dr James. Please to find means of recovering or finding again that of Naples which you told me you had sent to me by way of Rouen. 4. At last our Charlatan is silent.... 5. I shall be glad to hear often from you; I shall always reply....*

Monsieur; j'ay receu les vostres du dernier du passé. Je craignois que vous eussiez ia repassé la mer. J'ay bien considéré que difficilement pourriez vous abandonner l'Angleterre après ce grand Esclandre. Et d'aillieurs il semble que Dieu vous y face ouverture pour la gloire en l'Accord si important de noz Eglises; que Dieu ueuille benir par sa grace. Vous m'auez obligé du soing qu'auez pris de faire tomber le Roy en

¹ He was born in 1549 at Buby in France of a family which was allied with the most noble of France and even with the Bourbons. He was destined for the Church, but his mother, who secretly professed the doctrines of the reformation, alienated him from the Roman church, and in 1560 he openly avowed himself a Calvinist, and devoted himself to theological studies. At the age of eighteen he set out on a tour through Switzerland, Germany, Italy, Hungary, Bohemia, Austria and the Netherlands, which occupied him several years. He was in Paris when the Bartholomew massacre took place, but escaped it by hiding himself. He soon afterwards took refuge in England, but returned to France the following year, joining the Huguenots, who had taken up arms. In 1575 he entered the service of the king of Navarre, afterwards Henry IV, who honoured him with his confidence, entrusted him with the finances, and employed him in a great many negotiations. When peace was concluded between king Henry III and the king of Navarre, and Saumur was granted to the latter as a place of security, Mornay was appointed its governor. When Henry IV in 1593 abjured Protestantism, whereby the interests of the Protestants were greatly menaced, Mornay continued to protect them and earned for himself the name of the Pope of the Huguenots. In 1620 he was obliged to quit Saumur and died 11 November 1623 in his barony of La Forêt-sur-Sèvre, in Poitou: *Biographie Universelle* (Michaud); Haag, *La France Protestante* (first edition); Christ. Sepp, *Godgeleerd Onderwijs in Nederland*, i. 229, 240, ii. 31.

² See Letter No. 177, note 2.

propos de moy; Encor n'est ce peu d'auoir pour responce un silence. Car telles desfaueurs sont rarement sans accusation. Je me console en Dieu quj radresse tout cela à nostre bien; Et comme ie m'assure à sa gloire. Nous auons faict imprimer icy, ³ l'Index Expurgatorius d'Hespagne³. J'espere quil ne sera sans fruit. Je uous en enuoye deux l'un pour uous et lautre pour Mr Jamess⁴: On a fort ueillé à la correction. Songez ie vous supplie au moien de recouurer; ou retrouuer celuy de Naples, que me mandiez m'auoir adressé par uoie de Rouën. En fin ⁴ nostre Charlatan⁵ se taist; Et n'est pas petit argument de la uerité qui est de nostre part, de luy auoir fermé la bouche. A cela S. M. deus⁵ connoistre qu'on luy a proposé. Et aussy croy ie quelle sen appercoit. Mais les Roys ueulent uaincre: Et il est raisonnable; pourueu que Dieu n'y soit offensé. Je ⁵ prendray grand plaisir dauoir souuent de uoz nouuelles; Et uous en supplie. D'icy je uous respondray tousiours: Mais de si loing du monde, vous en aurez peu. Nostre soing sera de prier Dieu qu'il nous maintienne longuement la Paix, soubz laquelle son Euangile soit presche, et d'y apporter ce quj sera en nous. Que Dieu doint que de toutes partz on y apporte autant de sincerité: J'honore uoz uertuz, et prise uostre amitié. Faites aussy estat que ie suis tout à vous, Et sur ce

Monsieur, ie saluë humblement voz bonnes
graces et prie Dieu uous auoir en
sa Sainte garde. De Saumur ce 6^e Juillet
1601.

Vostre humble et tresaffectionné Amy
à uous servir
Du Plessis.

³ Du Plessis refers to *Index Librorum Expurgatorum, illustrissimi ac reverendissimi D.D. Gasparis Quiroga, Cardinalis et Archiepiscopi Toletani Hispan. generalis Inquisitoris iussu editus. De Consilio Supremi Senatus S. Generalis Inquisit. Iuxta exemplar, quod typis mandatum est Madriti, apud Alphonsum Gomezium Regium Typographum. Anno M.LXXXVIII* [sic]. Salmuri, Apud Thomam Portau. M.DCI. 4^o.

⁴ See Letter No. 218, note 2.

⁵ Du Plessis probably refers to Duperron, bishop of Evreux, who had greatly annoyed him by his criticism on Du Plessis' book on the Eucharist, king Henry IV taking, to some extent, the bishop's side: see *Biographie Univ.*

⁶ The reading is not clear: the *d u s* are distinct, but there is something before the *u*, which appears to be a blurred *e*.

Addressed :

6

A Monsieur

Monsieur De la Fontaine Ministre
du S. Euangille

Endorsed :

Plessis Juill. 1601



268.

THE LORD TREASURER¹,
to the LORD CHIEF JUSTICE².

Sackville House, Thursday, 15 October 1601, [O.S.]

§ 1. *As last June Her Majesty, at the suit of the Dutch Agent, was pleased to stay till this term all proceedings then pending before you in the King's Bench against certain poor Candlemakers and others of the Dutch and French congregations; 2. and the said (Agent) has renewed his suit; 3. Her Majesty has again directed me to stay the proceedings till further order.*

To the right honorable my very good Lord the Lord Cheife Justice of Englande be thes lettres.

After my very hartly Comendacions to your lordship. ¹
Whereas pat lately accordinge to her Majestie good pleasure then signified vnto me directed my lettres vnto your Lordship for the stayenge of all suites and informacions vntill this terme as were then dependinge before you in the Kinges benche against certaine poore candlemakers and others of the Dutche and French Congregacions for vsinge of their senerall trades

¹ Thomas Sackville, Lord Buckhurst, afterwards Earl of Dorset.

² Sir John Popham.

whose names were mencioned in a wrightinge then sent enclosed vnto your *Lordship* vnder the hande of Sir Noell de Caron knight who then was suiter to her *Majestie* in thers behalf. For somuch as the said Sir Noel hath againe very ² lately renewed his former suites and³ informacions Comenced against them by certaine informers vpon penall statutes for exercisinge their said seuerall trades within the said *Citty* of London might be staied and no further proceeding to be had therein vntill the true state of their grevances mighte be first hearde and vnderstoode by such of her highnes privy Councell as shee shalbe pleased to appoint to examine the same to thintent that vpon their reporte to be thereof made vnto her *Majestie* such order maie be taken in that behalf as in her princely wisdomes shalbe thought iust and reasonable wherevpon her ³ highnes hath againe given direction vnto me to take order for the present staie of all suites now dependinge against the said straungers or anie of them for vsinge of their severall trades within the said *Citty* be forthwith staied and not to suffer anie further proceedings to be had therrin vntill her *Majestie* pleasure maie be further knowne. And so I Comitt your *lordship* to the proteccion of thalmighty From Sackuile house this xvth of october 1601.

Signed Your *lordships* veri lovinge ffrende T. Buchurst

The names of the poore straungers 4

Goosen van der beke Candel- maker	Tobias bardt thridtwister	
guilliam van damme thridtwis- ter	Nicolas Winterboke thridtwis- ter	
adriaen van damme tridtwister	Ioh du quesne dyer	
reymer nolles taylour	Pierre le Ca glasyer	
Iohn vande riviere Candelmaker	romein dooghe silkweaver	⁴ ^a
Joos Merregart Candelmaker	Dominicus van Vtright shoe- maker	
gilles Lyons thridtwister	pieter de snyder shoemaker	
Joos Verstraete thridtwister	Piere hanselin hempdresser	

³ So in MS., perhaps for *that*?

berthelmeus nonbrugge ⁴ Can- delmaker	Adriaen sye sille weaver
Geeraert Cosin tayler	daneel sambaw taylor ^{4^b}
Iacques de rudder thridtwister	pieter cleman Candelmaker
W ^c . vande Walle Sempster	martin Cornelis taylour
Nicholas de deux villes tailour	Anthony de lymall seller of Lynneclathen
Iohn Janssens thridtwister	Eustace Germain Ioyner
geeraert Janssens hosier	David clinckemburgh Candel- ^{4^c} maker
Michiel Mainett seller of linne- clathon	francois lamote shootinge tronckmaker
Pieter Jacopssn seller of lynne- clathon	Craste Crassel silk weaver
Iohn le Feaver shomaker	Pieter vanden birghe shoemaker
Dominicq Varheyl Mercer ⁵	wedowe vrolick Sempster
Abraham dierick shomaker	daniell garnoot Candelmaker ^{4^d}
Gabriell vande vyvre Candel- maker	Iohn rogers keeper of lodginge for merchauntes.

Signed Noel de Caron

The like letters as theise twoo are, are written 5

- 1 to the Lorde Cheif Justice of England
- 1 to the *Lord* Cheif Justice of the Comon ples
- 1 to the Queenes Attorny generall
- 1 to Mr Fanshuwe⁶ of the Exchequer
- 1 to the Lord Maiour and Sherifes of London.

⁴ Or cronbrugge.

⁵ See the document following.

⁶ Thomas Fanshaw, Queen's remembrancer of the Exchequer: *Calendar of State Papers, Domestic 1598—1601*, p. 136, under date 22 December 1598.



269.

**DOMYN VAERHEYL¹,
to the CONSISTORY of the DUTCH CHURCH, LONDON.**

[London,

November 1601.]

§ 1. *In spite of the great favour of Her Majesty (whom God grant long life, as she has protected those who fled their country for the sake of religion) I was, eighteen months ago, much molested by informers who always trouble foreigners. 2. Therefore, to free myself and others who were molested, I was advised to have recourse to M. Caron, and three times presented a petition to the Privy Council, and hence commissioners were appointed at different times, and term after term it was forbidden to prevent the strangers from doing their handicraft peaceably, till further notice. 3. Thereupon the Lord Treasurer ordered, on 15 October last, that all those whose names M. Caron had written in a roll, should be free, of which I enclose the evidence, which shows that it was not effected without great expense, which I have borne alone at my own peril and cost, as no one would contribute, unless I succeeded. 4. Being then much menaced by the informers who said that all my property was forfeited, and at the same time fearing that, as I was inexperienced in matters of procedure, I should obtain no consolation from the Lords of the Council, I was in despair and meant to abandon the case, when I made an agreement with the informer, and being again encouraged by M. Caron who assured me that I should succeed, I carried the process to the end and prevailed, for which I advanced more than thirty pounds, as is evident from the enclosed account. 5. As I have now obtained the privilege, I request to be repaid, hoping that the expenses, which I have borne for my own procedure, as is stated in the aforesaid account, will be conceded as a reward for my trouble, vexation and anxiety in my feeble old age, as I could not have done so much for £100. 6. I pray you to consider that it was better to give a little for this freedom, than to be daily vexed by great expense, and when you have satisfied one to be troubled by another, or by compounding with informers or having to pay every quarter a sum of money in some court of justice, which cannot be done without great expense, from which we may now be relieved by a small sum.*

Aen Mijn Heeren de predicanten ende ouderlinghe der Nederduytsche Kercke in Londen.

Vertoocht met reverentie Domyn Vaerheyl V Eerwaerden
dienaer hoe hy niettegenstaende de goede jonste der Majesteit

¹ He is mentioned as a Deacon of the Dutch Church, London, in W. J. C. Moens' *Registers of the Dutch Church*, p. 211, under the year 1595. And according to the preceding document (§ 4^o) he was a Mercer of London.

den welcke God lang leve verleene, om dat sy de gevluchte om de religie in huer protectie aengenoemen heeft So ist geschiet dat hy over 18 maenden seer gemolestert heeft geweest vande informers vande welcke de vremdelingen altyt getroubleert worden. Daerom hy door goeden Raed om hem selve ende de 2 genen die getroubleert waren te bevryden heeft syn toevlucht genoomen tot Mons^r Caron ende drie mael voor Myn Heeren vanden Raede supplicatie gepresenteert waarom ten diverse stonden Commissarissen gheordonneert syn geweest ende deen terme voire ende dander nar verboden dat men de vremdelinge soude beletten haer ambacht met ruste te doene tot anders in versien ware. So ist geschiet den 15 octob^r 3 lastleden dattet geordineert wiert by Myn Heere de Thresorier dat alle de genen die Mons^r Caron in een Rolle overgegeven hadde soude bevryt wesen, warof hy suppliant alle bewys hiermede by gevought heeft byde welcke men lichte kan mercken dattet sonder groote cost niet geschiet en is. Het welcke hy noch tans alleene op syn peryckel ende cost vervolght heeft wartoe niemant heeft willen Contribueren ten ware dat hy obtineerde. Wesende dan int middel der verdruckingen wonderlick gedreeget 4 van deen syde byde informers seggende al syn goet verbuert te syne ende aen dander zyde vreezende geenen troost te crygen van Myn heere vanden Rade om dat hy int procederen niet ervaren is als desperaet meenende al laten varen so accordeerde hy metten Informer ende wederom getroost synde van Mons^r Caron die hem versekerde tobtineren heeft hy totten eynde geprocedeert ende obtineert, waarom hy meer dan dertich ponden verschoten heeft so het blyckt by de Rekeninghe hierby annexeert. Aengesien dan nu dat hy de privilegie vercregen 5 heeft so versoeckt hy seer vriendelick dat hy syn penninghen mach weder crygen hopende dat de costen dien hy verdragen heeft voor syn particuliere procedure dien hy inde Rekeninghe mede brenghet toe gelaten sal wesen voor recompense van alle syn groote moeyte quellinge ende onruste in syn onvermogene ouderdom want hy noch so veel niet soude konnen doen om 100 lb dat hy bidt te willen considereren en wel overdenken, 6 het ware beter een weinich te geven om sulcke en vrydom

² See the preceding Letter.

dan dagelicx getroubleert worden te groote costen ende als men deen gepaeyt heeft met een ander gequole syn of met compositie mette informers of in eenich Court alle quartir jaers verbonden eenich ghelt te gheven dat niet geschieden en kan sonder groote cost vanden welcke men nv met weinich kan bevryt wesen. So men reden verstaen wil mar het is te duchten so men gemeenlick seght dat wel te beclagen is dat men geen peryckel en acht niet voor men inden middel versoncken is. Darom bidt den Suppliant dat een ydder rypelick op de sake letten wil ende hem geen orsake geve te clagen ende sult wel doen.

Endorsed :

Anno 1601
tot het goet der vremden.



270.

**FRANCISCUS GOMARUS¹,
to SYMEON RUYTING².**

Leiden,

1603.

§ 1. *I congratulate you on the return of our friend Jacob to you and to a better mind, and am glad that, on examination, his progress in his studies did not displease you. 2. Although I cannot and must not tolerate any irregularity in life, or arrogance, yet you know that I am not capricious towards the members of my household. 3. What you write about the return of Jacob bears, I think, upon our instruction and reputation. On the former, because we hold public and private disputations twice a week, according to custom, and exercise in disputations three times a week. A third professor of theology is expected shortly. It bears on our reputation, because it is hardly creditable that a candidate for the ministry should go from a university and from an orderly house with any disgrace elsewhere. 4. As to the rest, though it is fair that I should pardon Jacob, especially at your intercession, I have also to consult my own quiet. I wish to reserve to myself the liberty of admonishing the members of my household if they, in any way, neglect their duties. 5. If Jacob acknowledges this right*

¹ Franciscus Gomarus, or François Gomaer, was born at Bruges 30 January 1563, and accompanied his parents when they took refuge in the Palatinate in 1578 to escape the religious persecutions in their own country. He studied at Strassburg under Johann Sturm, and afterwards at Neustadt. Later on he visited Oxford and Cambridge and returned to Heidelberg when Johann Casimir had succeeded his brother Ludwig. In 1587 he was appointed minister to the Dutch community at Frankfurt on the Main: but when, in 1593, the Frankfurt Senate abolished the liberties which this community had enjoyed for a number of years, Gomarus was appointed Professor of Theology at Leiden. In 1603 his Calvinistic opinions were the cause of an acrimonious dispute between him and his colleague Arminius, which continued even after the latter's death on 19 October 1609. The appointment of Coenraad Vorstius as Arminius' successor displeased Gomarus and in 1611 he quitted the University for Middelburg, where he was appointed minister to the reformed Church. In 1614 he accepted a professorship in the University at Saumur, and four years later a similar position at Groningen, where he died 11 January 1641: Van der Aa, *Biographisch Woordenboek*; Herzog u. Plitt's *Real-Encyklopädie*; *Werken der Marnix-Vereeniging* (passim); Christ. Sepp, *Geschiedk. Nasporingen*, III. p. 80; id. *Bibliotheek van Nederl. Geschiedschrijvers*, p. 70; id. *Godgeleerd Onderwijs* (index).

² Symeon Ruytinck, whose name was also written Rutinck, Ruytingius, Rutingius, was born at Norwich, and became minister to the Dutch Church, London, in 1601, in which capacity he died in 1621. He wrote a history of the Dutch and their communities settled in England, especially in London, which has been quoted repeatedly in the foregoing pages: see also *Werken der Marnix-Vereeniging*, Serie II, Deel 1 (index); *ibid.* Serie III, Dl. v, p. 356.

I will receive him again in my family. The money which he owed me I have received through Judocus Hondius, and I reserve his furniture till it is called for. 6. I thank you for the "theses" of Rumold. 7. Farewell you and your wife and mother-in-law, and the consistory. 8. I expect the Catalogue of books which you promised me.

S. P. Gratulor vobis reditum Jacobi nostri ad vos et ad 1
 meliorem mentem et quod instituto examine profectus non dis-
 plicuit in studiis. Nam, ut ægrè tuleram periisse quodammodo
 sumptus vestri et curæ et laboris mei fructum; ita ex animo
 gaudeo meliorem spem affulgere. Vtinam liberis aliquando
 ab aliis eadem fidelitas adhibeatur! Vt licentiam vitæ et 2
 contumaciam ferre nec possum, nec debeo: sic minimè moro-
 sum me in domesticos, citra arrogantiam, tibi, qui expertus
 es cum aliis, possum affirmare. Quod de reditu Jacobi scribis 3
 non alienum existimo ad doctrinam et famam. Doctrinam,
 quia disputationum publicarum, et priuatarum bis de hebdo-
 made loco publico, eadem, quæ esse solet, frequentia, et pro-
 positionum exercitium ter de septimana. Tertium professorem
 theologiæ breui expectamus. Ad famam, quia non uidetur
 satis honestum ministerii sacri candidatum ex academia et
 honestis ædibus cum aliqua nota alio discedere. Hoc enim in
 posterum esset exprobrationi obnoxium. Cæterum ut æquissi- 4
 mum est me Jacobo, præsertim vobis intercedentibus, ignoscere:
 ita meæ tranquillitati prudenter consulendum est. Libertatem
 domesticos admonendi secreto, vel coram aliis, ubi usus pos-
 tulat, ad mala exempla tollenda, si vel negligentes sint in
 studiis, vel in pietatem aut probitatem peccent, integram mihi
 seruare velim. Hoc enim commune Christianorum patrum fami-
 lias officium et ministerii sacri ratio flagitat. Nolim mihi ex-
 probrari duritiem et seueritatem si ante tenebras ingruentes præ-
 sertim hyeme et æstate ante semidecimam conuictores meos
 velim esse domi: nolim aliarum quarundum ædium licentiam
 ordini meo quem a tuo discessu non mutavi, obiectari: respon-
 sationes contumaces: conspirationes et derisiones clandestinas
 (quæ ut sorex^{2a} suo indicio sese prodere possunt ac solent) per-
 ferre nolim, si quando aut singulos, aut cunctos, oblata occa-
 sione, officii admoneam. Vt meos amo, ita redamari velim. Si 5
 ita affectus est Jacobus noster lubenter in familiam meam, deleta

^{2a} Proverb in Ter. Eun. 1024 (v. 7. 23).

antecedentium offensa, recipiam: sin minus, alia ineunda est via. Quam mihi debebat pecuniam pro victu quadrimestri et³ duarum³ hebdomadum³ accepi per Judocum Hondium⁴: supellectilem seruo illius rogatu donec reposcatur. Pedellum monui fore ut ei satisfiat. Pro thesibus Rumoldi missis habeo gratias: 6 ubi pretium scripseris refundam. Vale et cum uxore ac socra 7 et symynystis ac presbyterio nominatim Johanne de Backer viro honestissimo à me meaque salue.

Leydæ anno CIO·IO·C·III. Tuus si suus F. Gomarus.

Indicem librorum venalium Heb. Græc. Lat. rariorum ex- 8 pecto promissi tui memor.

Added in the margin, which is much injured:

D. Boldserium cognatum et D. Capel.⁵ saluto officiosè. Nostro D. Godscalco⁶ salutem meis verbis et gratulationem ob conditionem [obl]atam annuncia.

Addressed:

Eerweerdighen ende seer
geleerden Domino Symeoni
Ruyting getrouwe leeraer
des Euangelij in de
Duytsche Kercke
Tot
Londen
betaelt den bode
van Hoeden

Added in another hand: 6d

³ Added above the line.

⁴ Jodoeus Hondius, one of the most celebrated geographers, was born in 1563 at Waeken in West-Flanders, and settled afterwards at Amsterdam, where he died 10 February 1611. His Atlases are well known: see Van der Aa, *Biographisch Woordenboek*.

⁵ Probably Aäron Capel, who, together with Symeon Ruytinek, signed a Letter to the States of Holland, in January 1610, on the dissensions caused at Leiden by Gomarus and Arminius: see Sym. Ruytinek, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 263.

⁶ Jacobus Godsehaek, of whom Sym. Ruytinek, the minister of the Dutch Church, London, speaking of his death in 1607, says that for about seven years he had helped him in the preaching of the Word of God (*Gheschiedenissen* &c. p. 245).



271.

THEODORUS DE BESZE¹ &c.
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Geneva, Monday, 17 January 1603 [O.S.]².

§ 1. *You are acquainted with the condition in which our poor city and community continually have been, for it seems as if Satan and his followers have selected it from among all others as an aim for their venomous arrows and darts. But possibly you have not heard of the terrible onslaught which he devised against us some weeks ago, though we think that the report of it may have already reached you across the sea.* 2. *The onslaught was such that if God's special goodness and His wonderful help had not opposed this murderous spirit and the perjured executors of his impious will, he would, in one night, have changed our light to eternal darkness.* 3. *For, the enemy encamped in the neighbourhood (having long meditated a secret attack, by means of the servants of his cruel and ambitious desires to conquer this poor town, although it is comprised in the general peace of France), contrived, in the night between the 11th and 12th December, old style, to approach our walls, with about twelve hundred picked, and well-armed and resolute men, the main body of his troops remaining not far off.* 4. *More than two hundred of them got into our city by means of ladders, at a spot which they had spied for some time, and which was little guarded by us, as we wished to relieve our poor people a little, who were tired and exhausted by the unintermitted labour of watching day and night. And when they began to cry "Ville gaignee", and to beat their drums and sound their trumpets, as if the whole were accomplished, the Lord God remembering His paternal compassion, and not our sins, shamed them in such a manner, that in a short time one part of them were repulsed, and another part killed, so that this time we were delivered.* 5. *But you know that the devil does not relinquish his cursed hatred, which he bears towards the chosen children of God, wherefore our enemy, finding himself cheated in his hope, is enraged against us and displays an extraordinary rage and fury, as well as his soldiers, leving Spaniards and Italians, and employing all means to equip himself for*

¹ See Letter No. 39, note 11.

² The present Letter is probably a translation in Dutch of an original Letter in French. The three signatures are also written by the same hand as the Letter. Compare below Letter No. 274.

the war which he proposes to wage against us, whereby he intends to destroy us altogether. 6. In this need, nay extraordinary oppression, we raise our eyes to God, and exhort our people to repent, to avert the anger of God. We also look to our brethren and friends, of whose benevolent favour we have experienced the effect at other times, and therefore trust that they will still remember us and will not abandon us in such great need. 7. And as our brethren of England, of every language, have shown us their charity liberally, and we think that its fountain cannot have been entirely dried up, we have taken the liberty (besides writing to Her Majesty, the Archbishops of Canterbury and York, and the Bishop of London), to ask you and our brethren of the other churches, to have pity on the poor members of Christ and to sympathise with our need. 8. We know that such a request must make us bow our head with shame, but you will please consider that our present need, and that which threatens us in the future, causes us to overstep ordinary rules and to trouble you, our brethren and propitious friends, requesting you to assist us with your benevolence and Christian charity, praying God that He will enrich you more and more with all His blessings. 9. We address ourselves specially to our brethren of London, as you are able to encourage others by your good example, and we pray you to be diligent in this matter, that we may see some fruit of your benevolence. We do all this on account of the love which we bear towards our poor and oppressed flock, and at the command of our chief magistrate, who addresses the same request to Her Majesty and to you. 10. By this new benefaction you will oblige us to remember your former ones all the more and to pray God for your prosperity....

Eerwerde Broeders. *Vlieden* en is niet onbekent den staat ¹ ende conditie daertoe dat dese arme Stat ende Gemeyn²te byna³ altyt³ ghebrocht is gheweest, Want het schynt dat den Satan ende de zyne, deselue onder alle andere ghecoren hebben als tot eenen doel van alle haer fenynighe pylen ende schichten daerteghen te schieten. Doch ghy en hebt moghelick niet verstaen, den schrickelicken aenslach⁴ dien by ouer ettelicke weken teghen ons bedacht hadde, hoe wel dat wy duncken dat het gheruchte daervan wel heeft connen alreede ouer de zee tot *Vlieden* gheraecken. Den aenslach is zodanigh gheweest, dat in ² dien de zonderlinge goetheyt Godes ende syn wonderbare hulpe

³ Added above the line.

⁴ This is the famous "Escalade," which has since been celebrated with all possible forms of celebration. The conflicts of the city of Geneva with the duke of Savoy were repeatedly renewed. At length in 1602, Charles Emmanuel of Savoy determined to seize the city by a *coup de main*, and on the night of the 11th and 12th December (O. S.) an army of 8000 men was despatched against it. As no declaration of war had been made, the citizens were taken by surprise; and the enemy had fixed their scaling ladders and were already mounting the walls before the alarm was given. But once aroused, the Genevese were not long in turning this success into discomfiture and rout, and when morning broke the city was once more safe, and a joyous crowd heard the voice of the aged Beza in the cathedral read out the grand old Psalm: "Now may Israel say, if the Lord had not been with us." Peace between the Duke and Geneva was concluded in the following year: *Encyclopedia Britannica*; Hamman, *Les Représentations graphiques de l'Escalade*, Geneva, 1869, and the drama of Mulhauser, the national poet, 1865.

haer niet en hadden ghestelt teghen desen moordadighen geest, ende teghen de meyneedighe executeurs van zynen boosen wille, hy soude in eenen nacht verandert hebben ons licht, in een eeuwighe duysternisse. Want den nagheleghen vyant (hebbende 3 van ouer langhe, door de dienaers van syn wreede ende eergie-righe lusten, eenen heymelicken aenslach bedacht, om (teghen alle recht ende reden) dese arme Stat intenemen, al ist schoon datse inden alghemeynen Vrede van Vranckrycke begrepen is) heeft zo veel te weghe ghebrocht, dat, in den nacht vanden elfsten totten twaelfsten Decembris ouden styl, hy onse muren na by ghecommen is met ontrent twelf hondert wtghelesen, wel-ghewapende ende gheresolueerde mannen, hy selue niet verre van zyn trouppen blyvende. Meer dan twee hondert 4 vande selue gherochten in onse Stat met leeren aen een oirt die lang te vooren door hun bespriet was, ende weynich van ons bewaert was, dewyle wy ons arm³ volck sochten wat te verlichten t'welck vermoeyt ende mat was vanden ghedurighen lasten, van dach ende nacht te waecken. Ende alzo zy begonnen te roepen Ville gaignee, haer trommelen ende trompetten te slaen als oft al ghecuyt ware, God de Heere ghedenckende aen zyn vaderlicke bermhertigheyt, ende niet aen onse sonden, heeft se op sodanighe wyse tot schande ghe-maect, dat in eenen corten tyt een deel daarvan wiert te rugghe ghedreuen, ende een deel ghedoot, ende also wierden wy voor dese reyse verlost. Doch ghylieden weet wel dat den 5 duyvel niet af en slaet van zynen vervloecten haet dien hy op³ Godes wtuercoren kindren draeght, ende daerom onsen vyant vindende zyn seluen aldus in zyn hope bedroghen, is verbittert teghen ons, ende bewyst een extraordinare raserie ende furie, beneffens zyn soldaten, noch Spaignarden ende Italianen oplich-tende, ende ghebruyckende alle zyn middelen tot toerustinghe vanden Crych dien hy ons schickt aen te doen, ende derdoor dat hy voorneemt ons t'eenemael wt te roeyen. In dese swarig- 6 heden ende nooden ja extraordinare verdruckinghen zo heffen wy onse ooghen op tot God, vermanen ons volck haer te be-keeren met een waer ende ernstich berauw, om Godes toorn, teghen ons te slichten, ende dat hy dien late vallen ouer syne ende onse vyanden. Wy sien ooc op onse goede Broeders ende

vrienden, van³ wiens weldadighe gunste wy t'anderen tyden de effecten ende ghetuyghenissen ghevoelt hebben, ende derhaluen betrouwen dat zy alsnoch onser sullen ghedencken, ons niet verlatende in zodanighen grooten noot. Ende dewyle dat 7 onder alle andere onse *Broeders*, die van Engellant zo van d'een als van d'ander tale, haere liefde zeer mildelick ouer langhe ouer ons wtghestortet hebben, So hebben wy ghedocht dat die springader noch niet heel³ opghedrooght en is. Hierom ist dat wy (ghelick wy aen hare Majesteyt ghescreuen hebben, ende aen Myn heeren d'Archbisschoppen van Cantelbery ende Yorke, insghelickx aenden Bisschop van Londen) ooc de stoutigheyt ghenomen hebben Vlieden dertoe te nooden, met onse *Broeders* van d'andere kercken van aldaer, op dattet V belieue medelyden te hebben met de arme leden Christi, ende deel te nemen aen hare nooden. Wy en zyn zo onverstandigh niet 8 oft wy en weten hoe zeer dat sulcke procedure ende versoek ons moet het hooft doen nederbucken schaemroot zynde, doch ghy sult aenmercken indient V belieft, dat den noot daer wy in syn, ende die ons noch in toecommenden dreight, maeckt ons de ordinare regels te buyten te gaen, v moeylick vallende niet stoutelick maer oitmoedelick, ende vriendelick onse lieue *Broeders* ende gunstighe vrienden, op dattet hun belieue ons de hant te reycken door hare mildheyt ende Christelicke liefde, tot de welcke wy ons beuelen, God biddende dat Hy deselue meer ende meer verrycke met alle zyn zegenen: Wy adres- 9 seren ons met namen aen onse *Broeders* van Londen, als aen degene die anderen connen eenen moet geuen deur haer goet ende deughsaem exempel, ende bidden V zeer-weerde *Broeders* V hierin also te beulytighen dat wy eenighe vrucht van uwe weldadigheyt moghen mercken. Dit alles doen wy, zo door de liefde die wy onse arme ende verdruckte cudde toedraghen beweeght zynde, als door t'beuel t'welck ons ghegeuen is van onsen oppersten Magistraet, die aen hare Majesteyt schryft, ende ooc aen Vlieden, doende het selue versoek. Ghy sult ons 10 door dese nieuwe weldaet verbinden, uwe weldaden dies te meer te herkennen ende God voor uwen voorspoet te bidden. De Heere bescherme ende decke V met de vlercken van zyn heylighe voorsienigheyt teghen de wreetheden des Satans. Bidt

God voor ons, wy bidden hem ghedurelick voor vlieden. Wt
Geneuen desen seuenthienden Januarij 1603, styl ancien.

Vwe oitmoedighe Broeders goetgunstighe
Dienaers, de herders vande Kereke
van Geneuen, ende wt den naem
van allen,

Theodorus de Besze
Antoine de la Faye
Charles Perrot.

Endorsed :

anno 1603.

Voor Geneuen &c.

11



272.

KING JAMES I. to the FOREIGN CHURCHES in ENGLAND.

[Greenwich, Monday, 23 May 1603, O. S.¹]

§ 1. *You may have learned my disposition from my public utterances and my writings, and I assure you that I have always been well-affected towards strangers who are refugees for the sake of religion. 2. I formerly endeavoured to draw them to Scotland, but that was impossible at such a distance. Now that it has pleased God to make me king of this country also, I will favour you as it behoves a good prince towards those who have quitted their country on account of the truth and religion, and in the same way as (Queen Elizabeth) who always treated you with hospitality. 3. I know that you have never*

¹ This date is given by Symeon Ruytinek who says (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 172) that "the Foreign Communities of this country showed their joy (at the accession of king James) by congratulations to the king, on 23 May at Greenwich, where M. de la Fontaine (see Letter No. 177, note 2), minister of the French community at London, addressed His Majesty in French, in the name of all ..."

exceeded your duty, or meddled with the affairs of this kingdom, while you have enriched and adorned it with many arts and sciences. 4. Although you are not my natural subjects, if anyone should molest or injure you, bring your complaint before me and I will punish them.

La² Responce du Roy a la
Congratulation des Eglises
Estrangeres.

Messieurs, Vous pouuez auoir cognu, quant a ma personne, ¹
tant par ma conversation precedente *que* par mes escrits, quelle
est mon ame et mon affection, Je vous jure, et scay aussi que
vous n'en doubtez pas, *que* j'ay tousjours porté bonne affection
aux estrangers refugiez pour La Religion. Jay par-cy-deuant ²
taché de les attirer vers nous, mais estant esloigné en vn
coing, et comme au bout du monde cela ne s'est encore peu
faire. Maintenant qu'il a pleu a Dieu me faire aussi Roy de
ce pais (sans auoir oncques pretendu de m'ingerer au Royaume
d'autruy) je vous fomenteray, comme le debuoir est d'un bon
Prince, envers ceux qui ont quitté leur pais pour la verité et
La Religion. Aussi vous fomenteray, ainsi *que* la Royne ma
soeur a fait Laquelle auoit vsé d'hospitalité envers vous, et pour
laquelle vous auez tousjours prié Dieu. Je scay *que* vous n'auiez ³
jamais passé vostre debuoir, et ne vous estes point ingerez pour
vous mesler d'aucune chose en ce Royaume. Je scay aussi *que*
vous apporté plusieurs artifices et sciences quy l'ont enrichy
et orné. Partant je veux, qu'encore *que* vous ne soyez mes ⁴
propres sujets, *que* si quelques vns vous voudroient estre
molestes ou faire quelques injures, *que* plaintes m'en soyent
faites, et je les vengeray, ayant soing de vous, comme de mes
propres sujets, et je vous seray aussi fauorable qu'aucun
Prince quj soit au monde.

² The MS. from which the present text is printed is evidently a transcript. The original was probably handed to M. de la Fontaine and deposited by the latter among the papers in the French Church.



273.

HUGH CUFFE¹,
to the **CONSISTORY** of the **DUTCH CHURCH, LONDON.**

Dodis Castle, Wednesday, 30 November 1603, [O. S.].

§ 1. *In 1588 I had some acquaintance with two Elders of your church, and, through the late Lord Treasurer, conferred with them about the establishment of a town, by people of your nation and religion, within the province of Munster. But at that time no suitable place could be found for it, as the country was too populous. 2. By the late wars, however, the country is quite waste for the most part, and the people will be unable to rebel again for the next hundred years. As I do not know whether the gentlemen just mentioned are still alive, I direct my letters to you in general, thereby to induce you to do this act, which will tend to the glory of God, the service of His Majesty, and your own great advantage and such security, as not even London itself can afford. 3. The places are called Crookhaven and Scullhaven...; there are five pleasant islands of excellent good ground..., fair castles and stone houses. 4. There is much fish; 5. abundance of wood, iron, lead and copper. 6. My estate has been given me for a hundred years, free, without any country charge, except twenty shillings a plough-land to the bishop of Cork. 7. If my motion pleases you choose two competent men to investigate the matter thoroughly, and to make an agreement with me, or I will come over to you. 8. I mean to have two strong towns built, at each haven one, and you will have the choice of one of them, and the other will be English. Provision will be made in either place for the maintenance of a preacher. 9. If you should doubt my report, you may ask Lord Popham and Sir George Carew for further information. 10. Expecting your answer by my friend the bearer of this letter....*

Worshipfull, wheras hertofore in 88 I had some smale acquaintance with 2 of the Elders of your Cherch, wherof, the wone was called mon Signior gillain De Best², and the other,

¹ In Sir Bernard Burke's *Dictionary of the Peerage*, under the heading *Desart* it is said: "this noble family was originally of the counties of Somerset and Northampton. Its founder in Ireland, Hugh Cuffe, Esq., had a grant, temp. Elizabeth, of 6000 acres of land, co. Cork, by patent, dated 28 November 1598, and settled at Cuffe's Wood." The present Letter is not in Hugh Cuffe's handwriting, but he signed it, corrected it in two places, and added the address.

There seems to be no record of any members of the London Dutch Church having accepted Hugh Cuffe's offer. The present Earl of Desart possesses no information about it.

² Also called Geleyn de Beste, who became an Elder of the London Dutch Church in 1573: see Letter No. 187, note 8, and W. J. C. Moens, *Registers of the Dutch Church, London*, p. 203.

mon Signior Delubieke³, whoe by the meanse, of my laet honorable good Lord, the Lord Thresorer desseased⁴, I had some conferance as tooching the settinge vp of a towne of your nation and religion, within the Province of Monster, how be it, at *pat* tyme, ther coold not be fovnd, anij fitt place for the performanse therofe, *pe* Contrý then beinge soe poppilus, not withstandinge, at this Instance, the Case⁵ by the power ² of the Allmightie, is soo greatly altered by reasone of theese late warrs, *pat* the Contrý is quytt waste for the most *parte*, and to be short, noe possibillittý for them to reble againe for this 100 years, as for prooffe wherofe, were it not to be toe tedious, I coold well sattisfie youe in *pat* behalfe. But to the purpose, for as much as *pat* it is vnknownen vnto me, whether theese graue Jentellmen, afforsaid ar yet leeuinge amongst youe, I haue thought good to directt my letters to youe in jennerrall, wherby to ensight youe to performe an action tendinge boeth to the glorie of god, his *Majesties* service, as alsoe to your owne exeedinge great advantagde, and *pro-fitt*, and with such securitty as Londone hyt selfe cannot be more surer, the plases names ar called Crooke Hauen and Scoole ³ Hauen, beinge oposed, boeth to Spaine Franncce, & England, as be veooinge the Card, youe may *perseeue*. And within the bay of Baltimore the owne beinge 7. myls distance forome the other, and lys in soe stronge a Contrýe, as nothinge can be caried from thence, only toe fords to be made suer. By syde ther ar .5. plesannt Ilands of excelent good ground, and soe is the mayn appertaininge to those Lands belonging to those aforsaid hauens, and *pat* a great quantitye, at the lest 8000 ackers. By syds the montayns within this Necke of Land caled Iveahaughe⁶, with many feair Castels and stone howses, wich is nowe altogetther waste. For the Comoditties of the ⁴ Seae bringe skillfull fishers, and youe may well laed, an⁷ 100,

³ Guillam Van Liebeeck became an Elder of the Dutch Church, London, in 1586, according to the list of Elders preserved in that Church and published by W. J. C. Moens, *l. c.*

⁴ In 1588 Lord Burleigh was Lord High Treasurer.

⁵ MS. *is soo altered* after *Case*, but crossed out.

⁶ This name is distinctly so written in the MS., though the place appears to be now known as *Ivraugh*.

⁷ This word is expressed by the usual sign for *and*.

saile yearlye of all kind of marchanntable fishes, þat the Seae doth yeld, as for one season, youe shall haue Codd, linge, and kunger, and þat most fayre. After þat, youe shall haue Salmone, and lastly hæke, heringe, and pylchard, soe þat in all Euerope, ther is not to be fovnd⁸ more store. And by syds for all kind of fishe for your table, as oysters skallops and to be breeffe all soerts of shell fishe, with the lyk of flott fish.

Nowe for wood and tymber, to buyld with all, or to make 5
pypstaues, and such lyke with yeewe trees hanginge vpon the water syde a 1000 in a place, and of such lenght, as is incredible, as well to make pyks peramedies Collombis or pallasters, the wiche is a moste exeeding rich comoditie to be sould in Londone. Further to enter in to the bouells of þe Earth for mynnorall matters, youe shall haue boeth Irone and led, with Copper and such lyke, and that of great aboundence, as I reporte me vnto the testimonie of oure laet Lord president, and to bee short with youw, youe shall find this remoet Contrÿe þat vntell this tyme, was neuer discovered by anie vnderstandinge Cristiane, but only lay hidden vnder the handes of a companie of barbarous Infeddels, to exeed in all good things. Nowe resteth nothinge els to declare vnto youe, but 6
the Estate and terme þat I haue procured, as alsoe whether þat the same landes bee free, and void of all charge, to the first I awnsuer þat it is for a 100 years, and to the second, free without any kind of contry Charge. Sauinge to the Bushope of Corke 20 s.⁹ a ploue land, of all wiche if soe it be, þat this my mo- 7
tion shall lyke youe, then, make choise of a cople of sufficient men, whoe may looke into the matter judissially, to proue whether þat in alle theese points, þat my wordes and reports, shall not be fovnd to be most true, or rather farr exeeding, and ther vpon to conclud with me, vpon some resonable artickles betwen vs, and soe to proseed. Or els vpon the lyking of your frinds, I my selfe shall com over vnto youe, to conclud ther with youe, at what tyme I dout not but to procure you verie great liberties, and priuileges, and such as shalbe to your heigh content, more over my meaning is, to 8

⁸ MS. *the lyke* after *fovnd*, but crossed out.

⁹ MS. 28, but crossed out and 20s. added above the line, by Hugh Cuffe himself.

procure to be made towne stronge walled townes, at eyther havene one, wherofe youe shall haue the choise, as beinge a kind of people, that I haue allwise loued, as well for your Integrity of lyfe, as alsoe for your Industrie, and thother shalbe Englishe. Moreouer ther wilbe a good leeuinge for eyther of those towns to mayntaine a precher. And for my parte if þat youe shall 9 dout of any of my report beinge altogether a stranger vnto youe, repaire vnto the Right Honorable, the Lord Pophame¹⁰, or vnto M^r Vice chamberliane þat honorable Knight Sir George Careewe and acquaint them with this my motion, wher vpone youe shall find, and vnderstand what opinion they boeth holds of my Jugment, as alsoe of my honnestie and calling.

Evene soe exspecting your awnsuer by this Gentleman my 10 frend I rest, and beseech god to blese boeth youe, and me, and this actione þat nowe I wishe youe vnto. Dodis Castlle this last of Nouember, 1603.

Your lovinge frinde although¹¹ vnknown

Hugh Cuffe

Addressed:

11

To the worshipfull
the Elders of the
Duch Cherch in Lonn-
donn delyuer these
with speed

Addressed or endorsed:

12

Mr Worth at the [si]gne of the
red Lion richt ouer the Church
saddel maker
Recepta 21 Mey

¹⁰ See Letter No. 268, note 2.

¹¹ MS. *all*, but crossed out and *although* written over it, by Hugh Cuffe himself.

The present document is a repetition of the preceding one, with the exception of the paragraphs 4, 5, 6 and a portion of paragraph 3, which are omitted.

273^a.

Worshipfull

Wheareas heeretofore in 88 I had some small acquaintance
 with twoe of the elders of your Church, whereof the one was
 called Mon Signeur Guillian de Best, the other Mon Signeur
 de Lubeck, whoe by the meanes of my late honourable good
 Lord the Lord Threasurer deceased, I had some conference
 with as touching the setting vp of a towne of your nation & reli-
 geon within the Prouince of Mounster in Ireland. Howebeit at
 that tyme there could not be founde any fitt place for the per-
 formance thereof, the Countrey then being so populouse. Not-
 withstanding at this instant, the case by the power of the
 almightie is so greatly altered by reason of theis late warrs,
 that the Countrey is quite waste for the moste parte, & to
 be shorte no possibillitie for them to rebell againe this 100
 yeares. For prooffe whereof (weare it not to be to tediousse)
 I could well satisfie you in that behalfe. But to the purpose.
 Forasmuch as it is vnknownen to me whether those graue gent
 aforesaide are yet liueing amongst you, I haue thought good
 to direct my Letters to you in gennerall, thereby to incite you
 to performe an action boath to the glorie of god, his Majesties
 seruice, & alsoe to your owne exceeding profitt & aduantage, &
 with such securitie as London it selfe cannott be more suer.
 The places names are called Crooke hauen & Scoole hauen, being
 opposite to Franncce Spaine & England, as by lookeing in the
 map you maie perceauce, the one being distant seauen miles
 from the other, haueing greate store of good land thereunto
 belonging. Which if so be that this my motion shall like
 you, make choise of a couple of honest sufficient men, whoe
 maie looke into the matter iudicially, & proue whether that
 in all theise pointes my wordes & reportes shall not be founde
 moste true, or rather far exceeding. And thereuppon to con-

clude *with* me vppon some reasonable artickles betweene vs,
and so to proceede. or elles vppon the likeing of *your* freindes
I my selfe shall come ouer vnto you, to conclude there *with*
you. At what tyme I doubt not but to procure you verie
greate & lardge liberties & preuiledges, & such as shalbe to
your high content. My meaning is to procure to be made 5
twoe stronge walled townes at either hauen one, whereof you
shall haue the choise (as being a people that I haue allwaies
loued aswell for *your* integritie of life as alsoe for *your* indus-
trie): and the other shalbe of English. Moreouer there will
be a good Lineing for either of those twoe townes to main-
teyne a preacher. And for my parte if that you shall doubt 6
of any my reporte being altogether a strannger vnto you; Re-
paier to the right honourable the Lord Popham or vnto Mr
Vicechamberleyne to her Majestie, that honourable Knight Sir
George Carew, & acquaint them *with* this my motion. Where-
uppon you shall finde & vnderstand, what opinion they boath
holde of my Judgment as alsoe of my honestie & callinge.
Euen so praieing *your* answer by this gent my freind. I rest
& beeseech God to bless boath you & me, & this action, that
nowe I wish vnto you.

Your loueing freind & wellwiller
Hugh Cuffe

Addressed:

7

To the verie *worshipful* the Elders,
and others, the whole Con-
gregation of the Dutch
Church and Nation in the
Realme of England.

Endorsed:

8

Van in Irland te
moghen wonen.
Anno 1603 & 4.

273^b.

§ 1. *Hugh Cuffe offers three thousand acres of good ground for grozing or agricultural purposes; 2. with a strong castle, and certain houses about it. 3. As regards the things of which artisans may make commodities, wool is very good and cheap; there is great store of linen yarn; skins of all sorts of beasts; and those who mean to work in silk will find it profitable to have the stuff imported to be worked here and sold elsewhere. 4. They will reside there as quietly as in any place in England. 5. For their better assurance let one or two men with four or five marks in their pockets come over to see the place. 6. The tithe of the aforesaid three thousand acres shall be set apart for the maintenance of the minister. 7. I have already moved the Lord Treasurer in the matter, and will acquaint one or two other principals with the affair.*

The offers of Hughe Cuffe of Cuffes woode
in the province of mounster in Ireland Esquier
to suche of the dutche churchē as shalbe
disposed to accept of the same.

Firste they shall haue thre thousand Acres of good ground to ymploy either for the feedinge of milche kyne, and other cattle for their maintenaunce or for the sowinge of oade, madder, flaxe, hempe, rape, hoppes or any other kinde of seede or graine for their best comoditie to be devided amongst them, at the discreation of suche one, or two, or more as shall take vppon them to governe the rest: *videlicet* to some a hundred Acres; to some fifty to some xxth to some xv, accordinge to their abilities, and to the poorer sorte of artisantes so muche as will serve to keepe them thre or fower milche kyne, for their maintenaunce and for gardens. To the which landes I will appointe them a stronge castle in good Repaire with divers Roomes in yt with certeyne howses about yt, till suche tyme as they shalbe able to buylde some habitation euery one vppon his owne lande, for the which they shalbe as well vsed as any of the englishe men there, with suche liberties and like reasonable rente, as is given or taken by Alderman Billingsley, Mr Henry Vghtreed, or any of the neighbours thereabouts.

The thinges whercon the artisantes
may make commoditie ar these that followe
videlicet.

The wooll of the country is very cheape, and good to make course tapestry, Spanishe blanckettes, Dornix fyne frises coveringes for beddes, There is great store of lynnen yearne for to make all sortes of lynnen and espetially Diaper: the skinnies of all sortes of beastes, hydes tallowe, waxe honniy and suche lyke And those that meane to worcke in silkes, by reason of the smale chardge they shalbe at for victualls for them selves & ther families yt will countervaille the chardge with good advantage to haue the stuffe broughte thether and so wrought there to be vttered elsewhere. And for their safty 4 I will vndertake they shall lyve as quietly there as in any place of England whatsoeuer: And for their better assurance 5 therein, yf they will make choise, but of one or two, sufficient men of Judgement, with some 4 or 5 markes a peece in their purse, to goe ouer & see the place whether yt be aunswerable in all respectes to theis offers before spoken of or not: which may be performed with one monthes travell to the full satisfaction of all the rest. And for the libertie of their con- 6 sciences, the tithe of the said thre thousand acres shalbe appointed to such a minister as they shall thincke good for their instructions to carry with them: my whole entent & purpose beinge grounded vppon the desire that I haue that the faculties of so good a people shold florishe amo[n]gst vs there in our newe erected common weathe: And for the better counte- 7 nance and advauncement thereof, as I haue alreadie moved the lord Threasorer therein, so will I acquaint any two or more of the chiefest of them as shall deale in this Accion with his lordship for the assured confirmacion thereof.

Endorsed: 8

Hugh Cuffe
30 Nou. 1603.

And in another hand: 9

Presentatie voor de
Vremdelingen die in
Irlandt begheren
te woonen.

274.

**THE CHURCH and SCHOOL of GENEVA¹,
to the CONSISTORY of the FLEMISH CHURCH, LONDON.**

Geneva, Saturday, 17 March 1604, [O.S.].

§ 1. *By this second letter we thank you much for your charitable and truly christian liberality towards this poor church. 2. We are sorry that our letter, which we wrote immediately after the receipt of your alms, got lost, but hope that you will not blame us for it. 3. We therefore repeat our humble thanks, accompanied by our wishes and prayers to God. 4. for the prosperity of his Majesty's states, for his person and all your churches, while we rejoice in the success which God allows you to see in your churches, and because He has removed from among you the scourge of contagion.*

Messieurs et tres-honorés freres, ceste seconde sera pour ¹ vous remercier autant humblement qu'affectueusement de vostre charitable et vrayement Chrestienne liberalité demonstrée enuers ceste poure Eglise par bons et notables effects. Nous ² sommes bien desplaisans de la perte de nos lettres escrites incontinent apres la reception de vostre aumosne. Mais puis que cest chose faite, et qui arrive souuent, nous vous supplierons qu'il vous plaise n'imputer à nous, ni à autre le defect aduenu en ceci, ains à l'inconuenient fortuit par nous déclaré. Dere- ³ chef donc Treschers et tres-honores freres vous receurez nos humbles remerciemens, que nous accompagnons de voeus et prieres à nostre Dieu et pere commun à ce qu'il luy plaise vous faire recueillir la moisson large et opulente de ce qu'il vous a pleu semer largement en nostre endroit. Nous et les nostres en conseruerons la memoire pour n'en estre iamais ingrats enuers vous ni enuers les vostres. Et comme nous auons continué et ⁴ continuons à prier Dieu pour la prosperité de tous les Estats de sa Maiesté, de sa personne, et de toutes vos Eglises: ainsi à l'aduenir continuerons-nous à le faire. Et dés à present en

¹ With this Letter compare Letter No. 271.

nous coniôissant de l'heureux succez que Dieu fait voir en vos Eglises lesquelles il benit abondamment comme nous entendons: semblablement de ce qu'il a allegé son fleau de la contagion de dessus vous, nous le prions qu'il luy plaise de plus en plus vous conseruer et venir en vous comblant de toutes ses graces. Endroiet auquel après vous auoir présenté nos humbles et affectueuses recommandations à vos bonnes graces et prieres, nous prions Dieu Messieurs et treschers freres qu'il benie vos saincts labeurs à sa gloire et à l'edification de son Eglise.

Ce 17 de Mars 1604 Vos humbles et affectionnés
A Geneue. freres et seruiteurs les Pasteurs
 et Professeurs de l'Eglise et Escole
 de Geneue: et au nom de tous
 Antoine Delafayé

Addressed:

5

A Messieurs et treschers freres
Messieurs les Pasteurs, Anciens
et Diares de l'Eglise Flamande
recueillie à Londres.

A Londres.

Endorsed:

6

Receptue den 6. May.

In another hand:

Faye de Geneve
17. Mars 1604.



275.

**KING JAMES I. invites foreign
DYERS, CLOTHFULLERS, &c. to settle in ENGLAND¹.**

Windsor, Sunday, 7 July 1605, [O. S.].

§ 1. *By advice of the Privy Council we wish to have brought over to this country one hundred foreign families of dyers, clothfullers, weavers or other artisans of this kind. 2. Immediately after their arrival we will grant them the right of citizenship, and in whatever town they settle they will enjoy its rights with all the liberties and privileges of the place, and will be free from all taxes and tributes for ten years. 3. All this we have established by our letters patent and we have granted to John Suderland, the bearer of the present letter, authority to bring them over, and we desire you to help them in every respect wherever he, or his deputies with the said workmen and their families may arrive. 4. So doing you will please us....*

Copia.

Jacobus Dei gratia magnæ Britanniæ, Franciæ, et Hiberniæ¹ Rex fidei defensor Omnibus Regibus, Principibus &c^a. Quum nobis a fidissimis² quibusdam sanctioris consilij nostri assesso-ribus ostensum sit, Non pauca commoda subditorum nostrorum negligentia ac incitia maximo totius reipublicæ detrimento contempta, ac neglecta facere³, quorum vsu non minus vtili quam necessario non mediocrem tam nobis, tam omnibus nostris, quam aliorum principum subditis, Prouentum esse redundaturum, Placuit ex eiusdem consilij sententia exteros aliquos artifices ad familias centum tinctorum nimirum fullones, textores, et id genus alios in regnum nostrum pellicere eosque priuilegijs non vulgaribus exornare. Ac primo quidem vt in ditionis nostre fines per-²uenerint Jus popularitatis⁴ consessimus⁵, deinde quacunque nostra in vrbe commorari⁶ velint, Jus ciuitatis cum omnibus loci liber-

¹ There seems to be no record of this document in the *Calendar of State Papers*.

² MS. *fidissimus*.

³ So in MS. for *jacere*?

⁴ MS. *popularitates*.

⁵ So in MS. for *concessimus*.

⁶ MS. *commorare*.

tatibus, ac privilegijs tribuimus, ac omnibus tributis vectigalibus⁷, alijsque impositionibus per integrum ab⁸ introitu Decenium⁹, liberos et immunes esse. Quæ omnia *litteris nostris* patentibus³ magno *nostro* sigillo immunitis confirmauimus; eos e sedibus suis euocandi presentium Latori Joanni Suderlandio subdito *nostro* (id muneris sibi delegari postulante) potestatem concessimus, maximopere, itaque vos oratos cupimus vt si forte ditionem alicuius *vestrum* maria, sinus, portus, locaue *vestra* curæ præfecturæ aut custodiæ comissa¹⁰ prædictus Joannes, eiusue vicarij, aut soli, vel cum opificibus præfatis eorumque famulis, vxoribus, liberis, supellectile, ceterisque quibus naues plaustrane onusta sunt, aut vi tempestatum delati, aut consulti intrauerint, non modo nulla iniuria, aut molestia affectos, liberè manere, et abire patiamini, verum etiam commeatu, alijsque rebus itineri necessarijs suis sumptibus, eos iuuetis, eaque humanitate tractetis, quam vestros a nobis expectare æquum sensueritis¹¹, si quando in *nostras* ditiones similiter appulerint in eisue negotiarentur. Id si feceritis, tum rem nobis gratam, tum *vestro* ordine, loco-⁴ que dignam facietis, *nostrumque* vicissim studium et fauorem, vbi occasio tulerit, certo vobis promittere poteritis. Interim Deus faxit incolumes. Dabantur e Regia *nostra* Windsoriensi nonis¹² Julij anno salutis 1605.

⁷ MS. *vestigalibus*.

⁸ MS. *ob*.

⁹ So in MS. for *Decennium*.

¹⁰ So in MS. for *commissa*.

¹¹ So in MS. for *censueritis*.

¹² MS. *mensis*, but crossed out and *nonis* written above the line.



276.

[PHILIPPE DE MORNAY, Seigneur] DU PLESSIS[-MARLY]¹,
to [ROBERT] DE LA FONTAINE².

Saumur, Thursday, 8 May 1608.

§ 1. *I have received from you this week one letter through your son, and another through a Scotsman. A fear of giving you pain prevented me from writing to you. 2. With your first letter came your translation of the "Triplex cuneus"; your second brought me the book itself. As soon as our printer comes, I will speak to him about the translation. 3. It is a work which pierces through all that is sensible in our adversaries. I easily believe what you tell me as to the order passed among the Jesuits to write. Their contradictions supplied us with very good material for attacking them. 4. I wrote to you before what gave occasion to this edict, so that I need not repeat it. I am sorry on account of your churches, more especially your own, and if you would explain the circumstances more fully, I might perhaps advise you. I only hope that you will maintain yourself there, as well on account of the good that you can do there, as on account of the harm which might be caused. 5. All new questions, and all curiosity regarding old ones displease me. 6. This only to leave you no longer without answer.*

Monsieur, jay receu ceste semaine deux lettres de uous : 1 Les premieres sans date par adresse de vostre Filz : les secondes datées du 7^e Mars : par un honneste homme Escosses, quj vient continuer ses estudes ici. Les mesmes raisons me rete-noient de uous escrire, la crainte surtout de uous mettre en pene ; encor que ie n'escri pas uolontiers chose quj doine offenser les personnes non poussées de passion. Avec les premieres ² estoit la uersion du Triplex cuneus³ ; avec les secondes iceluy mesmes. Dès que nostre imprimeur sera uenu : ie lui feray parler de ladicte version ; laquelle je juge pouuoir seruir, non seulement eu esgard à la chose, mais mesmes à la personne. Cest Escrit tant y a perce ce que les Aduersaires ont de plus ³ sensible ; et s'ilz ne sont trop prudens ilz s'en renuëront Cequ'ilz ne peuuent sans prouoquer ceste mesme plume : idoneam multtis

¹ See Letter No. 267, note 1.

² See Letter No. 177, note 2.

³ A work of James I. king of England, for which see Jo. Georgii Walchii *Bibliotheca Theologica*, II. 212 sqq.; Dav. Irving's *Lives of the Scottish Poets*, II. 233 sqq.; Lowndes, *Bibliographer's Manual* (Bohn's edition) v. 1181.

modis eorum precordia transfigere. Je croi aysément ce que m'escriuéz de l'ordre pris entre les Jesuites pour escrire. La uerité est que leurs contradictions nous donnoient belle matiere de les combattre: Car il ny a Article sur lequel ilz n'affermement et nient une mesme chose; Non diuers seulement, mais biensouuent un mesme en diuers lieux. Et y a bien apparence qu'ilz commenceront par cicatrizer, s'ilz peuuent ceste nouuelle plaije, prenant subiect sur l'Article inseré en nostre Confession; J'y à craindre et euter mesme inconuenient que uous. Et neantmoins ne remarque pas grand difference en substance, entre ce quj s'est decidé, et ce que uous en affirméz. Vtrobique 2. Thess. 2. et Apoc. 13. 14. 15. 16. 17. 18. Sedes Romana: Homo Peccati, Filius perditionis, spiritu oris Dei conficiendus. Interest Antichristi nomen: quo neutrubi insignitur; quo tamen eum dignum censes qui eo loco adoratur: sed οὐ κατ'ἑξοχὴν, neque peculiari quodam modo. Tel neantmoins que de sa Compagnie nous auons à nous departir, si nous uoulons estre sauuéz, si nous ne uoulons participer a sa perdition. Et cela à la uerité me semble suffire. Je uous aj autrefois escrit, ⁴ quid dederit occasionem, huic Edicto; sans que iaye icy à le repeter. Je suis en pene de uoz Eglises dedelé, nommément de la nostre; si uous uous expliquéz plus particulierement sur les circonstances ie seroi plus hardi à uous donner aduis. Ce que ie puis en general; cest qu'autant qu'il se pourra, citra aras⁴, uous uous maintenéz par de lá; soit pour le bien que uous y pouuez faire, soit pour le mal quj auiendrait par le scandale d'un tel desbriz; quj redonderoit jusques à nous; neu les reproches que desia nous en sentons. Dieu doint à ce Prince mettre difference entre les pourez differens et indifferendz; non seulement par la theorie, mais par la pratique. Combien d'Eglises y auoit il en premieres sectes plus differentes en polices et en ceremonies, qui pour celà ne laissoient de communiquer ensemble, et recevoir mesme traictement des Empereurs Chrestiens! Sans que ceste destruction plustost que diuision alterast la Paix ny de l'Eglise, ny de l'Empire? Au ⁵ reste toutes questions nouuelles; toutes curiositez sur les plus anciennes me desplaisent; Nous en scauons peu, pour estre et

⁴ Or usque ad aras; a proverb, see Erasmus' *Adagia*, Chil. III. Cent. II. Prov. x.

viure Chrestiens; nec egemus amplius curiositate post Christum; post Euangelium Christi. Ce que ie uous dis à propos de ces questions de Piscator; de Herminius, et semblables. Les quelles nec illi curiosé nimis agitâsse, nec nos temerè exagitare debemus. Batons à Christ; et contre tout ce qui luy est contraire; sans prendre le change, de tout gober *que* nous rencontrons en chemin, *comme* les mauuais Chiens et veneurs. Cest ⁶ pour ne uous laisser longtemps sans response; Car ie ne receu les uostres que le 5^e du present: Et faites tousiours essaj de l'honneur *que* ie uous porte; comme j'interpréteray tousiours, soit uostre silence, soit uoz propos, à tout autre subiect, qu'a faute de uostre amitié enuers moy, *que* ie me prometz perpetuelle, et que ie tascheray tousiours de meriter par tous offices et seruices. Je saluë

Monsieur, humblement uoz bonnes graces, et prie Dieu uous auoir en sa *Sainte* parole. De Saumur ce 8^e May 1608.

Vostre tresaffectionné Amy
à uostre seruice
Du Plessis

Addressed:

A Monsieur
Monsieur de la Fontaine
Pasteur de la Langue Francoise
A Londres.



277.

[PHILIPPE DE MORNAY, Seigneur] DU PLESSIS[-MARLY]¹,
to [ROBERT] DE LA FONTAINE².

Saumur, Friday, 13 June 1608.

§ 1. *The little essay which you translated and forwarded to me has been printed here, and your son has received some copies to be sent to you. 2. It could not come at a better time, if it be true what is written to me about the new movement in Ireland, which will no doubt be favoured by the Earl of Tyrone on account of the pope.*

Monsieur, le petit Traicté *que* m'auéz enuoie par uous traduit, a este imprimé en ce lieu; et en ai fait tenir quelques exemplaires a uostre filz pour uous en faire part. Il y a matiere d'instruction pour ceux, qui ne prennent point plaisir à ignorer ce quj est tout manifeste. Et ie pense qu'il ne pouuoit uenir en meilleure saison, si ce qu'on mescrit du nouveau remue-ment d'Irlande est bien certain lequel sans doute sera fomenté par le Conte de Tiron³, par consequent du Pape. Je uoi en

¹ See Letter No. 267, note 1.

² See Letter No. 177, note 2.

³ Hugh O'Neale, raised by Queen Elizabeth to the dignity of Earl of Tyrone, pretended to be champion of the Catholic religion. On his rebellion (1594—1603) see Hume, *History of England*. In 1607 (Oct. 5) the Earls of Tyrone and Tyreconnel fled from Ireland in spite of their pardon, and endeavoured to raise disturbances in foreign parts.—In March 1608 there was a report that the Earl of Tyrone intended to seize Chester and head a rebellion in Ireland.—In June 1608 the pope gave a hearty welcome to the Earl and Countess of Tyrone and other Irish.—In December 1610 Tyrone was at the Spanish Court (*Calendar of State Papers*, Domestic, 1603—1610). For fuller information see *Calendar of State Papers*, Series for Ireland.

diuers lieux des apparences *que* Dieu ueut se faire connoistre
en noz iours: Mais ie n'ose m'en resiouïr; quand ie uoi des
differens se remuër entre *nous* bien souuent en choses indiffe-
rentes. Que uoullussions nous demeurer, dedans noz termes:
et renoncer à tant de questions plustost creuses *que* curieuses;
qui ne font que choquer, et troubler ceux quj souspirent après
les necessaires. Je saluë 3

Monsieur, humblement uoz bonnes graces et prie Dieu
nous auoir en sa *saincte* garde. De Saumur ce 13^e Iuin 1608.

Vostre humble et tres *affectionné* Amy
à uous seruir

Du Plessis.

Addressed:

4

A Monsieur
Monsieur de la Fontaine
Pasteur de l'Eglise Francoise
A Londres.

Endorsed:

Plessis
Juin 1608.



278.

[PHILIPPE DE MORNAY, Seigneur] DU PLESSIS[-MARLY]¹,
to [ROBERT] DE LA FONTAINE².

Saumur, Monday, 6 July 1609.

§ 1. *The bearer of this Letter, a son of the late M. Villiers Charlesmagne, wishes to revisit England for reasons which he will tell you. I hope that you will favourably receive him. 2. We expect every moment the book from your quarters with the eagerly desired preface. 3. You will have heard of the progress which religious liberty is making in Germany, even in Austria. 4. Those who contend for the succession of Cleves are agreed upon arbiters, and meantime take possession of it jointly to rule it by common council. 5. You know, no doubt, what passes at Venice. Sir Henry Wotton, the Ambassador of King James, has done well there, and it would be desirable if he were left there another year or so; but if he were to be recalled, those who desire the advancement of the work of God should procure a successor of the same stamp. 6. I hope that you will tell me what will be done in that matter, especially who will be his successor. 7. I understand that the English ambassador to the French court will be changed. If it should be (Sir Thomas) Edmond, he is my old friend; if another, tell me who it is. 8. Baron Sheffield who is still here, is quite well. 9. Please address your letters to Paris to M. Marbault.*

Monsieur; ce Gentilhomme est filz de feu Monsieur de Villiers Charlesmagne : de ce païs d'Anjou ; lequel de son vivant anoit bien trauaillé et souffert pour noz Eglises ; et n'en a pas laissé ses affaires en ueille estat, encor quen sa maison il n'y eust faute dhonneurs et de biens. Il s'en ua reuoir l'Angleterre, pour quelques particulieres raisons qu'il uous scaura mieux dire. Et ie uous prie de luy donner toute la fauorable adresse que uous pourréz ; parce qu'il n'a faute de plusieurs bonne parties : que uous saurez bien reconnoistre, quj le rendent recommandable aux gens de bien. Nous attendons à toute heure le Liure de uoz quartiers avec la Preface tant desirée. Je pense qu'on n'oubliera pas de le faire presenter aux Princes avec la bienseance requise. pour les obliger à le uoir, et en faire response. Vous auréz sceu le progrès que faict la liberté de la religion en Allemagne, mesmes en terres de la maison d'Austrie. Ceste confederation des Princes pour tenir la main à

¹ See Letter No. 267, note 1.

² See Letter No. 177, note 2.

ceux qui se departiront de l'Eglise Romaine en esueillera encor d'autres. Les contendans aussi pour la succession³ de Cleues, 4 scauoir, le Brandebourg, et des Deux Pontz s'accordent d'Arbitres, et cependant prennent possession conioinctement pour la regir par commun Conseil. Cest pour en fermer l'entrée a l'Austrie: Et ueu la Profession que ces Princes font uous en tirez assés la consequence. Vous ne pouuez ignorer ce quj se 5 passe à Venise. Beaucoup de bonnes ueritez s'y disent, et y sont bien ouiës, à la barbe du Nonce. Monsieur Woudon⁴ Ambassadeur du Roi de la Grand Bretagne; personnage de grand pieté doctrine et zeile, y á grandement profité. Et seroit à desirer quil y fust laissé encor quelque année. Sinon, et qu'on soit resolu de le rappeler; ceux quj desirent l'auancement de l'Oeuure de Dieu doiuent procurer, que le Successeur soit choisi de mesme maille; et munj de mesmes instructions; ou plustost plus fortes, selon que de iour en iour plusieurs personnes notables s'y rendent capables de viande plus solide. Ce que ie uous dis, comme y uoiant, par la grace de Dieu bien clair par les intimes amis que i'y ay. Je uous supplie 6 donq, d'y desployer uostre prudence, zeile et creance; et de me uouloir donner aduis de ce quj s'y fera; Nommeement quj luj sera designé successeur, et quel, afin que ie puisse y maintenir

³ On the dispute regarding the succession to the inheritance of the Duke of Cleves, Johann Wilhelm, who died 25 March 1609 without heirs, see *L'Art de vérifier les dates*, tome 3^{me} (3^e ed.), p. 187.

⁴ Sir Henry Wotton, a statesman, diplomatist and writer, born 30 March 1568 at Bocton in Kent, was educated at Winchester school and at New College, and Queen's College, Oxford. He afterwards visited France, Germany, Italy and the Netherlands. On his return to England (about 1596) he became secretary to the Earl of Essex, but on the fall of the latter he escaped to the continent. At Florence he ingratiated himself with the Grand Duke, who confidentially commissioned him to go to Scotland, to inform James VI of a conspiracy formed against his life. Under the assumed name of Octavio Baldi he passed to Norway, and thence to Scotland, where he was received with kindness by the king. Soon after his return to Florence he heard of the death of Elizabeth, and of the accession of James to the English throne, and he hastened back to his native country, where the king treated him with confidence, knighted him and sent him (1604) ambassador to Venice. From thence he returned, it is said, in 1610. Towards the close of 1615 he was sent on a mission to the United Provinces, and on his return in the beginning of the following year, he was re-appointed to the Venetian embassy. After having remained at Venice for three years, he was, in 1619, sent as ambassador to the Duke of Savoy, and then several times to some of the German Courts. For his services to the state he was rewarded with the provostship of Eton, about 1623. He died in 1639: Rose, *Biographical Dictionary*; Ch. Knight, *English Cyclopædia*; his life by J. Watton; *Calendar of State Papers*.

la mesme correspondence, que j'espere avec l'aide de Dieu ne sera point inutile. C'est, Monsieur selon la confiance de nostre ancienne amitié; quj me faict aussi requerir plus souuent de uoz nouuelles. J'entens que uous changéz d'Ambassadeur en 7 France. Si ce doibt estre Monsieur Edmond⁵, il est mon ancien Amy. Si cest un autre, je uous prie de me mander quj et quel. Monsieur le Baron de Scheffild⁶ est encor ici quj se porte 8 fort bien.

Je saluë

Monsieur, humblement uoz bonnes graces, et prie Dieu uous auoir en sa *Saincte* garde. De Saumur ce 6^e Juillet .1609.

Vostre humble et tres affectionné
Amy à uostre seruice

Du Plessis.

Quand uous me uoudréz escrire uous adresserez s'il uous 9
plaist uoz lettres à Paris à Monsieur Marbaut⁷ Conseil-
ler et Secretaire du Roi en la ruë de Beau Treilliz.

Addressed:

10

A Monsieur

Monsieur de la Fontaine Pasteur
de l'Eglise de la Langue Francoise
A Londres.

Endorsed:

Plessis

Juill. 1609.

⁵ Sir Thomas Edmondson, Edmonds or Edmunds, an English statesman, born at Plymouth in 1563. He was introduced to court and initiated into public business by Sir Francis Walsyngham, by whose recommendation he was employed by Queen Elizabeth in several embassies. From 1592 to 1599 he was for the most part at Paris, as agent for the Queen. In 1599 he was sent to the Netherlands. In 1603 he was knighted by king James I and in 1604 appointed ambassador to the archduke at Brussels. He was recalled in 1609, and in 1610, on the news of the assassination of Henry IV. sent in all haste as ambassador to that country. After having been sent on various other embassies he died in 1639: Rose, *Biographical Dictionary*.

⁶ Edmund Sheffield, 3rd Baron, distinguished himself in arms, in the reign of Queen Elizabeth, particularly in the defeat of the Armada. He was subsequently made governor of Brill in the Netherlands. In 1626 he was created Earl of Mulgrave, and died in 1646; Burke's *History of Dormant...and Extinct Peerages*.

⁷ Pierre Marbaut, or Marbault, sieur de Saint-Laurens, had first been secretary to Du Plessis; see Haag, *La France Protestante*, 1st ed., art. *Marbault*.

279.

SIR HENRY WOTTON¹,

to C. H. S. (?)

[Venice], Monday, 3 September 1618.

§ 1. *I commend to you my secretary Richard Leamour, to make known the orders of (king James I) concerning that great business represented by me and embraced by so good a king, with incredible ardour. The rest you will understand from my instructions. 2. The resolution of his Majesty on 5 August 1618. His Majesty does not think it well that the Head of the Gymnasium or anybody else should come to his Court at present in order not to stir up more noise than would perhaps be convenient at the beginning of a business of such a nature. 3. But he would like that the said business should be prepared by letters by express messengers in all points between C. H. S. and me, with the advice of those who shall appear best disposed to the said C. And that by the beginning of next February the aforesaid Head of the Gymnasium, either alone, or in company, should prepare to meet me at Augsburg, or somewhere else in Germany, where he will find me provided by his Majesty with letters of credit and proper instructions for all the Princes and Cities of the League, and also for the Prince of Orange, and for the States of the United Provinces. 4. And together with the aforesaid Head of the Gymnasium I shall be commissioned to request, in the name of his Majesty, the concurrence of the said Princes. And after these offices the Head of the Gymnasium or such persons as shall be deputed will be able to betake themselves to England, where his Majesty promises in the meantime to consult the Archbishop of Canterbury concerning the method of promoting these good ideas with a large contribution. 5. Information is desired as to whether the last movements in the Grisons will turn out to have put any difficulty in the way of our designs. And the Signor Cavaliere is requested not to disturb himself about it on small grounds, we being confident that God will clear the way for us. Above all the Princes who contribute to the missions ought to be sure what they do, and the Head of the Gymnasium ought to come well instructed on that point.*

Al S. C. H. S. Illustrissimo signor mio ossevatissimo. ¹

Io mando à Vostra Signoria Illustrissima espressamente questo Gentiluomo Ricardo Leamour mio Segretario per farli sapere l'ordinj di Sua Maestà²: intorno à quel gran negotio rappresentato da me (come ben posso dire) con ognj debito zelo et abbracciato da un così buon Re, con incredibile ardore. Il resto intenderà dalle mie instruttionj, Et così viuo suisce-
ratamente

Di V. S. Illustrissima

Allj 3 settembre del luogo solito.

Anticho servitore

Arr. Wotton

¹ See the preceding Letter, note 4.² James I.

La resolutione dj *Sua Maestà*² sotto lj 5 Agosto 1618. 2
Sua Maesta non giudica bene, che il signor Gymnasiarcha, o
 alcun altro si transferisca alla sua Corte al presente *per* non
 destare piu strepito che sarebbe forse conueniente al principio
 d'un negotio dj tale natura. Ma vorrebbe, che il detto nego- 3
 tio si preparasse *per* lettere *per* messaggierj espressj in tuttj
 puntj tra il Signor C. H. S. et me, insieme col consiglio dj
 quellj, che ad esso C. pareranno meglio affettionatj. Et che torna
 il principio dj Februaio prossimo: il sudetto Gymnasiarcha, ó solo, ó
 accompagnato, sj disponga d' incontrarmj in Augusta ó in qualche
 altra parte d' Allemagna, secondo che lj tornerà piu comodo:
 done nj trouerà furnito da *Sua Maestà* dj lettere dj credenza,
 et instruttione debite á tuttj lj Principj et Città del Vnione
 et anco al Signor Principe d' Oranges: Et allj signori Statj
 delle Prouincie unite. Et insieme col sudetto Gymnasiarcha 4
 hauerò ordine dj sollicitare ardentissimamente à nome dj *Sua*
Maestà la concorrenza dj dettj Principj. Et doppo questj officij
 potrà il Signor Gymnasiarcha, ò quellj talj, che saranno deputatj
 passarsene in Ingilterra doue *Sua Maesta* promette in tanto dj
 consultare il Signor Arcinescouo dj Canterburia³, intorno al
 modo di auanzar questj buonj pensierj con una larga contribu-
 tion. Sj desidera saper se glj ultimj motj di lj Grigionj hau- 5
 ranno portato alcuna difficultà alle nostre intentionj. Et si sup-
 plica signor Caudaliere dj non sgomentarsene *per* poco. Confi-
 dandocj che Dio ne chiarirà la strada. Sopra tutto si deueno
 assicurare lj Principj contribuentj delle Missionj, che fa[nno]
 et il signore Gymnasiarcha, in quel Punto, deue venire benin-
 strutto.

Endorsed:

Grigioni.

del Gymnasio Ag^o 1618

³ Dr George Abbot.



280.

MARC ANTONIO DE DOMINIS¹,to²

[London,

1619.]

§ 1. *The Eastern Church, the first mother of all churches of Christ, is to be pitied as having to serve God while subjected, in temporal matters, to a heathen prince, which great inconvenience deprives her of learned men, well versed in theological disputations, and thereby compels her to suffer many and serious injuries from the Roman Church or rather "Curia".* 2. *For this enemy leaves no stone unturned to bring the Eastern Church under her subjection. The pope wishes to be sole monarch, the sole lord of all Christendom.* 3. *The satellites of this tyrant have for centuries endeavoured to obtrude this tyrannical popacy on the East by falsehoods and lies.* 4. *You and other prelates of other Eastern nations should timely oppose a remedy against such evils, otherwise you will have to suffer grievous molestations, and run the risk of losing your ecclesias-*

¹ He was born in the island of Arbe in 1566, educated in the order of the Jesuits at their college at Loretto, and afterwards studied at the university of Padua. In Gams' *Series Episcoporum*, p. 389, he appears as bishop of Segna (not Segni) from 1600 to 1602, when he was raised to the archbishopric of Spalatro (*ibidem*, p. 421), where he remained till 1616. His endeavours to reform the church made him obnoxious to the papal authorities. He sold his property and came over to England, where he was received with great respect, and preached and wrote against the Roman Catholic religion. King James I bestowed on him the deanery of Windsor and other ecclesiastical preferments. But on the promotion of Pope Gregory XV (1621—1623), who had been his schoolfellow and old acquaintance, he was deluded by Gondomar, the Spanish ambassador, into the hopes of procuring a cardinal's hat. Accordingly he returned to Rome in 1622, and recanted his errors. But he afterwards wrote letters to England, recanting his recantation, and, these being intercepted, he was imprisoned by pope Urban VIII and died in 1624; *Encyclopedia Britannica*; *Catalogue of Books in the...British Museum printed in England &c. to 1640* (art. Dominis).

² The present document was apparently written by a scribe, but at the dictation of Marc Antonio de Dominis, who corrected some words, and signed it with the initials M. A. It was evidently written while Marc Antonio was in England, and seems to have been addressed to Cyrillus Lucaris and one or more other prelates of the Greek Church, who desired to effect a reunion of Christendom. Lucaris, who was patriarch of Alexandria from 1602 to 1621, when he was elected patriarch of Constantinople, conceived the plan of reforming the Eastern Church by bringing its doctrines into harmony with those of Calvinism, and by sending able young Greek theologians to Switzerland, Holland, and England to study Protestant theology. His scheme of reform was opposed chiefly by the intrigues of the Jesuits, at whose instigation he was murdered by the Turks in 1638; see *Encyclopædia Britannica*, art. *Greek Church*, Vol. xi, p. 158²; Herzog's *Real-Encyclopædie für protestant. Theologie* (sub voce Lukaris).

tical, after having lost your civil liberty. 5. There is a general opinion amongst you that the recovery of civil liberty would be the only remedy; at least you hardly set any value on the preservation of ecclesiastical liberty. And yet, do not forget that the Lord raised Cyrus, a heathen, to government and monarchy, subjected nations and kings to him, and called him His servant (Isa. xlv.). 6. Nebuchadnezzar likewise received a very large kingdom from the Lord, who knows well when it is time to bring His peoples under a heavy yoke, and when to free them. 7. We know that the church rather flourished in internal virtues under persecutors. Abandon therefore your thoughts about the temporal power and think only of the liberty of your Eastern Church. 8. If your prince felt certain of your fidelity and obedience in civil matters, he might be much more kind and benignant towards you in ecclesiastical and temporal matters. 9. Besides this submission to your prince, I can recommend to you no better measure for the preservation of the liberty, purity &c. of your church, than a close union with the English Church, which demands no subjection from you like the pope. 10. Again the union of churches demands the unity of faith, which unity consists in faith in one and the same canonical Scriptures of the Old and New Testament; 11. to which we must add the three ancient Symbols: of the Apostles, of the first council of Constantinople and of Athanasius. 12. Uniform faith admits also all that is defined by the first five œcumenical councils as regards dogmas, and the heresies which they condemned are anathematized; also the error of the Monothelites condemned by the sixth council. 13. But the admission of the seventh council is to be examined, as it seems to approve of the public use of sacred images, and to render them religious worship. Let the use of images be permitted to recall to memory things and holy persons; but they should not be adored or worshipped. 14. The mysteries, which we call sacraments, are many, of which baptism and the Eucharist are the principal. Here we may also mention the use of the ecclesiastical keys for binding and absolving sins. 15. Holy orders in the church are necessary. Anointing for the confirmation of the baptized and of the sick is allowed by the usage of the churches. 16. Marriage is the mystery of the union of Christ with the church; the custom of each church explains the degrees of consanguinity and affinity which impede matrimony. 17. Let the mass, as long as it is a preparation of the Eucharist, be praised and approved. 18. Let Pelagianism and Semipelagianism be anathematized. 19. We should not believe in purgatory. But returning thanks and prayers for the dead may be permitted. 20. There is equality among bishops; the Metropolitans, however, preside over their metropolis and its bishops, but Patriarchs rule in their patriarchates over the metropolitans. 21. Ecclesiastical discipline and the external rites of divine worship are restored to the ordinary precept of the general primitive canons. 22. After such a union between the oriental and these churches has been effected, you will receive, I trust, every help from the Anglican church, and especially from the king of Great Britain, in various ways. 23. My regard for you induced me to write this down for you. But the bishop of Rhodes, who is an eye-witness, will be better able to explain to you the condition of the Anglican church and my wish. And if any difficulty should restrain you from this union, send two of your bishops, with some learned presbyter to confer with me, with the Anglican church and especially with king James. I will supply them with travelling money.

Sanctissimi in Christo Patres, ac Domini³.

Orientalis Ecclesia nobilissima, Patres in Christo venerandi, omnium Christi Ecclesiarum prima Mater, et Magistra, cum iamdiu Deo servire cogatur subiecta in temporalibus Principi à Christiana religione alieno, commiseratione digna est. Conser-

³ Added in the margin, by another hand.

uat illa quidem suam viam in Christum fidem, veramque Christianam pietatem, sed tamen propter incommoda, et angustias quas in temporalibus ex ea patitur subiectione, viris apprimè doctis pene destituta, qui in Theologicis dissertationibus plene sint instructi, multas et graues iniurias, quibus in eam Romana Ecclesia seu potius Curia, insultat, ferre cogitur. Hæc enim hostis perpetua vestræ libertatis, artibus omnibus, per alumnos in suis Collegijs educatos, per Jesuitas et presbyteros, per Monachos, per Episcopos latinos vestræ nationis et vobis maxime infideles, propriæque matri rebelles, omnem mouet lapidem vt ipsam vestram Orientalem Ecclesiam seruam sibi factam, pedibus suis subijciat quemadmodum Occidentales magna ex parte subiecit. Papa enim solus monarcha esse vult, solus Dominus totius Christianitatis, qui tamen vnus ministrorum sanctæ Ecclesiæ, ad summum vnus ex quinque primis Patriarchis, quorum quisque jure Ecclesiastico, supremus est in suo Patriarchatu, nec cuiquam in terris Episcopo subiectus. Huius Tyranni Satellites, non Theologi, sed Sophistæ, corruptis miserabiliter sacris scripturis, contemptis primis Concilijs, et sacris eorum Canonibus abiectis, Papatum hunc Tyranicum, in Orientem inducere iam per tot sæcula, ac simul falsitates et mendacia pro articulis fidei obtrudere conantur, quæ a Christi sancto Evangelio et a puritate Christianæ fidei sunt remotissima, et soli ambitioni auaritiæque Ecclesiæ³ Romanæ inservientia.

Nisi igitur vos Græci Patres religiosissimi, cum alijs Prælati aliarum nationum Orientalium vobis adhaerentibus, serio in eam curam incumbatis, ut tantis malis opportuno et efficaci remedio occurratis, acerbis molestias, religionis damna, et fidei pericula vos subire necesse est et libertatis quoque Ecclesiasticæ post amissam iam ciuilem libertatem, iacturam facere. Est quidem iam inter vos communis opinio, vnicum, ac singulare remedium vnum illud esse, si posset ciuilis libertas reparari aut saltem de hac ciuili libertate reparanda nimium solliciti, conseruationem Ecclesiasticæ libertatis præ illa ferme nihili facitis. Et tamen deceret plurimum vos vestris cogitationibus et consilijs, modum ponere. Ego et natione, et dignitate munereque Episcopali Illyricus, multo meliori iure, ut olim fuit, orientalis, quam occidentalis Ecclesiæ membrum, non possum vos non amare

et reuereri, vobisque consilijs sanis adesse. Libeat vobis mente repetere Cyrum gentilem hominem, fuisse a Deo ipso ad regnum et monarchiam olim sublimatum, cui Deus ipse et populos et Reges multos subiecit, eumque seruum suum vocauit, Isa. 45. Nabuchodonosor quoque a Deo maximum regnum habuit, et ipse 6 Ethnicus et infidelis: minaturque Deus grauem in eos vindictam, qui colla sua nollent illius iugo supponere, Hierem. 27. Deus optime nouit quando tempus sit iugo graui subdendi populos suos, et quando eos in libertatem vindicandi. Interim vult, et præcipit ut ei Principi quem ipse dederit, plena in ciuilibus præstetur obedientia, et fidelitas. Primi Christiani per trecentos annos ac vltius infidelibus Imperatoribus humillime subiecti fuerunt, etiam acerrimis fidei Christianæ persecutoribus: quod si Christus Dominus necessarium esse censisset, ut sui Christiani non nisi Christianis Principibus subderentur, an non sciisset et potuisset a duro illo iugo eos subducere? Docuit tamen nos, fidem et bona spiritualia a rebus temporalibus non pendere: ac proinde primum esse querendum regnum Dei, et iustitiam eius, tum reliqua etiam temporalia nobis fore adiicienda, Matt. 6. Scimus Ecclesiam sub 7 persecutoribus sæpe magis floruisse in internis virtutibus, et feruore etiam externo fidei et Charitatis in Deum, quam sub Christianis Principibus. Ait enim Hieronýmus, Ecclesiam postquam venit ad manus Principum Christianorum, auctam esse splendore et diuitijs, virtutibus tamen imminutam. Decet ergo vos, Patres optimi, querere primum regnum Dei, ac deponere penitus cogitationes libertatis temporalis, soli Deo eam relinquentes et commendantes, et in libertatem vestræ Ecclesiæ orientalis, omnes cogitationes omnesque conatus dirigere. Non est vobis ignotum ex nimia solitudine libertatis temporalis vos ipsos, vobis ipsis et vestris fidelibus grauiore persecutiones excitare, et iugum aggrauare. Si Princeps vester, de vestra 8 sincera fidelitate et in ciuilibus obedientia, tutus esset et certus, longe humanior et benignior esset vobiscum tum in rebus Ecclesiasticis, tum etiam in temporalibus. Esset itaque optimum si vestræ quietis hoc primum iaceretis fundamentum, humilis ac deuotæ tolerantie; statucentes intra vos, et populis suadentes, ut fidelitas ciuilis erga vestrum Principem intacta illaesaque

conseruetur; et nulla detur ei occasio de vobis suspicandi, et in vos succensendi.

Hoc iacto fundamento, nullum possum vobis opportunius, 9 nullum efficacius nullum facilius remedium commendare, quo vestræ Ecclesiæ libertatem, puritatem, decorem et existimationem conseruetis, et augeatis, quam si cum Anglicana hac nunc felicissima Ecclesia, perfectam vnionem in fide et charitate procuretis, et vere Catholicam cum ipsa et ei communicantibus communionem ineatis. Non subiectionem quæret illa a vobis, ut quærit Papa; sed fraternitatem vestram, et in puritate Christianæ fidei Catholicæque religionis consensum libenter amplexabitur.

Ecclesiarum porro vnio, fidei postulat vnitatem: quæ vnitas 10 generalis in eadem sacra scriptura firma fide amplectenda consistit. Ante omnia igitur simul omnes sacram scripturam canonicam vtriusque testamenti admittimus, et iuxta sensum veteris Ecclesiæ, nostrorumque Maiorum canonicas ab Apocryphis distinguemus. Et quoniam ex scripturis male intellectis sæpius exortæ sunt contentiones, et natæ interdum hæreses, sacra Patrum Concilia legitima et ab Ecclesia approbata, verum scripturæ sensum declararunt, et falsum abiecerunt, inde formata sunt symbola fidei, quæ et maximè necessarios ad salutem articulos credendos omnibus fidelibus proponerent, et tunc controuersa definirent. Igitur ad vnitatem fidei, post admissam scrip- 11 turam, admittemus simul omnes, ac profitebimur, tria vetera symbola in omnibus et singulis partibus suis: symbolum videlicet Apostolorum, ita passim vocatum: symbolum Concilij primi Constantinopolitani: et symbolum Athanasij: In duobus posterioribus symbolis, nodus est de processione spiritus sancti. Inquirendum itaque amicè erit, num in ea sit aliquid a Catholica Ecclesia, rite et legitime ac sufficienter definitum: et tunc definitioni standum erit: sin minus orientales Ecclesiæ abundabunt in sensu suo, occidentales in suo: neque hoc nomine alteræ alteras damnabunt: quousque plena fiat definitio, aut aliqua ineatur explicatio, et moderatio quam vtraque pars possit amplecti. Quicquid primis quinque Concilijs oecumenicis, quoad 12 dogmata, definitum est, id vniformi fide admittatur; et hæreses in illis Anathematizatae, anathematizentur. Error quoque Mo-

nothelitarum, in sexta synodo damnatus, cum eadem sexta synodo damnetur. Septima vero synodus, quoniam videtur non tantum ¹³ vsum sacrarum imaginum civilem approbare, sed etiam cultum eis religiosum exhibere, non sine periculo Idololatriæ, Idcirco admissio illius Concilij, examini communi est subijcienda. Vsus igitur piarum imaginum, quatenus excitant memoriam rerum et personarum sanctarum permittatur: illis tamen et adoratio, et quilibet religiosus cultus negetur. Honor aliquis humanus et reuerentia civilis non prohibeatur, nam etiam excellentia propter dona gratiæ supernaturalia sicut non facit hominem Deum, neque illum facit plusquam hominem, amicum tamen Dei, sic reuerentiam maiorem quam humanam, et quæ purum deceat hominem non meretur: ac proinde neque sancti neque eorum imagines, altiori cultu quam humano, et cuius creatura capax sit, sunt colendi: ac multo minus religiose inuocandi: Intercedunt illi quidem pro nobis in cœlis, et nos humano quodam accessu eos possumus, sed vix sine periculo, compellare⁴: religiosa tamen inuocatio, Dei tantum est, et mediatoris nostri, qui pro singulari aduocato datus est nobis, Jesu Christi.

Mysteria, seu quæ nos vocamus Sacramenta, vel a Christo ¹⁴ instituta et mandata Ecclesiæ; vel a Christo aut verbo, aut exemplo, approbata et commendata, vel ab Apostolis vsurpata, sunt multa; neque certo numero necesse est ea comprehendere, quia non omnia eodem modo sunt mysteria neque eodem modo ad gratiam diuinam comparandam, vel confirmandam inseruiunt: præcipua sunt baptismus, et Eucharistia: Huc deinde aliquo modo vsus clauum Ecclesiasticarum spectat, ad liganda et soluenda peccata: quamuis sola interna poenitentia, ad peccati remissionem satis esse possit. Ordo sacer in Ecclesia necessario ¹⁵ ponendus est; per quem fiat ministrorum deputatio, quibus Deus Ecclesiasticam concedat potestatem. Chrisma ad baptizatorum confirmationem, et infirmorum vinctio Ecclesiarum consuetudini permittuntur, quæ si iustis ex causis omittantur non multum refert. Matrimonium mysterium in se continet, vñionis ¹⁶ Christi cum Ecclesia: et benedictione Ecclesiastica dignum est, quinam gradus consanguinitatis et affinitatis impediunt matrimonium, consuetudo sua explicet cuique Ecclesiæ.

⁴ MS. *inuocare*, but crossed out and *compellare* written over it by another hand.

Missa dummodo nihil aliud sit nisi præparatio Eucharistiæ, 17
sub legitima et approbata Liturgia, vbi populus vel aliqui ex
populo sint, sacra communione reficiendi, laudetur, approbetur,
et tanquam diuina institutio admittatur, et in ipsa sacra commu-
nionem cum sacro pane et sacro vino, digne receptis, verum Christi
corpus, verusque eius sanguis modo spirituali prorsus ineffabili ac
inexplicabili exhiberi firma fide credatur.

Pelagianismus, et semipelagianismus anathematizetur, et 18
omnes profiteamur nos absque diuina gratia nullum bonum spiri-
tuale, posse aut efficere, aut cogitare: solaque diuina misericordia,
per merita Christi et non per opera sua⁵, quæcunque illa sint,
fideles iustificari. Opera tamen nostra bona, cum diuina gratia
facta, veram et propriam rationem meriti nullam habent; nam
et imperfecta semper sunt: et Deo multis nominibus a nobis
debentur, ac propterea nullam Deus tenetur eis dare mercedem,
aut compensationem: nihilominus tamen ex diuina benignitate,
et promissione gratuita, sicut nullum malum dimittit impunitum,
ita nullum bonum relinquit irremuneratum.

A nostra fide procul amandandum est purgatorium, Illud 19
quod Pontificij sunt commenti. Quod vero attinet ad gratia-
rum actiones et preces pro defunctis, si illæ in Oriente intra
terminos antiquos, quibus antiqua pura Ecclesia se continuit,
coërcentur, permittuntur; quæ vero Ecclesiæ hac in parte rem
reformatunt, in sua maneant reformatione.

Inter Episcopos iure diuino summa est æqualitas; jure 20
tamen Ecclesiastico et per legitimos canones, Metropolitæ iure
metropolitico præsumunt suæ Metropoli, subditis Episcopis: Patri-
archæ vero, iure Patriarchali præsumunt in suo Patriarchatu, Me-
tropolitæ⁶: ipsi uero primi Patriarchæ, seu Prælati quisque in
suo Patriarchatu⁶ ita supremus est dignitate, et Patriarchali ca-
nonica potestate, ut supra se nullum habeat Episcopum: nec
vnus debet alterius turbare jurisdictionem.

Disciplina Ecclesiastica, et ritus externi diuini cultus ad or- 21
dinariam generalium priscorum canonum præceptionem reducun-
tur: quia tamen adiaphora hæc sunt, obtineat cuiusque Ecclesiæ

⁵ MS. *nostra*, but crossed out and *sua* written over it by another hand.

⁶ *Metropolitæ*—*Patriarchatu* added above the line by the corrector.

laudabilis consuetudo, salua in omnibus sua principibus Christianis regia potestate, quam a Deo etiam habuerunt, saluis etiam suis juribus, synodis legitime congregandis. In his ferme videtur consistere nostrorum temporum necessaria fidei confessio generalis: per quam Ecclesiæ Christianæ possint in vnitatem redigi: nam multa alia scholastica et disputabilia scholis relinquuntur.

Facta vero per hæc inter orientales et has Ecclesias vnione, ²² vos Patres sanctissimi, pro vestris Ecclesijs opem omnem condignam estis ab hac Anglicana Ecclesia, vt⁷ spero⁷, ac præsertim a serenissimo Rege magnæ Britanniæ Catholicæ fidei Defensore, habituri. Hic iam poteritis studiosos semper aliquot vestros in studijs enutrire: Hinc vobis libri, hinc Theologicæ elucubrationes aduersus Papistas hostes vestros acerrimos, suppeditabuntur. Hinc Papismus ipse summopere concutietur, et veritas Catholica aduersus tot Papismi errores, triumphabit. Hinc ad ipsarum quoque, quæ sub Papatu gemunt Ecclesiarum reformationem, aditus peramplus, diuina fauente gratia aperietur. Et vestra Catholica Ecclesia orientalis vosque ipsius prælati nobilissimi, et fidei et existimationis magna capietis incrementa. Hæc ego pro mea in vos claritate, Deo certe ita mihi in con- ²³scientia mea iubente amice uolui significare, et breui scripto comprehendere. Ceterum ore ipso plenius poterit vobis Anglicanæ Ecclesiæ statum, oculatus testis, vester frater religiosissimus Archiepiscopus Rhodiensis, et meum desiderium explicare. quem, rogo, obsecro, ac obtestor meo nomine libenter audiatis, et super his serio cogitate, consulite, et deliberate. Quod si nodus aliquis adhuc molestus, ab hac vnione vos retrahet: mitte communi vestro Beatissimorum quatuor Patriarcharum, et præcipuorum Metropolitaram nomine, duos Episcopos, cum aliquo etiam docto presbytero, qui necum, et cum hac nobilissima⁸ Ecclesia Anglicana, et vel maxime cum sapientissimo et pijs-
simo Rege super hoc negotio vnionis conferant. Ego eis viaticum ad veniendum, et redeundum, suppeditandum curabo: veniant illi vestris subscriptionibus muniti, et cum autoritate plena, in hanc vnionem (firmata prius fidei confessione) vestro nomine

⁷ Added above the line by the corrector.

⁸ MS. *nobilissima*.

consentiendi. Et Deus vos omnes seruet incolumes: Gratiaque sua nobis aspiret, ut diuisam Ecclesiam redintegremus.

Vestrum omnium in Christo frater
et seruus humillimus.

M. A.

Added in the handwriting of Caesar Calandrinus:* 24

In Crak.¹⁰ contra Spal. p. 162. allegatur locus ex *Epistola Spalatensis ad Cyrillum Patriarcham Alexandrensem*. Mihi sub virga Romana nato educato ac promoto, tenebras antiquas Ægyptiacas sub occidentali Ægypto diroque illo Pharaone diu experto ad terram Goshen¹¹ ubi splendida lux fulget, fuit omnino confugiendum. Serio cogitate de vestrarum Orientalium cum hac nobilissima et florentissima Ecclesia Anglicana unione. Sic contra Pharaonem, imo verum Antichristum facillime prævalebimus et tyrannidem ipsius a Christi Ecclesia procul amandabimus.

Endorsed:

M. Ant. de Domini Arcivesc. Spalat.

⁹ Minister of the Dutch Church from 1639 to 1665.

¹⁰ Reference is made to Rich. Crakanthorp's *Defensio Ecclesiæ Anglicanæ, contra M. Antonii De Dominis, D. Archiepiscopi Spalatensis injurias*, ed. Joh. Barkham, 4° Lond. 1625. Republished: Oxonii apud J. H. Parker, 1847.

¹¹ The printed edition adds: (Hæc tibi Anglia).



281.

JOSEPH HALL¹,
to MARC ANTONIO DE DOMINIS².

[Worcester, February 1622, O. S.]³

- § 1. *Perhaps some righteous scheme for effecting the unity of the Church carries you to Rome.*
 2. *That you lack not the inclination I remember that you somewhere openly profess: From the first years of my priesthood....* 3. *An ambition for peace well worthy of a Bishop.*
 4. *But spare yourself this labour. We have learnt, on this point, what human strength can accomplish.* 5. *The man that hopes to give effect to this desire, how is his labour lost? Either the Roman Church must utterly renounce herself, or the object can by no means be achieved.* 6. *I do not deny that, within reach of either of the contending parties, there are sacred lines of peace, which they might salute. But while Rome continues in her present mood no unanimity on the chief heads of religion is possible.* 7. *How bad a reputation has that middle way of Johann Sturmius obtained. How are Cassander and Frisius and others lashed?* 8. *What then is our hope that, after the stubbornness of so many years, Papists will renounce their dearest errors?* 9. *Let some honest coun-*

¹ Joseph Hall was born on 1 July 1574, at Onistow Park, Leicestershire, and received his education at the school of his native place and Emmanuel College, Cambridge. He became a fellow of his college in 1595. Having taken holy orders, he, after having discharged various minor ecclesiastical functions, was appointed dean of Worcester in 1617, bishop of Exeter in 1627, and in 1641 bishop of Norwich. In the latter year he joined eleven other bishops in presenting to parliament a protest against all laws passed in their enforced absence, whereupon the bishops were accused of high treason and thrown into the Tower. The accusation fell to the ground, and in six months the bishops were released (June 1642). He died 8 September 1656.

² See the preceding Letter, note 1.

³ The present Letter has been published several times, first of all in *De Pace Religionis Marci Antonii de Dominis Spalatensis Archiepiscopi Epistola ad Venerabilem Virum Josephum Hallum, Archipresbyterum Vigorniensem*, 4^o, Vesuntione Sequanorum, 1666, p. 49 sqq. The Archbishop there says that it was delivered to him on 20 February 1622, old style (= 1623).

The present text is taken from a transcript in the possession of the London Dutch Church, made by Caesar Calandrinnus, who was minister of that Church from 1639 to 1665. And as Bishop Hall's Letter was not published before 1666 in Marc Antonio's own *Epistola*, it is clear that Calandrinnus must have had access to Bishop Hall's Letter. But he evidently did not think it necessary to transcribe the whole of it, and so omitted the beginning (see p. 50 of the *Epistola*) and a few other passages. It is also printed in Peter Hall's edition of the Bishop's works (Oxford, 1837—1839), vol. xi, p. 384. Both these editions are referred to in the Notes.

sellor suggest to the Pope to abdicate his pompous Popedom, his Monarchical Supremacy over the churches of God,...will he not get a faggot or a gallows from the great descendant of Romulus? 10. When the parents and the patrons of error are determined to do or suffer anything rather than depart from their opinions, how can you suppose that we, the advocates of primitive truth, should consent to shake hands with the grossest errors? 11. But if the thought of undertaking the most arduous service inspires your breast, be on your guard, as you enter the Tuscan sea, against the Twelve Rocks.... To speak more plainly: once arrived at Rome, you must swallow the errors which you before condemned, or else be sent alive to the flames. [12. Have we English been inhospitable to you? Has not the king treated you with the most lavish liberality? The very liberty of departure which you enjoy shows how handsomely you have been treated. Have our manners and customs displeased you?] 13. God forbid that a Bishop full of years and endowed with admirable gifts of intellect should suffer a relapse. 14. [Does our religion offend you? But you approved of it after careful examination.] It is still the same; if you have changed, take care your change is of the Lord. Certainly those who detest our religion, acknowledge that we speak the truth, only they arrouch that we speak not the whole truth. 15. I implore you to return to sense, and have compassion on your own soul. You are now an old man; let hoary hairs admonish you that the day of doom is not far off. 16. In that dread day your orthodox writings will arise against you. 17. Meanwhile may heaven and earth bear record, on what point we do not cleave most faithfully to the oracles of God, to the authority of the Holy Fathers and Councils. In what respects have we departed from the Romanists, except where it is plain that they have departed both from themselves and from God? 18. [Too late, perhaps, you may be moved by repentance for your deed], and wish in vain either that you had never seen, or never left our Britain.

...Fortassis (uti plebeis licuit ingenijs conjectari) sanctum ¹ quoddam uniendæ Ecclesiæ studium te Romam discordiæ huiusce sacerrimam sedem propellit machinaturum demum aliquid quo funestissimæ Christianj orbis lites aliquando sopiantur, ad quod quidem opus instructionem te alijs omnibus produxisse uisus est summus ille pacis author. animus certe quam non desit ² memini te alicubi palam profiteri [Fovebam inquis a primis clericatus.... quæ⁴ finit⁴ ad fernens studium incitabat⁵] Dignam sane pijs- ³ simo Præsule lapsoque è cœlis, pacis φιλοτιμίαν! Quis non hunc una et animi candorem et ardorem zeli pronus exosculetur! Pereat certe quisquis est, pereat pessumè qui discerptissimæ Ecclesiæ redintegrationem suo ipsius sanguine redemptum⁶ ire noluerit. Sed parce si me audis Colendissime Præsul parce ⁴ huic labori. Nonimus nos isthic quid possint humanæ uires, notis nos una tecum si lubet usque contendemus ut Dei beneficio beet aliquando Christianam Rempublicam pax alma, respi-

⁴ *quæ finit* are words added by Calandrinus, meaning: *the passage which ends* ad fernens &c.

⁵ *invitabar*, in the Epistola of Marc Antonio; *invitabat* in Peter Hall's edition.

⁶ In the Epistola and Peter Hall's edition wrongly: *redemptam*.

ciensque ab alto dissipet tandem omnes errorum inimicitiarumque procellas quibus hodierno die miserrime conflictamur, sed mortali- 5
 lium quisquis se hoc effectum dare posse sperat, nimio quam frustra est. Aut enim exuat se prorsus oportet Romana Ecclesia (quod quis hominum suadere se posse autumet?) aut hoc profecto fieri nullo modo potest. Non negârim equidem (dedimus enim 6
 et nos strenuè quantum potuimus operam huic instituto) penes utramque litigantium partem esse sacra pacis limina aliquanto⁷ propius⁷ (absque ullo fidei damno) salutare. Nam et leuicula quædam sunt, quæ tuto liceret alterutriusque (si opus foret) indulgere: neque quid impedit, quominus in tractandarum (quæ necessariò obueniunt) controversiarum modo plus utrinque moderationis Christianæ posset adhiberi: sed ut unanimem in summis Religionis capitibus (quæ nunc est Romæ indoles) concordiam ineamus (dolens edico) haud minus impossibile est, quam lucem tenebris Beliali Deum consociari. Quam infamis audit 7
 hodie Johannis Sturmij via media^a non secus ac lata illa quæ ad unum usque barathrum deducit? Quam vapulat etiamnum bonus ille Cassander Friciusque et quisquis moderationis ingenij Theologus pacis ausus est meminisse? Quin et Tepidos hæreticis suis connumerandos censuit pridem non⁸ nemo Gallicanorum patrum Gualtierus. Quis vero te melius novit quam mordicus olim tenuerint⁹ Tridentini Patres vel minimas quasque quisquillas stipulamque suæ (quam vocant) fidei: quibus orbem Christianum penitus conflagrare maluerunt Romani rerum Domini, quam ut tantillum suo qualicumque jure cedere viderentur. Ecqua nunc 8
 spes est post tot annorum pertinaciam, profusiores veri Pontificios charissimis erroribus ultro abrenunciaturos? Nimia profecto fide sit oportet qui istud crediderit. Eat nunc quis probus monitor et suggerat ista (cuius in pectore conclusa delitescit Ecclesia) Pontifici summo sine modo suadere tibi obsecro, Sancte Pater, ut fastuosum hunc papatum, monarchicumque in Ecclesias Dei imperium abdicare uelis. Noli cathedram tuam (quod soles) ἀναπάτητον uenditare. Desine tibi post tam apertam tuorum hominum erubescen- 9
 tiam, arrogare gladium illum alterum

⁷ The printed editions read: *quæ aliquanto propius liceret*.

^a See the documents printed above as No. 146 and 147.

⁸ The printed editions have: *neq.*

⁹ Edd. *tenuerunt*.

potestatis sæcularis. Caue tua ipsius præcepta diuinis æquiparanda censeas, edicasque Insigne illud commentum Transubstantiationis Sacrificij Missatici, Purgatorij ignis, fatere tandem et exsibila.

Noli Ecclesiam Christianam deinceps ludos facere lucrosis Indulgentiarum nundinationibus. Iube¹⁰ ne sanctorum effigies reliquiae in Idola convertantur. Quid quæso a Magno Romuli nepote^{10a} aliud nisi facem crucemve reportabit? Quid e¹¹? Vbi steterit palam errorum parentibus simul ac patronis, quiduis aut agere aut pati potius, quam ut a sententia sua quamlibet impia ac prodigiosa discedere uelint; quid a nobis tandem putat Paternitas vestra primæuæ veritatis asseclis posse exspectari? ut conclamatissimis erroribus dare manus, et plusquam seruili jugo Pontificiæ Tyrannidis colla subdere jam sero animum inducamus? Non ita sane et Deum et homines exuere possumus ut hac tam insana lege pacem colere mavelimus. Alterum profecto horum (si quando convenire lubitum) plane necesse erit¹², ut aut illi errare aut nos rectà ire desinamus. Illud ipsi valde nolunt, hoc Deus.

Quod si qui olim Cæsari animus fuisse dicitur, difficillima¹³ 11 quæque obeundi, idem hodie sacratum Deo pectus insideat, promoueatque, caue tibi Tyrrhenum mare ingressuro a duodecim scopulis, plebi quidem nautarum forsitan incognitis, tibi vero peritissimo nauiculatori exploratissimis! Minitantur illi scilicet exitium non cymbis modo quotidianis seu onerarijs seu actuarijs sed ubi eò transfretaueris ναυκλίδι¹⁴ quidem¹⁴ tuæ¹⁴. Sane aut impingat tua nauis necesse est aut subsidat. Dicam planius ne te salus ipsa seruare poterit^{14a} ubi Romam accesseris, quin aut damnatos a te pridem errores, mutata uelificatione reuoces refoueasque¹⁵ aut damneris uiuicomburio. Durum utrumque omen nec alia¹⁶ ratione nisi prudenti (quod cautus usque fecisti) profugio auertendum¹⁷.

¹⁰ *Jubeas.*^{10a} Catull. 49. 1.¹¹ *ergo.*¹² *est.*¹³ *non nisi difficillima.*¹⁴ Omitted in the printed editions. ναυκλίδι is distinctly so written in the MS.; but the word does not appear to occur anywhere else.^{14a} Plaut. capt. 529. most. 338. Ter. ad. 761, 2. Cic. Verr. in § 131. p. Font. § 11.¹⁵ *resorbeasque* in printed editions.¹⁶ *ulla alia.*¹⁷ Here Calandrinus ceases his copying (on p. 52, line 6 from foot in Marc Antonio's Epistola; p. 390, line 13 from foot in Hall's edition), and by the words: "in Hospitio beneficia &c." summarises the contents of what he omits.

in Hospitio beneficia. Venia abundi Mores. 12

Religio?¹⁸ Absit Absit ut Grandævus Antistes, tam eximijs 13
animi dotibus imbutus, reciduiam patiat. Apage mendacem
famam¹⁹.

Res eadem est. Tu si sis alius, uideris *quod* te numen 14
mutarit. Certè qui Religionem nostram odio habent *plusquam*
Eteocleo fatentur nos verum dicere sed totum non dicere crimi-
nantur. Quicquid est positivæ (*quam* appellant) apud nostros
Theologiæ etiam adversarijs perplacet: negationum solummodo
quarundam paulo atrociorum grauter accusamur, nempe auda-
cem illam impiamque novæ fidei farraginem ferre nec posse nos
nec debere profiteri, nihil *quicquam* addidimus nihil immuta-
uimus: non aut formosior est quam fuit olim Ecclesiæ Romanæ
facies, aut Reformatæ turpior. Dic mihi nunc cur quæ intole-
randa tibi pridem²⁰ uisa sunt religionis assumpta, placere inci-
pant? Cur jam sero primigenia nostræ simplicitatis forma tibi
sordescere uideatur?

Obsecro te (Amplissime Domine) imo adjuro per Dominum 15
Iesum Christum, redeas ad cor tuum, uelisque animæ tuæ mi-
sereri. Senex nunc es, moneant te cani tui (flores illi cœmi-
teriales qui nunc caput tuum graui quodam decore obte-
gunt) non longe abesse fatalem illum diem, quo tremendo sum-
mi Iudicis tribunali susteris, *rationem* demutatæ sententiæ red-
diturus. Cogita jam seriò quid responsi daturus sis illi, illi
falli nescio, uiuorum mortuorumque arbitro. Quicquid certe
fiat cæcæ plebeculæ, cui perfida doctorum tyrannide cælestis
doctrinæ jubar intercludi solet, fieri non potest quin ut tu quem
tam insigni eruditione rerumque omnium scientia instruxit Deus,
senerissimum²¹ iudicium²¹ a veritatis agnitæ prius abnegatæque
acerrimo iudice reportes. Assurgent contra te in illo nerendo die 16
scripta tua egregia, orthodoxias²² quondam tuæ monumenta æui-
terna, testabunturque et quis olim fueris et quam solidis *ratio-
um* nixus firmamentis²³ ad nostras partes accesseris, turpemque

¹⁸ Here Calandrinus begins to copy again (see Marc Antonio's *Epistola*, p. 54, line 5: Hall's edition, p. 392, line 2 from foot).

¹⁹ Here again Calandrinus omits a few sentences.

²⁰ *primūm*.

²¹ *poenam*, in the printed editions.

²² *ὀρθοδοξίας*, in Marc Antonio's *Epistola*.

²³ MS. *fundamentis*, but altered into *firmamentis*.

tibi lapsum coram Deo et Angelis exprobrabunt. Interim vero ¹⁷
cælum ac terra nobis attestentur, ecquid sit in quo nos sacris
indubijsque Dei eloquiis non firmissimè adhæreamus. Ecquid,
in quo SS. Patrum conciliorumque autoritate destituamur? Ec-
quid in quo nos a Romanis discessionem fecerimus, nisi ubi
illos a se, a Deo discessisse constiterit²³.

Britanniamque nunquam uidisse aut nunquam deseruisse²⁴ ¹⁸
frustra exoptabis. Quod ex animo deprecor

Reuerentiæ vestræ humillime deditissimus

Jos. Hallus Archipresbyter

Wigorniensis.

Nec²⁵ ita crassi sumus insulares, ut credere possimus cælum
te mutare^{25a} uelle, nisi *animum* quadantenus mutare decreuisses.—
Fulgentius.—Propudiosissima palinodia.—Martyrium.

*What follows is an Appendix to the above Letter of
Dean (afterwards Bishop) Hall. It is likewise copied
by Caesar Calandrinus from the "Epistola" of Marc
Antonio de Dominis to Dean Joseph Hall (see above
Note 3).*

§ 1. *The whole fundamental faith of the Christian Apostolic church is preserved entire, un-
corrupted by any heresy, by the Popes, so far as the public profession of their church is
concerned; hence no papists are to be shunned or rejected by anybody on account of
heresy. 2. The sacred rites of the pontifical church are not idolatrous in themselves, but
for the most part praiseworthy. 3. No Christian is to believe anything which the sacred
canonical scripture does not explain as being revealed by God, or has not been handed
down to the church by the Apostles or by Apostolical men. 4. No Church, even if be-
lieved to be corrupted, is to be reformed at the risk of a division and schism of
the Catholic Church; as schism is a far greater evil than corruption. 5. No Protestants*

²³ Here a few sentences are omitted.

²⁴ *dereliquisse.*

²⁵ What follows is written at the end of the letter, but should have come at the be-
ginning, as will be seen from a comparison with the printed editions. The dashes after
decreuisses &c. represent omissions.

^{25a} Hor. ep. i. 11. 27: cælum, non animum, mutant qui trans mare currunt.

are able to free themselves from the charge of schism, unless they are not standing in the way of a communion with the Pontifical Church. 6. A person, led away by some cause or error might separate himself from the person of the pope, but meantime he is bound to remain in communion with the Papal churches, and to avoid the evil of schism. 7. If anyone were erroneously anathematized by papal churches and precluded from them, he cannot himself conduct any ecclesiastical assemblies, but is bound to remain in communion with those churches.

Ad²⁶ hæc te, Halle, prouoco, prouoco et vestros Puritanos. 1

Primum Caput. Tota fides fundamentalis Ecclesiæ Christianæ Apostolicæ penes Pontificios quoad publicam ipsorum²⁷ Ecclesiæ professionem, integra est, illæsa et incorrupta nullisque hæresibus contaminata, consequenter Pontificij nomine hæresis nemini²⁸ sunt uitandi, a nemine abjiciendi, nulla ui comprimendj, nullis incommodis affligendj, nullo modo publico suæ religionis exercitio privandj.

2. Ritus sacri Ecclesiæ Pontificiæ Idolatricj de²⁹ se²⁹ uere²⁹ 2 et²⁹ proprie²⁹ nulli sunt, nulli perniciose superstitiosi, maxima ex parte sunt laudabiles et sanctj, omnes tolerabiles.

3. Nihil fide diuina Christiano hominj credendum est, 3 *quod* vel scriptura sacra Canonica expresse et clare absque ulla obscuritate et Catholicarum interpretationum varietate ut a Deo reuelatum non proponit³⁰: vel *quod* ut tale ab Apostolis Apostolicisque uiris explicatum et declaratum, Ecclesiæque (obscuritate sublata) traditum non fuerit. Hæc sola regula fidei est, per quam *quicquid* Ecclesia, Concilia et Pontifices expresserunt, fide firma credendum est: aliud non item, sed in libertate manet opinandj. Omnia autem fundamentalia et necessaria ad salutem aut jam in Scriptura ex se clara sunt aut per hanc regulam sunt in Ecclesia Catholica definita.

4. Ecclesia quæcumque Christj etiamsi præsumatur in aliquo 4 abusu citra hæresin et Idolatriam esse deformatam, reformarij non debet cum diuisione et scissione Ecclesiæ Catholicæ. Schisma enim est longe granius malum quam quæcumque deformatio. Errarunt ergo Lutherus et Caluinus eorumque socij et sequaces dum sub prætextu Reformationis ab Ecclesia Pontificia descie-

²⁶ From *Ad hæc* to *illis abjicitur* (in § 7) is a quotation from the "Epistola."

²⁷ Edition: *illorum*.

²⁸ Ed.: *à nemine*.

²⁹ Ed.: *verè nulli sunt propriè*.

³⁰ Ed.: *proponat*.

runt et ab ea tot fideles diuulserunt et altaria contra altaria absque ulla charitatiua *communione* etiam inter se erexerunt ac schisma fecerunt.

5. A crimine schismatis se liberare non possunt Protes-
tantes quicunque nisi per ipsos non stet quominus cum Eccle-
sia Pontificia, quæ uere in fundamento Catholica est, in fide et
charitate plene communicent. Ac proinde nisi illi qui cultum
externum Religionis Pontificiis abstulerunt illum liberum resti-
tuant et altare contra altare erectum omnino destruant seu
potius altarj Catholico jungant, legesque injustas aut cultum
Pontificium abolentes aut homines ad Ecclesias et sacra Pro-
testantium profecto hucusque schismaticorum ad minimum com-
pellentes, penitus abrogent.

6. Potest aliquis vel aparenti^{30a} aliqua causa vel errore ali-
quo seductus a persona sola summi Pontificis tantisper descis-
cere, sed interim tenetur cum Ecclesijs omnibus Pontificijs in
fide fundamentalj et charitate communicare malumque schisma-
tis euitare.

7. Siquis injuste ab Ecclesijs Pontificijs aliquo humano ;
errore intercedente anathematizetur³¹ et a *communione* earum
per ipsas resecetur³², is non potest sine crimine schismatis seorsim
conuentus ecclesiasticos agere et altare contra altare erigere :
sed tenetur *communione* cum illis Ecclesijs quantum in ipso
est cum suis asseclis in fide et charitate, seclis erroribus et
abusibus siqui uere tales adsint³³ conseruare protestari et profi-
terj et sacra Pontificiorum frequentare, quanto magis qui juste
et præsertim propter injuste factum schisma ab illis abjicitur?

Præcipua ex his ex proprio suo Marci ore me meis auribus
audisse lætor plurimum et gratulor.

Scogli³⁴

8

^{30a} So in MS.

³¹ Ed. : *anathematisatus sit.*

³² Ed. : *rescissus.*

³³ Ed. : *sunt.*

³⁴ Reference is here made to an Italian work, which was published, apparently in England in 1618, under the title : *Scogli del Christiano Naufragio*. It is mentioned in Marc Antonio de Dominis' *Epistola de Pace Religionis*, p. 45, and appears to have been published anonymously. But his name is found on the title page of the English translation which appeared the same year under the title : *The Rockes of Christian Shipwracke, discovered by the holy Church of Christ to her beloved Children, that they may keepe aloofe from them. Written in Italian by the Most reverend Father, Marc' Ant. De Dominis, Archb. of Spalato, And thereout translated into English, printed by John Bill, M.DC.XVIII. 4^o.*

p. 27³⁵

69³⁵

63 Relinquendæ vanæ superstitiosæ (utinam non Idololatriæ) Missæ.

84 perpiissima Idololatria³⁶.

107³⁷ Aquæ benedictæ aspersio ad uenialium abstersionem³⁸, mera est superstitio.

129³⁹ Dira est blasphemia dicere, Merita sanctorum inseruire auferendis peccatorum pœnis.

131 Si quæ ueræ essent Indulgentiæ, stultum esset eas a Papa quærere cum possint æque ab Episcopis vestris concedi.

p. 27. se abscindens ne sit pars aut membrum, nempe ut se constituat caput; eo ipso omnem spiritum uigoremque quem a me (nempe⁴⁰ Romana⁴⁰ Ecclesia⁴⁰) quæque Ecclesia particularis derivat, amisit.

p. 69. Dum vos (prætensio Ecclesiæ capiti) uniri ac subijcere conamini a me (Ecclesia Vniuersali) vosmet separatis. Secta⁴¹ quam facit Romanus Pontifex certe nec Catholica est nec Ecclesia sed schisma Diabolicum in quo non unio sancta sed conspiratio unitasque factionis.

1. Inuenta auaritiæ et ambitionis non sine superstitionibus obtrudj.

2.⁴² Ecclesiasticæ controuersiæ non Theologis sed tortoribus Romæ committantur.

3. Romana Curia sectam separatam facit.

4. Romana Ecclesia non est amplius Ecclesia sed Respublica quædam humana.

³⁵ These referenees are so in the MS., and were repeated below with the quotation. The whole paragraph 8 is quoted from Marc Antonio de Dominis' *Epistola* (referred to in the preceding note) p. 41 sqq.

³⁶ The printed *Epistola* quotes from p. 84: Huic pani fiunt preces, adorationes ut vero Deo, non sine expressissimâ et formalissimâ Idololatriâ.

³⁷ The printed *Epistola* has: 101.

³⁸ The printed *Epistola* has: *aspersio*.

³⁹ The printed *Epistola* has: 124.

⁴⁰ MS. *Ecclesia Vniuersali*, but crossed out and *nempe Romana Ecclesia* written under it.

⁴¹ The printed *Epistola* has: *Illam*.

⁴² By the side of the questions marked 2, 3, 4, the numerals 3, 4, 2 are placed in the margin, to indicate probably that they should be transposed accordingly.

5. Profectionem hanc meam siue *etiam* ex Babylone exitum omni schismatis suspicione carere volo.

Ad⁴³ sextum quæsitum

9

circa suum Papatum remitteret. Remitteret suam principibus potestatem. *remitteret integram* et absque ulla reseruatione ciuilem obedientiam; Liturgiam Anglicanam approbaret; vsum calicis concederet.

De articulis fidei controversis conciliariter et seruato antiquo Ecclesiæ usu, tractari *permitteret*.

Anathemata concilii Tridentini suis bonis habitis a Protestantibus explicationibus emolliret.

Reformationj alicui aurem præberet. De Annatis seu beneficialibus decimis cum Christianorum regibus conueniret.

Matrimonia legitime clericis ubi iam inductus est mos, indulgeret et similia.

Vellem et cuperem et si possem *etiam* suaderem ut summus Pontifex *pro* tollendo tam graui schismate *tanquam* infirmis firmus condescenderet et circa relictæ canonica obedientia qualem ei concedit Rex in monitis præfatis.

Qui ineunt pacis consilia sequitur eos gaudium. Prov. 12. 20.

⁴³ Paragraph 9 is quoted from p. 39 seq. of the Epistola.



282.

OF THE BEST FORM OF CHURCH DISCIPLINE AND GOVERNMENT¹.

[1560.]

§ 1. *Although all right-thinking ministers of our Dutch language agree with all other well-reformed communities of the present day, that no community can be properly raised up, nor be maintained either by a salutary doctrine, or by a proper use of the Sacraments; or a continuous edification in godliness, without a correct conception of Christian discipline and church-government. 2. Yet they do not all agree, in every point, as to which is the best form and manner of government, so that, in accordance with the diversity in opinion, many different forms and manners of church-government are used in different communities, some peaceably, some not without difficulty, or at least not without inconvenience and fear of difficulty. 3. We have formerly been in communication on this matter with our fellow-ministers of other communities, as we desired that, for the maintenance of the general concord of all communities who agree with us in religion, a common form of government might be established and observed by everyone in future. But we found that this could not be done unless it were previously settled which form of government were considered the best. 4. Thereupon we were asked to explain in writing our reasons (derived from the Word of God or from other sources not contrary to it) for regarding some particular form or part of it better than another. To satisfy our brethren's request, and for general edification, we briefly state our opinion below, though without prejudice to anyone's opinion, or any church usage, we being ready to learn better if [better] be shown or revealed to us. 5. The principal points of which we intend to speak are: first, whether it would be better to elect ministers, elders and deacons by the universal voting of all the members of the community, or by the church-council (ministers, elders and deacons) with presentation of the person whom they consider competent, regarding the silence of the people as consent, and how far both forms may be regarded as agreeing with the Word of God. 6. Secondly, whether the services connected with eldership and deaconship are such as to compel those who accept it (after having been found able and called to it), to remain in it all their life, or till they are raised to a higher service, or whether they might be discharged at their request, though they might not be considered unfit. 7. Thirdly, supposing that they might be discharged and replaced by others, whether, in such a case, it would be advisable and more useful to change them every year or half year or every month by fresh elections, in the same way*

¹ Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 34) says, under the year 1560, that the communities of strangers increased much in London, and to keep them the better in order, the Dutch, French and Italian ministers held monthly assemblies, called the *coetus*. Concerning the government of the Church three questions were proposed and answered as follows.... He then prints an abridged text of the present document. Its place in the present volume would be, perhaps, before Letter No. 41.

as the civil magistrates are changed annually, or whether it were better to retain every-one in service as long as he is able and willing to discharge it, and not to abandon nor change anyone without necessity or important reason, at fixed times. 8. Touching the first point (see § 5) we think it better that the ministers, elders and deacons should choose first, and then, presenting the person elected, ask the consent of the whole community, taking a unanimous silence as consent; than to have a general voting, though everyone should be free to state his reasons against it.... This should be done especially in those communities which are already provided with their pastor, elders and deacons, and have a settled government; though at the first establishment of a community, the voice of everyone should be heard in the election and authorisation of those who would have to lead afterwards on similar occasions. 9. Our reasons are: firstly, all passages in the N. T., which speak of election or the establishment of such services, sufficiently indicate that the Apostles and Timothy and Titus were chiefly charged with ordaining or admitting the ministers, though not on their own authority, without the consent of the community. For, if they had been bound by a majority of votes, without consulting their own opinion, what weight would the admonition of S. Paul have: Lay hands suddenly on no man &c.? where he remembers having warned Timothy in another place, that a time would come when people would elect ministers according to their own wishes..... 9^a. Secondly, the examples of ancient and modern Ecclesiastical history affirm that elections by the people are not effected without great peril, as often resulting in sedition, factions and schisms, the causes for which would be removed if the authorities, guiding with advice and deed, do what is best. 9^b. Thirdly, the ministers are undoubtedly the best judges as to choosing the most able, as they know their sheep, and know best who is most able to bear such a burden. 9^c. Fourthly, the Word of God generally teaches us to take counsel in important matters with the oldest in years and service, and not to do anything on chance, which is also regarded as the surest method in political affairs. 9^d. And although all members of the community may have the spirit of adoption, not all have the spirit of discriminating who is fit for such service, which is proved by the Apostle's adage: if the whole body were an eye &c. 9^e. As regards the compromise, approved of by some, of the ministers proposing eight, ten or twelve persons, of whom the people might choose the required four, five or six, with general votes, as this process also might cause factions, we consider it better for peace and edification to adhere to the first form of election.... 9^f. The allegation, that thereby the liberty of the people is curtailed, rests on no sure foundation; neither does the fear of tyranny in the ministers. Because, first of all, in no case should we look for further liberty than the Word of God teaches us, which says: Obey them that have the rule over you &c. Secondly, even if the people had the first choice, the ministers would have to approve of it, as they are forbidden to lay hands upon anyone hastily. If, therefore, the latter wished to act tyrannically, a general election would give them a better opportunity, whereas in the form which we advocate, they would submit their own choice to the approval or disapproval of the people. 9^g. But, as the examples of the Apostles and the Epistles of St Paul to Timothy and Titus make it clear who should be the leaders in the elections, and scholars of our own time quote abundance of examples from church history in proof of this matter, and we have the best reformed communities of the present time as examples, it is unnecessary to speak further on the subject, and we refer to the writings of pious teachers and the Acts of the Synods of the most reformed churches. 10. As to the second point whether the elders and deacons, once accepted, should persevere all their life in the service, or till they are promoted to a higher office in the community, we consider this not only useful to the community, but also becoming the dignity of such an office, for the following reasons: 10^a. first, it is evident from many places of the N. T. that in the primitive churches the services of the Word and the Eldership had so much in common that the ministers were sometimes called elders, and the latter bishops or pastors. 10^b. Again, those who had long served as elders or deacons, were not discharged, but raised to the service of the Word, like Stephen and Philip. Nicolaus only was discharged on account of his faithlessness. Nor do we find anyone

appointed for a certain time to be discharged afterwards. 10^c. Paul, on leaving Asia, when he had summoned the elders from Ephesus and admonished them to take care of themselves and the flock, warning them of coming perils, does not limit them to time, nor as long as they remain in service, in order to recommend afterwards the care to others; nor does he anywhere console the ministers with the hope or expectation of a short service, and a return to their own flock. But that perseverance was required is proved by Paul complaining that Demas (who had held office in the community) had eared more for himself and what belonged to the world than advanced the course of the Gospel. Moreover, Paul refused to take John Mark with him as he had not persevered in his service. 10^d. Paul, by commanding Timothy to set the young widows free from service, as they, wishing to marry, might easily abandon it, proves that in his opinion a person once appointed to an office, should persevere in it, and this being the case with deaconesses, it should be still more so with the higher offices, of which we treat now. 10^e. And although these services do not in all points resemble those of the Levites of the O. T., whose service was to continue as long as they lived, and to pass on to their children and children's children, yet we think that God, by this arrangement, indicated that those who were appointed to His service, should not abandon it, but be supported by the people, so that they might remain in it without embarrassment. And although the people of our time mostly fail in this respect, either through poverty or avarice, and many ministers are, in consequence, compelled to abandon the service, and to look after their family, yet it does not follow that substituting or frequently changing the ministers of communities is useful, and that we should not labour to retain in service those who are considered fit for it and faithful. 10^f. Just as in civil affairs and offices nobody lightly engages apprentices unless the latter bind themselves to serve for several years, so that their masters may not only be spared some trouble but also derive some profit from their experience, so it cannot be doubted that the flock of the Lord should not be served by annual new apprentices, but by people who are experienced in such offices, overseers who know the sheep and are known to them..... 10^g. Just as in worldly affairs no one is born skilful, but becomes gradually experienced by exercise, so in affairs which concern God and His community, a person whose work is often interrupted and commenced again seldom becomes perfect; in the same way a community whose ministers are changed annually, will always be served by apprentices, unless they persevere in the work, and the improvement of servants is prevented by discharge and appointment.... 10^h. That some, induced by this last argument, would advocate an annual change, in order that many might be rendered fit for service, would hold good, if a short exercise of some months could provide those, who are not specially prepared by God for this work, with gifts of the Holy Ghost, which Paul commands Timothy and Titus to take into special consideration in authorising such ministers, as such gifts are confirmed by exercise. But as God has distributed His gifts in various ways, and not every member of the body could be the eye, it would be in vain to endeavour to make every member of the community fit for service by appointing him occasionally and discharging again. 10ⁱ. He who knows that he is still to serve, keeps himself always ready for work, and endeavours to increase in experience, and still more so, if he expects to be raised to a higher office. But he who expects to be soon discharged, seeks delay if there is any difficulty, to put upon those who come after him the burden of which he frees himself. This often causes an evil to increase and to become strong and difficult to overcome, which at first might easily have been removed. In this way the labour of the Consistories and the difficulties of the churches increase, and grow sometimes so inveterate that they cannot be mastered without peril. 10^j. Sometimes the past actions of the Consistory are raked up again, either by appeal, or by those who are disciplined, or by somebody seeking, out of malice, a decision on pecuniary affairs, which, not without difficulty, had been dealt with before; that, by such cunning, he might make the judgment of those who are in service, militate against that which was formerly approved of. If, then, the ministers have been often changed, and the previous actions or reasons for it forgotten, the Consistory knows not how to

justify that which was formerly done well, or to alter and correct what may be a failure. 10^l. Moreover it may happen, and it has actually happened, that a person, after having been trained, awaits his turn of service, and then takes the opportunity of avenging himself on those who opposed him most. Or those who are in service live in fear of somebody doing so hereafter, and therefore neglect to execute their work properly. Such inconveniences need not be apprehended where persons are retained in service without limit of time. 11. As to the third point, speaking of the permanent service of elders and deacons, we think that a renewal of ministers should be avoided except in case of necessity.... 11^a. We do not think that a person once appointed should always, without exception, be retained in service, but nobody should be abandoned who ably and faithfully discharges it, unless he himself desires to be freed for reasons to be approved by the Consistory, who may substitute another in his place, just as one ceases to be a minister by feebleness or death, or by change of abode or appointment to a higher office. 11^b. Hence we think it better to fill up the service by the election of as many as leave the service by necessity or death, and at the time of the vacancy, than to change the ministers or some of them at a fixed time of the year.

Also alle rechtgevoelende kerken dienaers onser duytscher 1
 spraeke met allen anderen wel gereformeerden gemeinten deses
 tyts ouereen comen, dat geen gemeente en kan wel gebawet,
 noch by der heilsamer leere, het recht gebruyck der Sacra-
 menten, noch by geduerige stichtinge in Godsalicheyt onder-
 howden worden, sonder eene rechte beleydinge der Christeliker
 discipline, ende kercken regieringe. So ist nochtans dat se 2
 niet alle in genoelen ouer een en comen, in alle pointen ende
 stucken, welke de beste forme ende wyse der regieringe zy,
 zo dat nae de verscheydenheyt des gevoelens, oock vele ver-
 scheydene vormen ende manieren van kercken regieringe in
 verscheydene gemeinten gebruyckt ende onderhouden worden,
 Sommege daeraf met vrede, sommege oock niet allesins sonder
 swaricheyt, oft ommers niet sonder inconuenienten ende vrese
 van swaricheyt. Van welcken saken wy eertyts vrendelike 3
 communicacie houdende met den broederen onsen mede dienaer-
 en van anderen gemeinten, Wenschende dat tot voetsle ge-
 meender eendrachticheyt aller gemeenten die met ons in den
 gelooue eens syn, oock een gemeene forme van regieringe by-
 brocht, ende voortaeue by allen onderhouden mochte worden,
 beuonden dat sulx niet en conde in't werck geleyt worden,
 ten waere dat men aluoren eens sinnes ende geuoelens ware,
 welke forme der regieringe men voor de beste zall houden.
 Waerop aen ons begeert was, dat wy souden willen in ge- 4
 schrifte stellen de reden die wy hadden, wt Godes woorde oft
 anderssins daer tegen niet stryden, die ons beweeghden eenige

sonderlinge forme oft deelen der selue beter te hauden dan andere. Wy dan om der broederen begeerte te voldoen ende tot gemeiner stichtinge, hebben [dit]² onse geuoelen in't corte hieronder beschreuen, *nochtans³ sonder preiudicie van yemands geuoelen, oft kercken gebruyke, bereyt synde beter te leeren, daer ons sulckes gewesen ende geopenbaert zal worden.*

De principaelste Pointen waeruan wy ditmael voorgenomen 5 hebben te spreken syn dese,

Eerst aengaende de verkiesinge van dienaren des woords, ouderlingen, ende diakenen, of dese de beste is die geschiedt by allgemene kuerstemmen van alle lidmaten der gemeinten, oft die geschiedt by den kercken raet, dienaers des woords, ouderlingen ende diakenen, met voorstellinge dergenen die sy bequaem achten, om des voleks swygen daertoe voor een toestemminge te houden, ende hoe verre dat beyde de formen te achten syn, met Godes woordt ouer een te comen,

Ten anderen, oft de diensten des Auderlingschaps ende di- 6 akenschaps sulx syn, dat die daertoe beroepen ende bequaem genonden synde, den dienst aennememen, daerin moeten blyuen haer leuen lang, oft tot datse hoogher van eenen dienst tot den anderen op gesett worden, oft datse mueghen sulx *versoeken* wederom daeruan verlaten worden alwaert nochtans datse niet onbequaem geworden en waren.

Ten derden, geguen datse wel mogen verlaten worden, 7 ende andere in haere platse gestelt, of het dan raetsam ende nutter is, datse by termin van Jaren halue Jaeren oft maenden met nieuwe verkiesinge gewisselt worden, gelyekmen die polytische wethouders jaerlix vermaectt, oft dat beter is dat elk in dienste gehouden worde so lange by dat bequamelyek doen kan ende will, ende datmen niemanden en verlate noch verwisele sonder noot oft gewichtige reden, by palen van tyd.

Aengaende deerste, syn wy duer de naevolgende reden be- 8 weeght dese verkiesinge voor de beste te hauden, daer de dienaers des woords ouderlingen ende diakenen eerst kiezen, ende

² The margin of the document is much mutilated, whereby several letters, and in some cases whole words, are lost. Where the restitution was certain the missing letters are supplied in square brackets; where it is not clear, dots will be found.

³ The words printed in italics are underlined in the MS.

met voorstellinge, der ganschen gemeinten toestemminge versoeken, tselue lieuer nemende met een eendrachtich swigen als consenterende, dan met cuerstemmen van elken besondere, latende nochtans eenen yegelicken syne vryheyt daertegen te brengen de redene die hy heeft, om die te volgen, so sy gewichtich genoech syn, oft de luyden te vreden te stellen, die sonder oorsake daertegen gesint syn, Ende dit verstaen wy insonderheit te doene in de gemeinten die alrede met haeren herder, ouderlingen *ende* diakenen versien syn, *ende* haren standt in regieringe hebben, *ende* wy laten wel toe dat int eerste oprechten eender gemeinten eens yegelicken stemme gehoord worde, int *verkiesen* *ende* authoriseren vande gene, die hem hier naemaels in dier gelyken occasien mogen voorgaen als bouen,

De reden syn dese,

1^o Ten iersten dat alle de platsen des *Nieuwen* testaments die *9* van verkiesinge ofte instellingen sulker diensten spreken genoech te kennen geuen dat den Apostelen *ende* Timotheo *ende* Titho, den meesten last oplicht van dienaers te ordineren ofte toe te laten, hoewel niet wt eygener autoriteyt, sonder bewillinge der gemeinten, Want hadden sy moeten staen tot de veelheyt der stemmen sonder haer eygen oordeel meer toe te geuen dan den stemmen der gemeinten wat platse soude de *vermaninge* Paulj⁴ hebben daer hi seyt legt niemande de handen haestelick op, noch en wordt niet deelachtich van anderen menschen sonden? Aldaer Paulus wel ingedachtich was dat hi Timotheum in een ander platse⁵ waerschout, datter eenen tyt comen zall wanneer de luyden haer sullen dienaers opgaderen naer haer eygen begheerlicheneden, als hen de ooren jeuken wy en syn niet *versekert* dat sulck gebreck niet regneren zall in tvolk van onsen tyde, maer nae de gedaente deser werelt is meer te vresen dat eer syn sall ghelick corts naer der Apostelen tyden, dat by de menichte niet altoos het beste geuoelen en is, maer gemeinlyk contrari.

1j^o Dexamplēn der kerkelyken historien zo niew als awdt, *9^a* betuygen oock dat de verkiesingen die by den volcke gedaen

⁴ Added in the margin: [1 Tim.] 5. 22.

⁵ Added in the margin: [2 Tim.] 4. 3.

worden, niet sonder groot perikel en geschieden, als daerwt deckwyls sedicien, partieschappen ende scheuringen volgen, waer-af doorsake den oproerigen benomen wordt, wanneer douergestelde voorgaende met raet ende daet het beste doen.

11j^o Om de bequaemste wt te kiezen, hebben ongetwyffelt de 9^b dienaers het beste oordeel, niet alleen kennende de schapen, maer oock by haer seluen best verstaende welke dalder bequaemste syn sulken last te dragen.

11j^o In Godes woordt worden wy duergaens geleert in gewie- 9^c tigen saken raet te soecken by de owdsten niet alleen die van jaeren, maer oock van amptswegen de owdste syn, niet datmen yet op auentuyre soude doen, dwelek oock de menschen in politische saken voor het sekerste handen,

Ende hoewel dat de geest der adopcie in allen lidmaten 9^d der gemeinten zy, nochtans en is in allen niet de geest (dat is des geests gauen) des onderscheyds, te bekennen wie tot so danigen dienste bequaem zy, ende dit bewyst dese sprueck des Apostels⁶. Wanneer dat gantsche lyf de ooge waere, waer bleue het hooren? ende so dat gantsche lyf dat hooren waere, waer bleue dat ryken? maer nu heeft godt de leden gestelt een yegelijk int besondere in den lichaeme, gelyck als hi gewilt heeft etc. Nae dese ordeninge Gods, zall men de ooghe des lichaems gebruyken, in saken daer sulck toesicht vannoden is, ende so de ooge haere schuldige plicht doet so sullen dandere leden des Lichaems oock daertoe stemmen.

Aengaende de middelmaticheyt die sommege voor goet aen- 9^e sien, als dat de dienaers sowden voorstellen 8. 10 of 12 personen, waer wt dat het volck dan met gemeinen kuerstemmen soude kiezen 4. 5. of 6 die men van doene heeft. Aengesien dat so doende oock de faetien ende partyschappen waertoe het volck deckwyls geneyght is, sowel stadt grypen soude als daer tgeheel opt volck bestaet So achten wy voor het zekerste tot vrede ende stichtinge by deerste forme te blyuen, niet twyfelende vandes heeren segen in tgene daermen syne ordeninge opt nowste soeckt nae te comen.

v^o Datmen hiertegen allegiert, de vryheit des volcks duer 9^f

⁶ Added in the margin: [1] Cor. 12. [17.]

sulcke wyse *vercort* te worden, en heeft genen vasten grondt, noch oock de vrese van tyrannie der dienaren. Want in den iersten, so en is in geene saken voordere vryheit te soecken dan ons godes woort leert, dat seyt⁷, weest vwen voorgangeren gehoorsaem *ende* onderdanich, want sy waken voor vwe sielen. Ten anderen al hadde het volck die voorkuere so compt den dienaren deselue te approberen oft niet, mits hun *verboden* is niemant lichtelyck die handen op te legghen. So sy dan wilden tyranie gebruyken, daertoe soudē sy meer voets hebben in de gemeine verkiesinge, waer datse te contrarie in dese forme daer wy af spreken, haer eygene kuere den volcke noch onderwerpen, deselue met reden goet oft quaet te vinden. Maer aengesien dat wt dexempelen der Apostelen *ende* wt de 9^e briuen Paulj tot Timotheum *ende* Titum claerliken genoegh blyckt, wie de beleyders *ende* voorgangers in der verkiesinge behooren te syn. Ende dat vande leraers onses tyds wt den kereliken historien, exempelen genoegh voortgebracht worden tot bewys deser sake, *ende* dat wy oock de best gereformeerde gemeynten deses tyts tot voorbeelden daeraf hebben, welke dingen alle niet lichteliken te *verachten* en syn, So ist onnodich alhier breder daeraf te spreken, ons gedragende aen de schriften der vromer leeraers *ende* Acten van Synoden der gereformeerdsten kercken, die daeraf genoeghsaem bescheet *ende* reden geuen.

Van het tweede point.

10

Dat de ouderlingen *ende* diakenen eens tot dienste aengenomen, daerin volherden mochten, haer leuen lanck, oft tot datse tot hoogher ampt in der gemeynte veruoordert soudē worden, achten wy niet alleen dier gemeinten zeer nu[t], maer oock der weerdicheyt sulcker ampten zeer betamelyck. Ende dat het Godes worde meer gelyckformich zy *ende* der gemeinten oorboorlyk in s[u]l[ken] dienst te blyuen, dan dien te verlaten, oft de dienaers met wisselinghe deckwyls af te laten, daertoe bewegen ons de nauolgende reden.

1^o In den iersten, want het blyckt wt vele platsen des 10^a

⁷ Added in the margin: Hebr. 13. 17.

- Nieuwen testaments*, dat inder iersten kercken de diensten des words, ende des onderlingschaps s[ulcken] gemeinschap met malcanderen gehadt hebben, dat de dienaers des words onderwylen ouderlingen, ende de ouderlingen bisschoppen oft her-
 11° ders genoempt worden. Item^a dat die in den dienst van auder- 10^b
 lingseap ende diaken lange getroweliken gedient hadden, niet afgesett, maer wel opgesett [syn] tot den dienst des woordts, als Stephanus ende Philippus. Men vint ni[et] dat eenich afgesett is dan Nicolaus, om syner ongetrowicheyt wille. Oock en vindt men niet dat eenich in dienst gestelt is voor eenen
 11° bestenden tyt om daerna ontschlagen te worden.—Paulus wt 10^c
 Asia scheydende daer hi de onderlingen van Ephese ontboden heeft ende vermaent acht te nemen op sich seluen ende de kudde, sy waerschuwende van toecomende perikelen, limiteert haer geen en tyt, noch sulx te doen soo lange als sy in dienst....blyuen, om daernae anderen de sorge te beuelen, hi en vertroost oock n[ergens] de dienaers met de hoope oft verwachtinge dat haeren dienst maer [korten] tyd dueren en zall, ende datse daernae wederom tot haere eygene k[udde] keeren, maer dat het volherdicheyt verheyscht wordt, werdt ve[rder] daernede bewesen, dat Paulus hem beclaeght van Demas (die wel... ampt in der gemeinten gehadt te hebben) dat hi meer syn eygen, ende dat des werelts was aengegrepen hadde, dan hi den loop des Euangelij verwoorde. Paulus¹⁰ en heeft oock Johannem Marcum niet willen met hem nemen, om dat hi in synen dienst niet aengehouden en hadde.
 111° Daer Paulus¹¹ Timotheo beueelt de jonge weduwen van 10^d
 dienste af te slaen mits datse begerende te huwen, denseluen lichteliken verlaten, bewist hi met sulken genoeg dat de meyninge is, dat de sulke behooren in dienste te volherden, die eens daerin gestelt syn, Want heeft dit platse in den dienst der diaconessen, vele meer in hooghre diensten daer wy nu af spreken.
 v° Ende hoewel dat dese diensten niet in alle poineten gelijk 10^e

* Added in the margin: 1. Petr. 5. 1. Act. 20. 28.

^a Added in the margin: Act. 7 ende 21. 8. Apoc. 2. 15.

¹⁰ Added in the margin: Act. 15. 38.

¹¹ Added in the margin: 1 Tim. 5. 11.

en syn den dienste der leuiten des ouden testaments¹², wiens dienst moeste geduerich blyuen haer leuen lanck, *ende* tot kinderen¹³ *ende* kinds kinderen erfelyck te succederen, nochtans achten wy dat Godt de heer daermede te kennen geeft, dat die in Godliken dienst gestelt worden, denseluen niet en behoorden te verlaten maer veele meer datse tvolck soude onderhowt haeres leuens geuen, op datse onbekommert daerin mochten blyuen. *ende* hoewel dat het volck onses tyts daerin meest te cort compt, het zy duer aermoede oft duer giericheyt waer duer den noot vele dienaers dwingt den dienst te verlaten, *ende* haere familie voor te staen, daerwt en volght niet dat het verwisselen oft deewyls veranderen der dienaers der gemeinten profytelyck zy, en dat niet meer te arbeiden en zy om in dienst te houden, diemen daertoe bequaem *ende* getrow vindt.

vj^o Gelick in politische saken *ende* ambachten niemant lichte- 10^f
liken leerknechten aen en neemt, ten zy dat se hen verbinden etlike jaren in haeren dienst te volherden, op dat de meesters niet alleen moeyte, maer oock profyt daer van mogen hebben als sy des handels eruaren syn. Also ist ontwyfelick vele meer reden dat de kudde des heeren niet met jaerlixen nieuwe leerknechten gedient worde, maer met luyden die in sulken ampte wel eruaren *ende* beproeft syn, toesienders die de schapen kennen *ende* van den seluen bekend syn. Ende gelick het in een schip ter zee niet genoeg en is eenen goeden piloot te hebben, tenzy datter bootsgesellen syn die weten hoe sy des piloots ordinancie volghen zullen, *ende* mede verstant hebben somtyts aen het roer te staen, sonder welke hulpe het schip lichtelyk in tempeest te cort soude comen, also, en kan een gemeente, die oock vele onuersiene tempeesten onderworpen is, niet sonder groot perikel geregiert worden van andere dan die in die oeffeninge sulkes ampts blyuen waerin men daghelix toenempt *ende* nemmer volleert en is.

vj^o Aengesien dat men in tydtlike saken des werelts niet 10^g
met der kunst en is geboren, maer met oeffeninge langs so meer eruarentheyt kryght, so ist veel meer in saken die Godt

¹² Added in the margin : 16. 32.

¹³ Added in the margin : [H]ebr. 7. 13.

ende syne gemeente aengaen, daer het werck deckwyls onderlaten ende wederom van nieuws aengeheuen wordt comptmen selden tot perfectie, ende also blyft de gemeente duer jaerlix verwisseling altoos met leerknechten gedient, ten sy dat se int werck volherden, ende het toenemen wordt den dienaren belet met af ende aensetten, ghelick den vruchten des velds¹⁴ haeren wasdom met deckwyls afcortten, ofte oock herplantten, die nemmermeer tot rype vruchten en connen geraken.

vij^o Dat sommige met dit naest voorgaende argument eensdeels ^{10^h} willen beuestigen de jaerlix verwisseling, op datter vele tot den dienst souden bequaem gemaect worden, soude wel platse hebben, wanneer de corte oefeninge etliker maenden sulx conde hy bringen den genen die niet sonderling van Godt daertoe voorbereyt syn, met gauen des Heiligen Geests, die Paulus Tinotheo ende Tito beueelt insonderheynt aentesien int autoriseren sulker dienaers, daer sulke gauen syn, wordense met oefeninge versterckt. Maer also het bouen geseyt is dat Godt syne gauen verscheyden wyse wtgedeilt heeft, ende niet ele let des lichaems dooghe en kan syn, so ist vergeefs elek lidmaet der gemeinten met somtyts int ampt te stellen ende wederom afnemen daertoe bequaem te willen maken.

ix^o De ghene die weet dat hi noch dienen moet, houdt ^{10ⁱ} ende maeckt hem altyt verlich tot den aerbeit, ende staet nae toeneminge in ernarentheynt, dwelek [noch] meer geschieden soude, waert dat hi verwachtete tot hoger ampt opgesett te worden. Maer de gene die corte verlatinge verwacht, ist datter swaricheyt voorcompt, hi soeckt wt stell, om anderen die naecomen den last te laten hem seluen ontlastende. Wt welcker oorsaken deckwyls het quaet op groeyt ende sterck wordt ende ten lesten quaet te ouerwinnen, dat int ierste hadde mogen met cleinen arbeide neder geleyt ende verdempt worden. Ende also wordt het werck der Consistorien, ende de swaricheden der kercken op malcanderen gehoopt, ende somtyts zo veraneckert, datse sonder perikel niet en connen verneestert worden.

x^o Het compt oock somwylen dat gepasseerde handelingen ^{10^k}

der Consistorie weder op gerept worden, het zy by appeel oft anderssins vande gene die gedisciplineert syn, oft dat yemant wt malicie eenich oordeel versoect van gelde saken als eertyts niet sonder swaricheyt *verhandelt* syn, om duer sulcke listicheyt, te maken strydende doordeel der genen die nu dienen, tegen dat andere van te voren goet geuonden hebben. Als dan de dienaers deckwyls verwisselt syn, *ende* de voorgaende handelingen, oft de reden daerof *vergeten*, so en weet de Consistorie niet, hoe sy verantwoordt zall dat eertyts welg[edaen] was, ofte erstaden *ende* beteren datter gefaelt mochte syn.

xj^o Oock kant geschieden, *ende* is wel gesien, dat yemandt ¹⁰ gedisciplineert sy[nde] synen keer van dienen verwacht, *ende* alsdan oorsake neemt met lichten, hem te wreken ouer den genen die hi meynt hem meest tegen geweest te syn. Oft dat die in dienst synde yemant voorhanden hebben, daervan sy sulx naemaels vresen, haere vrymoedicheyt naelaten sulcke saken recht wt te voeren, Welcke inconuenienten niet te vresen en syn daer men sonder bepaelden tyt in den dienst volherdt.

Van het derde Point.

11

Maer is te weten, dat aldus *van* den geduerigen dienst der ouderlingen ende diakenen sprekende, onse meninge eygentliken is, te schuwen *verniewinge* der dienaren sonder noot, als oftmen meer aen eenen bestembden tyt gebonden waere dan aen de reden desgenen, dat den goeden standt der kercken moest.....Ende dat men altoos nae het beste behoort te staen, sonder voetsel te geuen tot quaet, dat doch van selfs maer te seer groeyt *ende* insluyp.—

So dat wy niet en meynen sonder exceptie altoos in ^{11^a} dienst te houden die eens daerin gestelt syn, maer dat men niemant en *verlate* die daerin bequaem *ende* getrow beuonden wordt, ten zy dat hi met reden synes noods daervan verseeke *verlaten* te syn, welke reden den kercken raet billich vindende, sulcken eenen verlaten mach, *ende* eenen anderen in syne plaetse stellen, euen gelyck als den dienst verheelt moet syn, daer een dienaar duer onuermogentheyt synes lichaems,

oft met doot afgaet, oft woonstede verandert, oft tot hooger ampt beroepen wordt.

Beslytende also aengaende het derde point alsnu te ver-^{11b} handelen, dat wy nu alle de voorgaende reden verstaen beter te syn, den dienst alleenliken te verheelen met toekiesinge van so vele als duer noot oft affluicheyt afgaen, ende ten tyde sulckes noodts, dan teenigen bestemden tyde jaer[es] de dienaers, oft deel daeraf te verwisselen.

Endorsed :

Vande beste forme der
Kerken regieringe.



ADDENDA.

NOTES.

N. B. The numerals printed in black type refer to the numbers which the Letters bear in this volume; the smaller numerals to the paragraphs into which the Letters, for convenience of reference, have been divided. References to the Notes already printed with the Letters are placed within parentheses.

1 (Note 1). The Calendar of State Papers, Domestic, 1547 to 1580, contains (p. 27) a note of 28 December, 1549, from Duchess of Suffolk to Cecill: "received his letters on horseback, as she was going to Mr Bucer's." And on page 32 a note dated Cambridge Febr. 17, 1551, from the Duchess of Suffolk to Cecill: "Begg his aid in forwarding a letter of Martin Bucer's, who is sick". [The editors of the Calendar add: "There is a Minute of Council of the 31st of March, directing Mrs Bucer to be paid her husband's half-year's pension due to him at Lady Day last, "although he died before"]. In the account-book of the Churchwardens of Great St Mary's Church, Cambridge, where Bucer was buried, there is (on fol. 98 recto, 5 April 1551) an "Item for naylles to mend þe seates in þe chyrche wher Mr Doctor Busur was buryed yd." And in the same account-book we read among the entries from Easter 1556 to Easter 1557 (fol. 114 verso): "For the new halloweing or Reconeycleing of our church beying interdyeted for the buryall of Mr Bucer and the charg therevnto belonging frankensens and swete parfumes for the sacrament and herbes &c. &c. viijd ob."—"Payd for paveing in the syde chapell and mortar xjd." See Cooper's *Annals of Cambridge*, II. 47, 54, 115 sqq.

On Bucer cf. also Henri Tollin, *Mich. Serret und Mart. Butzer*, Berlin, 1880; *Briefwechsel Landgraf Philipps des Grossmüthigen von Hessen mit Bucer. Herausgegeben und erläutert von Max Lenz*, 2 vols. 8°. Leipz. 1880, 1887 [Publicationen aus den K. Preussischen Staatsarchiven, Bde v. & xxviii.].

2 (n. 1). On Hardenberg, see also Meiners, *Oosterrieschlandts Kerkelyke Geschiedenisse* I. 452 sqq., II. 72; Dan. Gerdes, *Scriptorium Antiquarium*, Tom. v. Pt. I. p. 1 sqq.; B. Spiegel, *Hardenberg, ein Theologen-leben*, 1869.

2 (n. 2, p. 5, line 12). *About four hundred*. This number of refugees leaving England, on 17 September 1553, is quoted from some author whose name I cannot recollect. But there are more authors who state that there were about 175 persons in *each* ship (= about 350). Sym. Ruytinek (*Gheschiedenissen der Nederduytsche Natie in Engelant*), however, says on p. 21 that "à Laseo, Uitenhovius and Micronius were accompanied by about 175 persons." Under these circumstances it is not superfluous to give Utenhove's own words. On p. 22 of his *Simplex et fidelis narratio* he says: "Porro in utraque illa navi Daniea fuimus circiter 175 animæ, ex nostris potissimum Belgis, ac item ex Gallis, adnumeratis interim aliquot

Anglis et Seotis, qui se nobis adiunxerant." It will be seen that the question whether the total number was 175 or 350 depends upon "utraque," which is ambiguous. But it may be asked whether 175 persons could be accommodated in a vessel of that period.

2 (n. 4). On De Falais see also Haag, *La France Protestante*, see. ed. II. 746, III. 593.

7 (n. 4). On Poulain and his residence and work at Frankfurt see *Franckfurtische Religions-Handlungen*, Fol., Franckfurth am Mayn, 1735. He there calls himself (on fol. 2 of the Appendix to part I.) Valerandus Pollonus Flandrus.

7 (n. 7). Franciscus Riverius wrote a memorial of the dispersion of the Protestant Church of Wesel; see *Franckfurt. Religions-Handlungen*, App. to part I, p. 277 sqq.

9 (n. 1). On Curio, see also Schmidt in *Zeitschrift für die Historische Theologie*, 1860.

14 (n. 2; line 5 from foot) *between three and four hundred Protestants*; see above 2 (n. 2, p. 5, line 12).

15 (n. 1). As to Deelen's return to London, at the urgent request of the elders and deacons of the Dutch Church, see Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, II. 27.—His death could not have taken place before 18 August 1563, as the earliest Minute or Aet book of the Dutch Church, London, which he commenced on 1 July 1560, was continued by him till that day.

15 (n. 11). On Gul. Gnapheus see also H. Roodhuyzen, *Gul. Gnapheus*, 1858.

15 (§ 2): "Manemus dum in *Capernaum*," and § 6: "Ex ingrata Hierusalem, aut si placet, *Capernaum* quondam." It would seem, from all circumstances connected with the present Letter, that *Capernaum* here means *London*. But it appears that a few years later

Antwerp was known among the reformers by that name; see Dr Christ. Sepp, *Geschiedkundige Nasporingen*, III. 140, 141.

16 (n. 4). On Chytræus see O. Krabbe, *David Chytræus dargestellt*, 2 Thle, 1870.

17 (n. 6). On Pierre Alexandre see the *Biographie Nationale de Belgique*, I. 217.

18 § 8. Petrus Doverdaghe. In note 15 it is said that no biographical account of him seems to exist. But Dr Christiaan Sepp has collected some particulars about him in his *Drie Evangeliedienaren uit den tijd der Hervorming* (Leiden, 1879), p. 81 and *Bibliographische Mededeelingen* (Leiden, 1883), p. 183, of which an extract is as follows: Petrus Doverdaghe called himself and was called by others in various ways. Willem Te Water (in his *Historie der Hervormde Kerke te Gent*, p. 47) speaks of him as "Pieter Haechman or Haegman, whose name was expressed in Greek *Hypophragmus*, meaning *Onderhaeg*." But in the *Brieven des Aggaeus de Albada an Rembertus Ackema und andere*, published in 1874 by Dr E. Friedlander, he is mentioned frequently and always called *Petrus Huperphragmus*, which means *Overhaag* not *Onderhaag*. This agrees with the title page of one of his works, on which he calls himself *Pieter de Zuttere gheseyt Overd'hage Pieterszoon*, whereas his prefaces or the last pages of his other works he signed P. H. G. (Petrus Huperphragmus Gandavensis) or P. A. H. G. (Petrus Anastasius Huperphragmus Gandavensis). The "Petrus Hyperphrogenus Gandavensis" mentioned by Sandius on pag. 7 of his *Biblioth. antitritin.* as author of a "historia de Serveto et eius morte" (which seems to have remained in MS. as it is not known at present) is no doubt identical with "Petrus Huperphragmus." He was born at Ghent and resided probably as a refugee

at Wesel in 1557, as appears from Letter No. 18 in the present volume. In 1563 he published: *Eyne Korte...onderwijsing ut die Goddelicke schrift...* Between the years 1570 and 1574 he resided at Emden, where he was supported by the Consistory of the reformed Church of that town (see *Werken der Marnix-Vereeniging*, Serie I. Deel II. p. 73). In 1573 he appears to have preached the Gospel there, though he seems to have caused dissatisfaction by his sermons. In May 1574 he left Emden for Rotterdam (*ibid.* Ser. III. Dl. II. p. 12 sqq.), and although efforts were made to have him appointed minister to the reformed church in the latter place, it does not seem that he ever occupied such a position. In or about the year 1578 he was appointed minister to the reformed church of his native town. On 29 July 1578 he was president of the Classical Assembly held in the same place (see H. Q. Janssen, *de Kerkhervorming in Vlaanderen*, II. 201 sqq.). In or about 1584 he is supposed to have been minister at Serooskerke in the isle of Walcheren. In 1594 he was appointed minister at Hoogmade, but as many people objected to him he was dismissed the following year. Nothing more is heard of him after this time. See, besides the above-mentioned works of Dr Christ. Sepp, also H. Q. Janssen in *Studien en Bijdragen op't gebied der Hist. Theologie*, vol. IV.; *Bibliotheca Belgica* (*Bibliographie générale des Pays-Bas publiée par*) Ferd. Van der Haeghen, in voce.

18 (n. 2). Wingen died 30 Sept. 1590 (not 1599); see Ruytinck, l. c., p. 150. See also Letter No. 99, § 4, from which it appears that in 1570 he was thinking of going to Cassel as minister, not feeling, probably, quite easy among his community after the long protracted dispute to which he had given rise.

18 (n. 4). The signature of Walter

Deelen as "Elder" of the Dutch Church, London, is found under a Letter dated 1 November 1559, written by the Elders and Deacons of that Church to the Church at Emden, whereby they requested the return of their former minister Petrus Delenus; see Meiners, *Oostvrieschlands Kerkelyke Geschiedenisse*, II. 30.

18 (n. 9). Paul van Wynghen is mentioned as residing at Emden as late as 1575, in *Werken der Marnix-Vereeniging*, Serie I, Deel II.

18 (n. 13). On Praedinius see the Dissertation by J. J. Diest Lorgion, published in 1862.

21 (n. 22). Liessveldt: see Mertens and Torfs, *Geschiedenis van Antwerpen*, IV. 275, and an account of his trial *ibid.* 638 sqq.

24 § 1. Though the reading of the MS. is tolerably clear *Jodocam*, it would also be possible to read *Jodocum*, which is more probably the true reading.

24 § 9. Gerdes (*Historia Reformationis*, tom. III, Append. p. 140) reads *Joanne Boelen*. If Piscator did not begin his proper names with capitals, there might be a doubt as to the true reading, as a *b* would not differ from a *C*, but as he does so, and the *B* of "*Barbarae*" in § 3 is most distinct and by no means like *C*, there is a certainty that we must read *Coelen*.

25 (n. 7). On Dathenus cf. H. ter Haar, *Dissert. Petri Datheni Vitam exhibens*, 1858; H. Q. Janssen, *Petrus Dathenus aan den avond zyns levens* in "*Bijdragen tot de geschiedenis van Zeeuwsch-Vlaanderen*, III"; H. Q. Janssen, *Een blik op de laatste levensjaren van Dathenus, vooral op zijne twistzaak met Oranje, naar onuitgegeven brieven*, 'sHage 1872. As to his residence and work at Frankfort see *Franckfurtische Religions-Handlungen*, Franckfurth a/M. 1735. Fol.

25 (n. 9). On Joost Lambrecht cf.

Ph. Blommaert, *de Nederduitsche Schryvers van Gent*, 1861, p. 55.

25 (n. 24). The reference is to the fifth volume of the *Bibliogr. Adversaria*.

38 § 2. Charmidem: I think that the sentence is a loose paraphrase of Plato *Charmides* 154 E. Socrates allows that Charmides is εὐπρόσωπος, provided that his soul is equal to his body. Critias says that it is so. Whereupon Socrates proposes to make an examination of his soul in conversation: τί οὖν, ἔφην, οὐκ ἀπεδύσαμεν αὐτοῦ αὐτὸ τοῦτο καὶ ἐθεασάμεθα πρότερον τοῦ εἶδους; πάντως γάρ που τηλικούτος ὦν ἤδη ἐθέλει διαλέγεσθαι. This agrees very well with your text, except that the invitation is addressed, not to Charmides directly, but to Critias as his friend.

HENRY JACKSON.

38 (n. 1). As to Aegidius Becius see also *Franckfurtische Religions-Handlung.* Fol., Franckfurth, 1735, vol. i. pt. 2, p. 76.

39 (n. 4). On Sturm cf. also Kückelhahn, *Sturm Strassburg's erster Schullehrer*, 1872.

41 (n. 8). On Haemstede see *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 50 sqq.—Kist & Royaards, *Archief voor Kerkelyke Geschiedenis*, vi. p. 56. On Haemstede's Martelaarsboek see C. Sepp, *Geschiedkundige Nasporingen*, II, who points out the agreement and the difference between the editions of this work of 1559, 1565, and 1566. The last edition especially is curious, as it omits a portion of a confession of one of Haemstede's friends, Antoine Verdict, in which the latter had shown himself very tolerant as regards the baptism of the Anabaptists and declares it to be quite indifferent when the baptism was administered. Among the adherents of Hadrian Haemstede was the celebrated historian Emanuel Demetrius, and as late as 1569 the party

opposed to Haemstede were very reluctant to accept Demetrius' proposals for reconciliation; see *Kerkeraads-Protocolten der Londensche Gemeente*, 1569—1571 (published by the Marnix-Vereeniging at Utrecht), pp. 64, 276, 298.

44 (n. 1). On Luthomirski see also F. S. Bock, *Historia antitrinitariorum*, I. 459.

45 (n. 5). On Adr. Gorinus see *Bibliotheca Histor. Philol. Theol. (Bremensis)*, vi. 553; C. Sepp, *Drie Evangeliedienaren uit den tijd der Hervorming*, Leiden, 1879, p. 19.

It should be observed that Meiners is not correct in saying that Bishop Grindal refers to Adrian Gorinus in the letter printed in the *Bibliotheca Bremensis*, vi. p. 1171, as that letter happens to be the very one which is printed in the present volume as No. 45, and it will be seen that the bishop merely speaks of "Adrianus." It is, therefore, not impossible after all that Grindal refers to Adrianus Haemstede.

52. This letter is printed in the *Oeuvres de Ph. de Marnix de Ste Aldegonde*, published at Paris and Brussels in 1860, on pp. 111—113 of the Correspondence. It should be observed that the editors print on page 112: "Hinc primum tantum murmur," but the MS. has clearly *tacitum* as is printed above in § 3. The "fideles duo" mentioned in § 2, are stated by Gerard Brandt (*The History of the Reformation*, vol. I. p. 138) to have been Philip Maillard and Simon Faveau.

On Marnix consult also W. Broes, *Philip Marnix bijzonder aan de hand van Willem van Oranje*, 2 vols.

56 (n. 13). On Jean Taffin see C. Sepp, *Drie Evangeliedienaren uit den tijd der Hervorming*, Leiden, 1879, p. 1 sqq.; see also Meiners, *Oostvrieschlandts Kerkelyke Geschiednisse*, I. 444; Ch. Rahlenbeck, *Un réformateur Belge du xvr^e Siècle*, in *Bulletin de la Commission pour l'his-*

toire des Églises Wallonnes (La Haye 1887, tom. II).

57 (n. 5). Jan Ingelram's signature as Elder is found under a Letter dated 1 November 1559, written by the Elders and Deacons of the Dutch Church of London, to the ministers and elders of the Church at Emden, whereby they requested the return of their former minister Petrus Delenus; also under a Letter dated 11 Jan. 1562; see Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, II. 27, 32.

The Library of the Dutch Church, London, now deposited in the Guildhall Library, contains a MS. the title of which runs as follows: "*Defensio doctrine Christianæ certis capitibus comprehensa, operâ Johannis Engelrammi. Adversus quendam adversarium, Anabaptisticæ sectæ et hæreseos, aliorumque factiosorum errorum fautorum antesignanum, qui errorum et offendiculorum reus, usque crebro convictus et condemnatus, aperte scribat quod sit Inoffensibilis Gerardus Goossenius. Dedicata R. Dominis Anglicæ Ecclesiæ ministris delectis iudicibus super dicti adversarii iteratis offensionibus, stratagematumque tragoediis, et in dictam doctrinam blasphemis, nec non in divinum authorem calumniis, absurdis et consecratis, famosisque libellis evulgatis. Exhibita 3 Octobris 1584.*" 4°. 88 leaves.

See *A Catalogue of Books, Manuscripts, Letters, &c., belonging to the Dutch Church, London*, (1879) p. 158.

60 (n. 2). On Cornelis Cooltuyn see Dr G. Paris in the *Kalender voor de Protestanten in Nederland*, 1859.

64 (n. 7). Petrus Hazard seems to have been at Antwerp in October 1562; see Letter No. 104, § 10°.

69. 2. The course of these disputes and negotiations for their settlement may be learned from *Relations politiques des*

Pays-Bas et de l'Angleterre, sous le Règne de Philippe II, publiées par M. le Baron Kervyn de Lettenhove, tom. III, Bruxelles, 1883.

69 (n. 3). It would seem that the books of the Merchant Adventurers were in the possession of the Mercers' Company, at whose Hall they formerly met. But when, in 1557, they left the Mercers' Hall, they took their records with them.

71 (n. 8). See a Letter of Car. Utenhove in Groen Van Prinsterer, *Archives ou Correspondance inédite de la maison d'Orange-Nassau*, III. p. 102 sqq.

73 (n. 9). Among the "*Matieres particulieres*" discussed at the eighth National Synod of the Reformed Churches of France, held at Nîmes, on 6 May 1572, we read: "A l'égard du Sr. Cozain, sur la lecture des Lettres qui nous ont été écrites par nos Freres les Ministres Anglois, il a été ordonné que l'on mettroit entre les mains de Monsieur Beze les deux livres écrits par ledit Cozain et dédiés à quelque membre particulier de l'Eglise de Bourdeaux, et aportés à ce présent Synode par Monsieur de la Saule, et que ledit Monsieur Beze les examinera et fera le raport de ce qui y est contenu, et que l'on fera aussi réponse à nos freres d'Angleterre sur la teneur de leur dite Lettre et sur la matiere des livres dont il s'agit." See Jean Aymon, *Tous les Synodes Nationaux des Églises Réformées de France*, I., sec. part., p. 122.

In the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie 1, Deel 1), p. 5, we find, on 10 November 1569, "*Dominus Coysijn*" mentioned as minister of the French community of London. According to the index to that work he is mentioned on five other pages, but this seems to be a mis-

take.—See also the references in the *Index to the publications of the Parker Society*, by Henry Gough; *Calendar of State Papers, Domestic*, 1547—1580, on 22 August 1565 and 22 July 1568.

73 (n. 13). On Capito see J. W. Baum, *Capito und Butzer*, 1866.

75 (n. 3). Antonius Corranus, who called himself by this name, and also Ant. de Corross, Antoyne de Corro, Antonius Del Corro, Antonius a Corro, alias Bellerive, the son of Antonio Corrano, doctor of laws at Seville, was born at Seville in 1527, and passed his youth in the monastery of St Isidore, near his birthplace. He probably left his native country about the year 1552, when many other Spaniards quitted their country for the sake of religion. He seems to have travelled in Italy, Savoy, Germany and France, and it may be presumed, that, like most of the earliest reformers, he resided at one time or another at Strassburg or Geneva. Schoock (*De bonis vulgo Ecclesiasticis dictis*, p. 445) asserts that, before 1567, he was chaplain to the Duchess (Renata) of Ferrara. But this is improbable, as François Morel de Collonges is mentioned as such in the correspondence of the Duchess with Calvin (Jules Bonnet, *Lettres de Calvin*, Paris, 1854, i. 429, ii. 457), and Franz Bluemner, the biographer of Renata (*Renata von Ferrara, ein Lebensbild aus der Zeit der Reformation*, Frankf. a. M., 1870), never even speaks of Corranus. Nay, after Morel had left her, and she asked Calvin to procure her a preacher, the name of Corranus is not mentioned.

It seems, however, beyond doubt that from 1560 onwards he spent about three years in Navarre. From August to October 1560 he appears to have been at Nerac, at the same time that Beza was there (see Beza in *Epp. Theol.*, No. 59). In April of the same year he appears to have

written to Calvin from Lausanne (see *Corpus Reformatorum*, vol. XLVI. col. 56), while on 27 October following he wrote to Calvin from Bordeaux (*Corpus Ref.*, *ibid.*, col. 226). On the day before Christmas 1563 he wrote to Cassiodore Reina about a printing press to be established in a certain castle of the Queen of Navarre, that they might publish a Spanish Bible (*Breve Sumario de Indulgenzias*, por el Dr Juan Perez. En Apendize: una carta de Ant. del Corro. Madrid, 1862. *Reformistas Antiguos españoles*, n. 18). It is more than probable that he is mentioned in Haag's *La France Protestante*, II. 226, second edition, under the name of Antoine de Bellerue, as Bellerive might easily be read as Bellerue. Of this Bellerue it is said: "Pasteur de Toulouse, fut présenté aux capitouls par Barthélemy Prevost, procureur au parlement, au nom du consistoire de l'église réformée, dans la séance du lundi 16 Mars 1562." And in the Archives of Toulouse is a note: "Mons. Begon, je vous prie expedier au porteur faicte réception du Sieur de Bellerue. En paiant. Vostre frère et serviteur Prevost." On a list of persons condemned at Toulouse in 1562 we find mentioned as No. 63: "Antoine de Core," from which we may infer that in that town Corranus was known under both names. He himself says that he served the French Church for ten years; see his dedication to the *Dialogus theologicus* (p. 4), and his Letter of 20 March 1576 to Laurence Humfrey, the Vice-chancellor of Oxford, in C. Sepp's *Polemische en Irenische Theologie*, p. 7. There can be no doubt that for five years he served in the French churches of Loudon and Saintonge. But he seems to have given little satisfaction there. The French Synod held in the first week of September 1567 at Vertueil ordered (Art. vi.): "Les Eglises seront averties de ne pas recevoir aux fonctions du S.

Ministère un certain Espagnol, que l'on nomme Antoine de la Ro, dit Bellariva, jusqu'à ce qu'il se soit auparavant justifié des crimes, dont il est accusé par l'Eglise de Loudun" (Aymon, *Tous les Synodes nationaux*, I. p. 78 of the Actes). Afterwards he was accused of having caused troubles among the Churches of Saintonge. Corranus is not likely to have waited for the assembling of the Synod. About December 1566, whilst at Montargis¹, he received pressing invitations from the members of the French reformed Church at Antwerp, to the number of a thousand persons, to become their minister, which he accepted. Immediately after his arrival "those of the reformed religion" requested the Count of Hoogstraten and the Magistrate of Antwerp to allow a certain Spaniard named Anthony Corranus, called Bellerive, whom they had summoned from France, where he had been minister to the Duchess of Ferrara, to preach to them (Bor, *Nederlandsche Oorlogen*, I. p. 125). The request was refused, as it was considered advisable to wait for the return of the Prince of Orange, who was not at that time at Antwerp. This circumstance explains why we do not find the name of Corranus on any list of preachers who served at Antwerp. It also shows that there was not any friendly relation between Corranus and the Prince of Orange, otherwise it would have been appealed to in the request to the Count of Hoogstraten and the Antwerp Government. And in the third place it shows that Corranus had not been minister of the Prince at Breda as some assert, because he came to Antwerp from France, not from Breda.

Although the Magistrate declined the request, yet on Sunday, 1 December, he preached instead of Taflin who was ill,

and thereby caused great unpleasantness. By their request the Antwerp Consistory had shown that they were aware that the pulpit was closed to Corranus and every other strange preacher, according to an agreement made on 2 September 1566 by the Prince of Orange with those of the new religion (Gachard, *Correspondance de Guillaume le Taciturne*, II. 215). Moreover the Spanish government greatly objected to Corranus, as is evident from the correspondence between the Duchess of Parma and the Count of Hoogstraten in December.

Although it does not appear that the wish of the Walloon Community of Antwerp to engage the services of Corranus was gratified, yet we have evidence of his activity in another direction. In October 1566 Matthius Flacius Illyricus appeared at Antwerp as one of the most zealous advocates of the Augsburg Confession. The following month he published: *Ministrorum Jesu Christi in Ecclesia Antverpiensi quae Augustanae confessioni adsentitur adhortatio ad seriam poenitentiam, ad arduas preces, in praesentibus difficultatibus et periculis ad suos auditores*. In the same month followed the *Confessio ministrorum Jesu Christi in Ecclesia Antverpiensi, quae Augustanae Confessionis adsentitur*. This "Confessio" bears the date 1567 on the title, but it must have appeared before the end of 1566, as Antonius Corranus wrote a Letter in answer to it in Latin, the Dutch and French translations of which appeared with date 2 (not 22) January 1567, while the Letter itself is frequently referred to by I. Porthaise in his *Chrestienne declaration de l'Eglise et de l'Eucharistie en forme de Response au livre nommé la Chute et ruine de l'Eglise Romaine*, which was published at Antwerp

¹ Lettre envoyée &c.

in 1567 (see, for instance, pp. 339, 344, 346 &c.).

He seems to have left Antwerp soon after the publication of his "Epistola," and probably went immediately to London. There is on record a "Judgment" which Edmund Grindal, bishop of London, delivered on 5 June 1567, after having had a conference with Corranus immediately after his arrival in London, as to his religious opinions (see *The Remains of Edmund Grindal*, edited for the Parker Society, by the Rev. Will. Nicholson, Cambridge, 1843, p. 313). We have also evidence that some days before Friday 18 July 1567 he had called on the bishop to complain of the minister of the London Italian Church and members of the London French Church; see Letter No. 82 in the present Volume. On 16 January 1568 he wrote a letter to Archbishop Parker, whose daughters he had heard were learning the French language, wherefore he offered copies of his works written in French, as: I. *Lettre envoyee au Roy des Espagnes*; II. *Epistre et amiable Remonstrance* (which is the letter referred to above).

He resided in London in Cripplegate Ward, a tenant to the Duchess of Suffolk, 1568—70, with his wife named Mary, two sons, John and James, and David Dieu and Joan Leveragesse their servants (see Strype, *Annals of the Reformation*, iv. 570, 571, where he gives the dates of the census of Foreigners in London in 1568 and 1607, which latter year must probably be 1570).

He collected a congregation of his countrymen in London, to whom he ministered for two years, 1568, 9 (*Theological Dialogue*). But he became involved in difficulties by the publication of a "tableau de l'oeuvre de Dieu" the first edition of which bears the date 15 July 1569 (of which a copy is in the

Cambridge University Library). On the ground of this document he was accused of heresy, but it is not clear what he was charged with, though it may be suspected that it was the absence of any appeal to a Confession and Catechism. The Consistories of the Protestant communities of London assembled and condemned him as a heretic. Corranus published an *Apoloogia*, of which no copy seems to have come down to us.

Further light is thrown on this period of Corranus' life by some letters of Theod. Beza in his *Epistolarum theologicarum liber unus* of which the *editio secunda, ab ipso auctore recognita* was published at Geneva in 1575 (the first edition at the same place in 1573). In a letter of 8 March 1569 addressed to Jean Cousin, the then minister of the French community in London, Beza says that last winter Corranus had sent him seven lengthy writings, in which he violently accuses Cousin and other persons not known to Beza, as well as the French Consistory. Beza thought it necessary to inform Cousin of this fact, not in order to resuscitate the quarrels or to keep them alive, but that Cousin might endeavour to prevent injury to the community. To promote this object Beza had sent the writings of Corranus to Edmund Grindal Bishop of London and Superintendent of the Foreign Churches, with a letter of Corranus and one of his own dated the same day as that to Cousin. Beza wrote likewise to Corranus, but from none of the letters does it appear what the disputes had really been about, or what was the result of the correspondence. (See *The Remains of Edmund Grindal*. Edited for the Parker Society by the Rev. William Nicholson. Cambridge, 1843, p. 309 sqq.)

In 1574 he appears to have been reader in divinity in the Temple, and to have

been in that capacity for three years previously (see his own dedication to his *Dialogus theologicus*, published in London in 1574, and J. S. Burn, *History of the Foreign Protestant Refugees settled in England*, p. 225).

In the beginning of March 1575 the Earl of Leicester, the Chancellor of Oxford University, intimated his desire to see Corranus honoured with the degree of doctor of Divinity, to enable him to occupy a chair in that science. The majority objected to the proposal and referred to Beza's letter as evidence of Corranus' heterodoxy. They further pointed to the fact that Corranus had not been formally appointed by any church and they feared in him "the born Spaniard," a crypto-Catholic, who would see no difficulty in promising, what in his mind he intended not to do. Complaints were also made concerning the "tabula (tableau) divinorum operum, de humani generis creatione," which contained traces of heresy and various evils were feared from a man who had been the teacher of Franciscus Puccius, who had been so notorious at Oxford¹.

In 1579 the Chancellor once more recommended Corranus to the University, and as it was difficult to resist such recommendations, a compromise was made by entrusting to him the "munus catechisantium" in Gloucester Hall, St Mary's and Hart's Hall and it was further stipulated that they would create him D.D. if the Bishops of Canterbury and London would testify as to his orthodoxy, which they refused. Afterwards Corranus seems to have assumed the title of his own accord. He lived a student in Christ-Church college, Oxford, in 1579, if not

before, from whence he wrote, November 22 of that year, to Mr Atley secretary to the Earl of Leicester desiring promotion. He appears as Censor Theologicus in 1581, 2, 3, 4 and 5. He was not forbidden to give lectures, but his lectures were strictly watched, especially as unfavourable information about him had been received from the churches of Spain, France and the Netherlands. But he seems to have silenced all distrust, and in 1586, at the age of 59, he, owing to the influence of the Earl of Leicester, obtained a place among the dignitaries of Christ Church. On March 29, 1582, Bishop Grindal appointed him to the prebend of Harleston attached to St Paul's Cathedral. He died in London on 30 March 1591, and was interred in St Andrew's Church by the Wardrobe in the City, on the 3rd of April, as appears by an entry in the register of that parish.

List of his Works :

I. (1) *Epistre et amiable Remonstrance D'un Ministre de l'Evangile de nostre Redempteur Jesus Christ enuoyée aux Pasteurs de l'Eglise Flamengue d'Anuers, lesquelz se nomment de la Confession d'Angsbourg les exhortant à con corde & amitié avec les autres Ministres de l'Evangile. 1 Cor. 1 & 3. Je vous prie, Frères, &c. Icy pourra veoir le Chrestien Lecteur quelle est la vraye participation du corps de Christ, & quel est l'esage legitime de la S. Cene. S. l. [Anuers], M.D.LXVII. 8^o.*

A copy in the British Museum (702. a. 19 No. 2).

Collation ABCDE^a, 40 leaves.

(2) The same in Dutch. S. l. [Antwerp] 1567. 12mo.

¹ Certain letters and documents bearing on this incident are still preserved in the Library of the Dutch Church, Austin Friars, London (now deposited in the Guildhall); see *A Catalogue of Books, MSS. &c. belonging to the Dutch Church*, pp. 157 and 158.

See Brandt, *History of the Reformation in the Low Countries*, vol. i. p. 243, ed. of 1720, who says that the letter is dated 22 Jan. 1567, which is a mistake for 2 January; and Dr Christ. Sepp, *Verboden Lectuur*, pp. 178, 179.

(3) *An epistle or godlie admonition, of a learned Minister of the Gospel of our Sauviour Christ, Sent to the Pastoures of the Flenish Church in Antwerp, (who name themselves of the Confession of Auspurge,) exhorting them to concord with the other Ministers of the Gospell. Translated out of French by Geffray Fenton.... Printed at London, by Henry Byneman, Anno. 1569. Cum Privilegio. sm. 8vo. At the end is the following imprint: Imprinted at London, by Henry Byneman, dwelling in Knyghtryder streete, at the signe of the Marmayd. Anno Domini. 1569.*

A copy in the British Museum (press-mark 1351, a. 28). Another copy in the Cambridge University Library with the date 1570 on the title-page, which agrees with the date mentioned by Wood (*Ath. Oxon.*, i. col. 580).

(4) *An Epistle or Godly Admonition.* [London, 1577. 12mo.]

N.B. This is printed at the end of "A Supplication"; see below II. 3.

(5) The Latin edition mentioned by Wood (*Athenae Oxonienses*, i. col. 580).

II. (1) *Lettre envoyée à la Maïesté du Roy des Espaignes. &c. Nostre Sire. Par laquelle un sien treshumble subiect lui rend raison de son departement du Royaume d'Espagne, & presente à sa Ma. la confession des principaux poinctz de nostre Religion Chrestienne: luy monstrant les griefues persecutions, qu'endurent ses subiects du Pais bas pour maintenir ladite Religion, & le moyen duquel sa Ma. pourroit user pour y remedier.....* [Antwerp] M.D.LXVII.

[Collation: ABCDEFGHIKL⁸M⁴, 92 leaves, 8vo.] At the end (92^b, line 19):

Escripte en vostre ville d'Anuers le .15. de Mars l'An 1567. par vostre treshumble & loyal Vasau, & tresaffectionné à faire seruire à vostre Royale Ma^{te}. Antoine du Corran.

Copy in the Bodleian Library. (press-mark: Th. G. 19. B.S.); 2 copies in British Museum (pressmarks: 702. a. 19 No. 1 and 596. a. 11 No. 1).

(2) The same in Latin, 1577 (1567?). It is inferred, from the statement ("written in French and Latin") on the title-page of the English translation, that there existed a Latin edition of the preceding work. But no trace of such an edition has as yet been found.

(3) The same in English, under the title: *A Supplication exhibited to the moste Mightie Prince Philip king of Spain &c. Wherein is contained the summe of our Christian Religion, for the profession whereof the Protestants in the lowe Countries of Flaunders, &c. doe suffer persecution: wyth the meanes to acquiet and appease the troubles in those partes. There is annexed An Epistle written to the Ministers of Antwerpe, which are called of the confession of Auspurge, concerning the Supper of our Sauour Jesus Christ* (see above I. 4). *Written in French & Latin by Anthonie Corranus of Siuill. Imprinted at London by Francis Coldocke, and Henrie Byneman. Anno. 1577. See Ames (Herbert) Typographical Antiquities, p. 920; Wood, Ath. Oxon., i. col. 580.*

A copy in the British Museum (press-mark 295. h. 34).

Collation A² (title and preface); BCDE FGHIKLMNOPQRSTVXYZ Aa Bb Cc⁸, together 202 ll. The "Epistle" commences on T⁷.

III. (1)  *Tableau de l'oeuvre de Dieu.* 1569.

This table is printed within a border, in two columns, which are separated by a bar. Underneath this bar is printed

"A. C. 1 $\frac{5}{7}$ " id est Antoine Corran, 15 July. One sheet, foolscap size.

Copy in the Cambridge University Library (pressmark AB. 1. 33^b).

N.B. This is probably the work to which Strype refers (*Life of Grindal*, p. 125, edition of 1710; or p. 185, ed. of 1821), as having been printed at Norwich.

(2) *Divinorum operum Tabula*.

A translation of the foregoing table, printed as a broadside, but on a larger sheet of paper than the preceding French text. It is likewise printed within a border, in two columns, which are separated by a bar. Over the left hand column is printed, in line with the title: *Articuli veteris Testamenti*; over the right hand column *Articuli novi Testamenti*. At the end of the second column is printed the following dedication: "Serenissimæ Elizabethæ, Angliæ, Franciæ, Hiberniæ Reginæ: non tam Regij fastigij amplitudine, quam præstantissimis moribus insigni, literarum, multarumque linguarum scientia, et alijs elegantissimis animi corporisque dotibus ad miraculum vsque ornatis- sima, Antonius Corranus Hispallensis, in signum memoriamque grati animi, ob hospitalitatem in hoc Regno acceptam, quum in Angliam, propter Euangelicæ veritatis professionem extorris appulisset, humanissimeque esset exceptus: offert hanc Tabulam, pro xeniolo huius noui Anni. 1570."

Copy in the Cambridge University Library, pressmark AB. 1. 33^b.

(3) *Tableau de l'oeuvre de Dieu*.

Arranged exactly like the foregoing Latin edition, but everything in French. Instead of the dedication to queen Elizabeth, we read: *A la tresnoble Dame, Madame de Stafford, pour estreunes de ceste nouvelle Année. 1570. Antoyne du Corro. A Sheet.*

A copy in the British Museum, Lansd. XI. 149.

See Christ. Sepp, *Geschiedkundige Na- sporingen*, III. 155 sqq.

(4) *Tabulae Divinorum operum de humani generis creatione*. [London?] 1574. 8°.

See Wood, *Athenae Oxon.*, I. col. 580. There is no trace of this edition.

N.B. In the British Museum, Lansdowne MSS. No. 96, Art. 47 there is a MS. copy with the title: *Divinorum operum tabula*, on a sheet. It is likewise divided into two columns without borders; but the headings over the columns "Articuli or Articles" are here omitted. Underneath is written: "Auctore Antonio Corrano Hispallensi."

(5) *Tabula divinorum operum in qua de humani generis creatione & restauratione ex sacris voluminibus aphorismi continentur*. Londini, 1588. 8°.

Mentioned in Draudius' Catalogue.

(6) The same in Dutch.?

(7) *A Table of God's works &c.*?

See Wood's *Athenae Oxonienses*, I. col. 580.

IV. *Apologia* (1570?) See Strype's *Life of Grindal*, pp. 219, 220.

V. [Tabula quae] *Monas Theologica* [inscribitur, quam ad quendam misit generosum nomine De Langastre, Belgam.] N. pl., n. d., n. s.

No copy of this work is known to exist; See Christ. Sepp, *Polemische en Irenische Theologie*, pp. 26, 32, 69.

VI. *Acta consistorii ecclesiae Londino-Gallica, cum responso Antonii Corrani. Et quorum lectione facile quivis intelligere poterit statum controversiae inter Joannem Casinum, eiusdem Ecclesiae Ministrum, & Antonium Corranum, Hispanorum peregrinorum Concionatorem*. Paul. admonitio. Galat. 5 & 6. [Londini?] 1571. 4°.

This work is mentioned in the List of Corranus' works drawn up by Benj. B. Wiffen found in Bliss' copy of Wood's *Athenae Oxonienses*, preserved in the

Bodleian Library. Wiffen refers in the margin of his List to "L de U. R." which I do not know how to explain, and to Grindal's *Remains*, where the work is mentioned on p. 313. Nicholson, the Editor of the *Remains* (Parker Society, 1843), informs us on p. xx that Mr C. J. Stewart, bookseller, London, possessed a copy of this work, and it is, indeed, mentioned on p. 128 (No. 2401) of the latter's *Catalogue* of 1845, part 1, of which a copy is preserved in the Bodleian Library (pressmark: 2593. e. 236).

VII. (1) *Dialogus theologicus. Quo epistola divi Pauli Apostoli ad Romanos explanatur. Ex prælectionibus Antonij Corrani Hispalensis, sacre theologie professoris, collectus & concinnatus*..... Londini Prædie calendas Junij, excudebat prælum Thonæ Purfætij ad Lueretiae symbolum. ¶ Cum Privilegio. 1574.

[Collation *, * *, A⁶BCDEFGHIKLM NO⁸P⁴, 122 leaves, 8°.] At the end (leaf 122^b) printer's mark and: Excusum Londini apud Thomam Purfætum. Anno. M.D.LXXIII. It is dedicated: "Generosis viris utriusque Templi, qui legibus municipalibus Angliæ operam dant, Antonius Corranus, Hispalensis, salutem in Christo dicit." It is dated: "E nostro musæo prædie Cal. Junij. Anno Do. 1574."

Copy in the Bodleian Library (pressmark: C. 180. Th.); the Cambridge University Library (E*. 6. 45); Trinity College Cambridge (v1^d. 2. 8); and in the Collection of Prof. Doedes, at Utrecht.

[This volume contains Articuli Fidei, see below No. 1x. 1.]

(2) *A Theological Dialogue. Wherin the Epistle of S. Paul the Apostle to the Romanes is expounded. Gathered and set together out of the Readings of Antonie Corranus of Siuille, professor of Divinitie*..... Imprinted at London by Thomas Purfoote, dwelling in Paules Churchyarde at the signe of the Lucrece. An. 1575.

[Collation: ¶⁸, 8 leaves preliminary matter; ABCDEFGHIKLMNOPQRSTV X⁸Y⁴, 172 leaves; together 180 leaves, 8°.]

It is dedicated: "Illustrissimo Heroi & Domino, D. Roberto Dudleio, Comiti Lecestrensi, Baroni Denbighensi, &c. Domino suo Colendissimo"; first Latin text; then follows an English translation of it. And after this an English translation of the Latin Dedication to the Gentlemen of both the Temples, which is found in the Latin edition of 1574. This English version is dated, like the Latin text, "Out of my Studie the last day of May. 1574."

Copy in the Bodleian Library (pressmark: Tanner, 16); in the British Museum (pressmark: 691. a. 9), and in the Cambridge University Library (pressmark 1. 51. 10).

(3) Another edition of 1579 (London); see Ames (Herbert) *Typographical Antiquities*, p. 996; Wood, *Athenae Oxonienses* 1. 580.

(4) *Dialogus in Epistolum D. Pauli ad Romanos*. Antonio Corrano Hisp. Hisp. in Academia Oxoniensi Professore, Theologo, autore. Francofurti, Ex officina Typographica Nicolai Bassæi. clō. lō. Lxxxvii. 8°.

Copy in the Bodleian Library, Oxford (pressmark: Tanner, 425); Leiden University Library.

(5) *Dialogus in Epistolam D. Pauli ad Romanos*. Nicol. Bass. Francof. 1588. 8°.

[N.B. Mentioned by Draudius, *Bibl. Classica*, p. 145. But perhaps there is a mistake in the date, and this is the same ed. as No. 4 above.]

(6) [Translated into Dutch under the title:] *Justificatio fidei, Christianae, Antiquae, Catholicae et Orthodoxae*. Op Dutz, proevesteen ende oprechte wechtschale, van het goede, olde, algemene Christlicke gelove: van Godt geschapen tot salicheit...By Vrage ende Antwoort

doer einen vornemen Godtsaligen man, voer 38 jaer in groot Britannien int Papyr gestelt.... Groningen (David Lip van Augspurch), 1618. 4°.

Copies in the Library of the Remonstrants at Amsterdam, and in the Royal Library at the Hague.

See Christ. Sepp, *Kerkhistorische Studien*, p. 226.

VIII. (1) *Epistola Beati Pauli Apostoli ad Romanos, e Graeco in Latinum μεταφραστικώς versa, & in Dialogi formam redacta, vt instar Christianae Catecheseos iuventuti esse possit.* Per Ant. Corranum Hispalensem, Theologiae Professorem. Londini, Excudebat Thomas Vautrollerius Typographus. 1581.

Collation: a⁸b⁴, 12 leaves, preliminary matter; ABCD³E⁶, 38 leaves, together 50 leaves, 8°.

This work, which is sometimes confused with the *Dialogus Theologicus* (see above vii. 1—5), is dedicated: "Ornatissimis Viris, D. Vicecancellario, D. Praesidibus Collegiorum, atque Praefectis Aularum Academiae Oxoniensis", which dedication is dated: "Oxonio. Calendis. Aprilis anno à Christo nato 1581. Vestrae academiae inservire paratissimus: Antonius Corranus." After this follows an Epistle of Corranus "iuventuti Oxoniensis Academiae".

Copy in Bodleian Library (pressmark: Z. 568. Th.); in York Cath^l Library, and (slightly imperfect) in Trinity College Library, Cambridge (pressmark vi^l. 2. 9).

IX. (1) *Articuli Fidei orthodoxae quam Antonius Corranus Hispalensis sacrae theologia (sic) studiosus proficitur (sic) semperque professus est. In gratiam eorum nunc excusi qui eius praelectionibus non insunt* (Londini 1574. 8°.)

[N.B. This is printed at the end of the *Dialogus theologicus* No. vii. 1.]

Copies as enumerated above.

(2) The same in English. London 1575. 12°.

[N.B. This is printed at the end of A Theological Dialogue &c. No. vii. 2.]

Copies as enumerated above.

X. 1. *Sapientissimi Regis Salomonis Concio De summo hominis bono, quam Hebraei Cohelet, Graeci & Latini Ecclesiasten vocant, In Latinam linguam ab Antonio Corrano Hispalensi versa, & ex eiusdem praelectionibus Paraphrasi illustrata. Accesserunt & notae....* Londini, Per Johannem Wolfium, expensis ipsius Auctoris. 1579.

Collation: ABCDEFGHIKLMNOPQRSTVXYZAa⁸, 192 leaves, 8°. It is dedicated: "Honoratissimo Viro D. Thomae Bromleio summo Angliae Cancellario, Domino mihi multis nominibus observando." With date: "Oxonio; ex Ecclesia Christi. Idibus Iulij 1579." After this a table of "errata," and an Epistle "Candido Lectori" dated: "Londino anno Domini 1574." Was there an earlier edition than 1579?

Copies in the Bodleian Library, Oxford (pressmark: C. 120. Th.); in the York Cathedral; Cambridge University Library (Bb. 16. 33) and the Collection of Dr Christ. Sepp at Amsterdam. See Wood, *Athene Oxonienses*, i. 580.

(2) The Same... per Ioan. Wolphium Londini 1581. 8°. Draudius.

(3) *Solomon's Sermon: of man's chief felicitie: called in Hebrew Koheleth, in Greeke and Latin Ecclesiastes. With a learned, godly, and familiar paraphrase upon the same: gathered out of the Lectures of A.C. and now englished for the benefit of the unlearned....* Imprinted [Oxford] 1586. Dedicated "To... the Lady Marie Dudley... From my study in Oxford, 8 of March, 1586. T[homas] P[itt]" 219 pages.

See Ames (Herbert) *Typographical Antiquities*, p. 1401; Wood, *Athene Oxonienses*, i. 581, where the book is said to bear the date 1585.

(4) Another edition "adorned with a learned analysis by Abraham Scultet Francofurti 1618. 8°".

Wood, *Athenæ Oxonienses*, i., col. 581. Is this edition perhaps identical with that of Frankfurt, 1619?

(5) *Ecclesiastes Regis Salomonis, sive, de Summo hominis bono concio verè regia, Antonii Corrani Hispanensis Hispani, Theologi orthodoxi, Interpretatione latinâ, paraphrasi perspicuâ, Analysi eruditâ, exposita, et nunc primum in Germania edita, studio Abrahami Sculteti.* Heidelbergæ, Impensis Jone Rosæ, librarij Francofurtensis, Typis Johannis Lanceloti, Academiae Typogr. 1619. 8°.

A copy is in the Cambridge University Library (E*. 6. 44): xxxii and 326 pp.

Benj. B. Wiffen, in his List referred to above, says that "Symon Patrick (Bishop of Ely) largely adopted Corrano's work in his Paraphrase upon the Books of Ecclesiastes and the Song of Solomon. 1685 and 1700".

X. 1. *The Spanish Grammer: With certaine Rules teaching both the Spanish and French tongues. By which they that haue some knowledge in the French tongue, may the easier attaine to the Spanish, and likewise they that haue the Spanish, with more facilitie learne the French: and they that are acquainted with neither of them, learne either or both. Made in Spanish by M. Anthonie de Corro. With a Dictionarie adioyned vnto it, of all the Spanish wordes cited in this Booke: and other more wordes most necessarie for all such as desire the knowledge of the same tongue.* By John Thorius, Graduate in Oxenford. Imprinted at London by John Wolfe 1590.

Collation: ABCDEFGHIKLMNOPQ*, 64 leaves for Grammar; A (for R) S*, 8 leaves for Dictionary; 72 leaves 4°.

Copy in Bodleian Library (pressmark: Art. C. 71), and British Museum (pressmark 12941. bbb. 24).

For further information on Corranus see Barlow's Letter to Simler in *Zurich Letters*, 2nd Series, Epistolæ Tigurinae, p. 160, 1; Wood, *Athenæ Oxonienses*, ed. Bliss (especially Benj. B. Wiffen's MS. notes in the Editor's own copy in the Bodleian Library, Oxford); Christ. Sepp. *Geschiedkundige Nasporingen*, III.; id. *Polemische en irenische Theologie*; id. *Bibliographische Mededeelingen*.

75 (n. 3), 82 (n. 3), 171. Cassiodorus seems to have left Spain in 1552, and after having been a short time minister to a congregation of Protestant Spaniards in London, appears to have gone to Antwerp and finally to Frankfurt on the Main, where he died 15 March 1594. In Mertens & Torfs' *Geschiedenis van Antwerpen*, v. 292 we read that "in the year 1585 the minister of the Frankfurt community of the Augsburg Confession was Marcus Cassiodorus Reinius, a Spaniard, a native of Seville, who had served the Lutherans at Antwerp for several years". He prepared a Spanish translation of the Bible, which was published at Basle in 1569. See Joh. Lehnemann, *Hist. Nachricht von der Evang. Luth. Kirche in Antorff*, Franckf. a. M. 1725; Strype, *Annals of the Reformation*, i. p. 237; Christ. Sepp, *Polem. en irenische theologie*, p. 58, 73; *Franckfurtische Religions-Handlungen*, II. Beylage, p. 371.

81. An English translation of this Letter is found in *An Admonition to the Parliament* published in 1572; see below the note to Letter No. 121.

As regards the name of Beza, it is here printed *Besza*, as it is twice (at the commencement and end) most distinctly so written in the MS. of this document, though it appears to be a transcript, probably made from the original for the Consistory of the Dutch Church, London. The Letter to Jean Cousin, dated 11 March 1569 (No. 92 in this volume) is signed by

himself as "Th. Beza". That to Jean Cousin, dated 14 February 1571 (No. 106), is distinctly signed "Th. debesze". That to Jean Cousin, dated 3 August 1572 (No. 121) is signed equally distinctly "Th. de Besze". That to De la Fontaine, dated 9 December 1579 (No. 180) he did not sign at all. That to De la Fontaine, dated 10 October 1582 (No. 198) he signed again as "Th. de besze". In that to De la Fontaine, dated 1 July 1584 (No. 211) the signature seems to be "Th. debesze", though only the top-curve of the long s is visible, the ink having evidently been somewhat dry in Beza's pen. That to De la Fontaine, dated 11 December 1585 (No. 217) is signed "Th. de besze". In that to De la Fontaine, dated 27 August 1595 (No. 251) the signature is "Th. de beze", with a perpendicular stroke between the tops of the e and z, somewhat resembling the signature of Letter No. 211, and perhaps meant to be a long s, though it may be a grave accent over the e. The Letter (No. 271) to the Consistory of the Dutch Church, dated 17 January 1603, is very likely a Dutch translation of an original French letter, in which the three signatures of the ministers of the Genevan Church are all written by one and the same hand, but Beza's name is distinctly written Theodorus de Besze. That to the Foreign Churches of London, dated 14 September 1589 (No. 242), he signed "Theodore de besze". A Letter, dated 28 April 1595, preserved in the British Museum, he signed "Th. de besze"; another, dated 25 January 1586, he signed "Theodorus Beza". His Letter of 1581 bound up with the "Codex Bezae" in the Cambridge University Library is signed "Theodorus Beza". It seems, therefore, that in Latin he signed "Beza", and in French "de Besze". If this is the case I am unable to explain the signature "Besza" in Letter No. 81.

82 (note 3). In the *Calendar of State Papers, Domestic*, 1547 to 1580, p. 312, is recorded a note in Latin, dated 22 July 1568, of Hieronymus Jerlitus, minister of the Italian Church, to Cecill, recommending Raphael Van den Putte to be appointed Post Master for the foreigners. On the same day Jean Cousin (see Letter No. 73, note 9) also wrote to Cecill, to the same effect. On 25 July following, however, the Merchant Strangers wrote to Cecill saying that they had elected and recommend Godfrey Marshall to be their Post Master instead of Raphael Van den Putte (*ibid.* p. 313). Jerlitus writes to Cecill on 7 August following and sends him "a confection of the Saccarum Rosaceum with directions how it is to be taken".

86 (n. 1). Joris Sylvanus was one of the Protestant ministers at Antwerp in the years 1566, 1567 (see Mertens and Torfs, *Geschiedenis van Antwerpen*, iv. 305, 364, 365, 610) and perhaps as early as 1562 (see Letter No. 104, § 10^a). In October 1572 he seems to have been at Oudenaarde and Flushing, see Letter No. 122, §§ 18 and 20. He was also at one time at Emden, see Letter No. 103, § 5. As to his opposition to Corranus (Letters No. 75, note 3 and 82, note 3) see Dr Christ. Sepp, *Geschiedkundige Nasporingen*, iii. 166.

87 (n. 4). The signature of Lowys Tyry as "Elder" is found under a Letter dated 1 November 1559, written by the Elders and Deacons of the Dutch Church, London, to the Church of Emden, whereby they request the return of their former minister Petrus Delenus; also under a Letter dated 11 January 1562; see Meiners, *Oostervrieschlands Kerkelyke Geschiedenisse*, ii. 30.

88. The Consistory of the Dutch Church, London, were desirous of submitting to the judgment of the Church

of Geneva the serious dissensions among the members of the Dutch Church, London, which appear to have commenced about 1564 (see Letter No. 80, note 1), and to which more than once allusion is made in the Letters printed in this volume. It appears from a Letter, dated 23 March 1568, written by two of the Ministers of the Dutch Church at Norwich (*Werken der Marnix-Vereeniging*, Serie III. Deel II, p. 6 sq.), that the consistory of the London Church first asked the opinion of the Norwich consistory, and that the latter despatched Herman Modet (see Letter No. 101, note 3) to Geneva to assist in the discussion and settlement of the dispute. See also *Godsdienstige en Kerkelijke Geschriften van Philips van Marnix*, I. p. xxxiv, sqq., p. 547 sqq.

92 § 2. The letter which Beza wrote on this occasion to Edmund Grindal the Bishop of London is printed as *Epistola LVIII.* (p. 245) in *Epistolarum theologicarum Theodori Bezae Veselij liber unus*, Secunda editio. It is dated 8 March 1569.

Beza also wrote a Letter to Corranus which is printed as *Epistola LIX* (p. 248) in the same *Epp. theol.*

101 (n. 1). By a pun Ysbrand's opponents turned his name into *Hellebrand*; see Christ. Sepp, *Geschiedkundige Nasporingen*, III. 115.

Sym. Ruytinx (*Gheschiedenissen der Nederduytsche Natie in Engeland*, p. 135) related that "the Dutch communities settled in England deputed Isbrandus Balkius, alias Trabius, minister at Sandwich, and Jan Van Roo, Elder of the Dutch Church, London, to the National Synod at Dordrecht held in June 1578." The name of Ysebrandus Trabius is mentioned by C. Hooijer (*Oude Kerkordeningen*, p. 139), as one of the deputies, but not as minister of Sandwich, but of *Houtemo Germania*.

103 § 13. Casen, Nicasen, or Nicasius ab Horreo, vulgo dictus Van der Schuere (or Verschuere), seems to have been a wine-merchant at Ghent in 1565, and is said to have preached the Gospel in the neighbourhood of that town in June 1566, though it appears that it was not he but Hermannus Modet who preached at that period. Verschuere, however, preached on 10 November 1566 in the church built by the Protestants, and continued doing so till March 1567, when the Spanish Government prohibited all further preaching. Verschuere's property was confiscated, and he probably fled immediately to England. When he settled at Maidstone, and how long he remained there, is not known; but in March 1578 he preached again at Ghent, and was appointed minister to the Protestants at Drongen, near Ghent. See Will. te Water, *Historie der Hervormde Kerke te Gent*, p. 179 sqq.; Christ. Sepp, *Drie Evangeliedienaren*, pp. 100, 115.

104 (n. 17). Carolus Ryckwaert is mentioned as a minister of the Gospel, present at the Synod of Dordrecht held in June 1578, as a deputy from the Protestant community of Leiden: see C. Hooijer, *Oude Kerkordeningen*, p. 139.

106 §§ 6—8. Further light is thrown on what Beza says and the "livres" to which he alludes, by the preface to his translation of the Dialogues of Athanasius (see note 17).

116 (n. 3). Jan Rademaker. It is difficult to give exact details about him, as, circa 1580, there appears another Jan Rademaker of whom we find particulars which might be applied also to the friend of Ortelius. The latter seems to have resided for many years in London as a merchant, and during this residence to have been elder of the Dutch Church in Austin Friars. He seems to have left London in or before 1591 (there-

fore the date 1607, in the note to Letter No. 116, is wrong), as on 12 December of that year we find him writing to Ortelius from Aix-la-Chapelle (see Letter No. 206 in the first volume of the Archives of the Dutch Church, published at Cambridge last year), and in the years 1603, 1604, 1606 and 1607 we find him at Middelburg (see the Letters No. 330, 331, 334, 335, 338 in the same volume), where he probably died. There is another John Radermaker mentioned in the same first Volume, who calls himself Aquis-Granensis (see *ib.* Letter No. 330, § 26) but who resided at Middelburg in 1603 (see *ibid.* Letter No. 334, § 15), in 1607 (*ibid.* No. 338, § 11), and in 1623 (*ibid.* No. 365).

It cannot be said whether the latter is identical with Jan Radermaker, who must have been a minister of the Gospel at Antwerp about 1583, and probably till the surrender of the town to the Duke of Parma in 1585.

121. Beza evidently refers in the first three paragraphs of his letter to circumstances connected with the publication of a little work entitled *An Admonition to the Parliament*, which appeared in 1572, and was evidently printed in London, though the printer's name is not mentioned. The book is without title, and consists of three quires (ABC) of eight, and one quire (D) of four, together 28 leaves. The Admonition goes from leaf 1 to 17^a; 17^b to 18^b a letter "To the Christian Reader"; 19^a—19^b an introduction to two letters of Rud. Gualtherus and Theod. Beza; 19^b—20^b Letter of "Rudolphe Gualter, minister of the Church of God at Tigurin," dated 11 Sept. 1566, to [Doctor] J[ohn] P[arkehurst], bishop of Norwich; 21^a—28^b Letter of Theod. Beza "To the reuerend father in Christ, E[dmund] G[rindal], Bishop of L[ondon]," dated Geneue v. Cal.

Jul. M.D. LXVI. The latter is a translation of the Letter printed in the present volume as No. 81.

122 (n. 15). On Pieter de Rycke see Willem Te Water, *Historie der hervormde Kerke te Gent*, p. 271.

138 (n. 9). On G. Vander Heyden see a Dissertation by M. F. Van Lennep published under the title *Gaspar Vander Heyden*, 1530—1586.

142 § 1. On Hans de Ries, who afterwards became famous as a Baptist minister, and died 14 September 1638 at Alkmaar, see J. S. S. Ballot in *Dooptgezinde Bijdragen*, 1863 and 1864. Albrecht Verspeck also joined the Baptists and became one of their ministers.

169 (n. 3). Villiers. In the *Register of the University of Oxford*, ed. Andrew Clark, vol. II. pt. I. p. 380 we read: "4 July 1576, Villerius, Petrus Lozlierius, a foreigner (called sometimes simply Lozelerius Villerus), suppl. D.D.; lic. D.D. 6 July 1576, inc. 1576". On p. 153 of the same volume, we find: "20 Apr. 1576, supplicat Petrus Losilierius Villierius, Gallus, doctor in jure civili et theologiae professor, ad incipiendum in theologia et ut liberetur ab omnibus impensis. Causa est quod cum propter religionem exulet tam grandi sumptui solvendo sit impar." On p. 154: "4 July 1576, Petrus Lozellerius Villerius suppl. for D.D. 'quem tamen per literas Antonius Coranus haeresios falsarumque opinionum errorum (ut inquit ille) plenissimarum apud Vice-Cancellarium graviter et acerbe (fortasse tamen falsò) accusabat'. Petrus Villerius was therefore called before Convocation and asked to repel these accusations:—"Quod quidem tanta eis gravitate et pietate praestitit ut illius a Vice-Cancellario collaudata et a majore parte reliquae Convocationis approbata defensio fuerat". This speech of his was allowed to stand instead of re-

sponding in comitiis. 6 July 1576, P. Lozilerius Villerius, D.D., was dispens. 'pro habitu gradui suo competente ad quem per statuta tenetur inter quindenum comparandum'. 15 Dec. 1576 he was allowed to defer his *lectiones*."

See also *Zurich Letters*, Second Series (Epistolae Tiguri.) p. 160.

172 (n. 1). After Brussels had been taken by the Duke of Parma, De Dieu fled to Flushing where he was appointed minister to the Reformed Church, in which capacity he remained till his death in 1606. In 1588 he was sent to England, with two ministers from Utrecht (Sopingius and Helmichius), to recommend the interests of the Dutch Reformed Church of Holland to Queen Elizabeth: see Motley, *History of the United Netherlands*; Van der Aa, *Biographisch Woordenboek*.

184 (n. 5). On Joannes Bollius see also H. Q. Jaussen, *Kerkhervorming te Brugge*, II. 257, and *Kerkhervorming in Vlaanderen*, I. 142; Christ. Sepp, *Godgeleerd Onderwijs in Nederland*, I. 41.

189 (n. 7). On Lambert Daneau see W. N. Du Rieu, *Lambert Daneau à Leyde, fondateur de la Communauté Wallonne à Leyde*, in *Bulletin de la Commission pour l'histoire des Églises Wallonnes* (1885).

193 (n. 6). On the disputes at Leiden see especially H. C. Rogge, *Caspar Janszoon Coolhaes*, 2 vols, Amsterdam, 1856, 8°.

200 (n. 6). On Philippus Van Lansbergen, see especially Dr A. A. Fokker and J. Van der Baan in *Archief, vroegere en latere Mededeelingen, voornamelyk in betrekking tot Zeeland*, volumes v. and vii, where it is said that he never was minister at Amsterdam or Middelburg, only at Antwerp and Goes. His portrait is found in Blommaert's *Nederduytsche Schryvers van Gent* (1861).

234 (n. 1). On Johann Wier, or Weyer, see a treatise by Prof. Carl Binz

in *Zeitschrift des Bergischen Geschichtsvereins*, xxi.

279. Caesar Calandrinus, minister of the Dutch Church from 1639 to 1665, who wrote the endorsement to this Letter, was probably quite correct in saying that it came from "the Gymnasium in the Grisons". Mr J. F. Mansergh, replying to a query on the subject of this Letter, says (N. & Q., 7th S. vii. Febr. 16, '89): "There was trouble in the Grisons as is proved by a relation of what took place as soon as the year 1620, which is to be found in Parival's *History of this Iron Age* (1656), pp. 90—1":

'The inhabitants of Valteline, being very ill treated by the Grisons, in the exercise of their religion, conspired against them, and by the help of Rodolph Plante killed a great multitude, and beat the rest out of the valley; and being succoured by the Spaniards (for the advancement of their own interest) made many fortresses for their own defence. But the Venetians, jealous of their interest and laying aside that of religion, were terrified by seeing the Gate of Italy shut up: and the king of France also, advertised by them of the common danger, declared his interest by an Embassadour, whom he sent to Madrid, the fruit of whose negotiation produced a promise of restitution, provided that the Roman Catholics were entirely assured of their exercise.....'

There was trouble brewing also in Bohemia. Howell, in his 'Familiar Letters', writing under date June 3, 1619, says:

There are great stirs like to arise twixt the Bohemians and their elected king the Emperour, and they are come already to that height that they consult of deposing him, and to chuse some Protestant Prince to be their king, some talk of the Duke of Saxony, others of the Palsgrave.

The latter prince was the son-in-law of James I. Howell writes on the same subject after the Bohemians had revolted: see his letter dated March 1, 1619 (1620 N. S.). Rapin (ed. 1732) says that:

James dispatched Sir Henry Wotton [in 1620]to exhort to peace all the princes engaged in the quarrel between the Emperor and the Palsgrave, &c. (vol. II. p. 200).

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Cross-references are made in *italics*, with or without the word "see"; ex. gr.: *Aäron Capel*; Abiron, see *Abyron*.

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THE HAARLEM LEGEND OF THE INVENTION OF PRINTING

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GUTENBERG: Was he the inventor of printing? An Historical Investigation by J. H. HESSELS. London (Bern. Quaritch), 1882; xxviii—204 pages, 8^{vo}, 2*s.*

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HAARLEM: the Birthplace of Printing, not Mentz; by J. H. HESSELS, London (Elliot Stock & Co.), 1887; xiv—85 pages, 8^{vo}, 5*s.*

The same work, translated into Dutch, Haarlem (Enschedé & Sons), 1888; xx—166 pages, 8^{vo}, 4*s.* 2*d.*

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